

***Mubadalah* as a Pillar of Family Resilience in Indonesia in Facing the Challenges of Information Disruption**

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Abstract: This article is about the concept of *mubadalah* as a pillar of family resilience in Indonesia in facing the challenges of the era of information disruption. Family life in the era of information disruption faces major challenges, especially husband and wife relations. The purpose of this article is to analyze *mubadalah* as a pillar of household resilience in Indonesia amidst information disruption. This research method uses kualitative, data sources are obtained from library materials. The data analysis uses the theory of mutuality or *mubadalah*. The results of the study found that the era of information disruption has given rise to challenges for family life such as misinformation, decreased quality of interpersonal communication, technology addiction which has an impact on family disharmony. The concept of *mubadalah* has significant relevance in strengthening family resilience in Indonesia in facing these challenges. *Mubadalah* offers a holistic approach to maintaining family harmony and stability. The principle of *mubadalah*, which emphasizes justice, equality, and cooperation between family members, can be the main pillar in building relationships that are mutually supportive, respectful, and solution-oriented. *Mubadalah* is not only relevant as a religious concept, however also as a practical solution in responding to the increasingly complex social dynamics in the modern era.

Keywords: Information Disruption, Household Resilience, *Mubadalah*

Abstrak: Artikel ini tentang konsep *mubadalah* sebagai pilar ketahanan keluarga di Indonesia dalam menghadapi tantangan era disrupsi informasi. Kehidupan keluarga era disrupsi informasi, menghadapi tantangan besar khususnya relasi suami istri. Tujuan artikel ini menganalisis *mubadalah* sebagai pilar ketahanan rumah tangga di Indonesia di tengah disrupsi informasi. Metode penelitian ini menggunakan kualitatif, sumber data diperoleh dari bahan kepustakaan. Analisis datanya menggunakan teori kesalingan atau *mubadalah*. Hasil penelitian ditemukan bahwa era disrupsi informasi muncul tantangan bagi kehidupan keluarga seperti misinformasi, penurunan kualitas komunikasi interpersonal, kecanduan teknologi yang berdampak terhadap ketidakharmonisan keluarga. Konsep *mubadalah*, memiliki relevansi yang signifikan dalam memperkuat ketahanan keluarga di Indonesia dalam menghadapi tantangan tersebut. *Mubadalah* menawarkan pendekatan holistik untuk menjaga keharmonisan dan stabilitas keluarga. Prinsip *mubadalah*, yang menekankan keadilan, kesetaraan, dan kerja sama antara anggota keluarga, dapat menjadi pilar utama dalam membangun hubungan yang saling mendukung, penuh penghormatan, dan berorientasi pada solusi. *Mubadalah* tidak hanya relevan sebagai konsep keagamaan, tetapi juga sebagai solusi praktis dalam menjawab dinamika sosial yang semakin kompleks di era modern.

Kata Kunci: Disrupsi Informasi, Ketahanan Rumah Tangga, *Mubadalah*

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Introduction

The era of information disruption marked by the development of digital technology has brought significant changes in various aspects of life, including the family institution ([Habib Shulton Asnawi, 2022](#)). Wide access to information, social media, and communication technology creates new challenges for families in maintaining their stability, harmony, and resilience ([Sumardi and Suryawati 2022](#)). Amid the uncontrolled flow of information, families often face issues such as misinformation, decreased quality of interpersonal communication, and conflicts due to the influence of external cultures ([Wittenberg and Berinsky 2020](#)). Therefore, a holistic approach is needed to face this challenge, one of which is through the application of the *mubadalah* concept ([Mu'in et al. 2021](#)).

Mubadalah is an approach rooted in the principle of mutuality in Islam, which emphasizes justice, equality, and cooperation between individuals in a relationship. In the context of the family, *mubadalah* provides a relevant framework for building harmonious and sustainable relationships between husbands, wives, and other family members ([L. B. Santoso 2020](#)). This concept not only emphasizes the importance of shared rights and obligations, however also offers solutions to the relational challenges that arise from information disruption.

Family resilience, in the modern sense, refers to the ability of families to survive, adapt, and thrive despite stress and change. This concept is becoming increasingly relevant in the digital age, where families must be able to filter information, maintain effective communication, and strengthen their core values. *Mubadalah* as an approach based on Islamic values can contribute significantly to strengthening family resilience, especially through strengthening interrelationships based on respect, shared responsibility, and fair conflict management ([Mu'in et al. 2021](#)). This is because the family is one of the basic structures in society where its members interact with each other, share responsibilities, and support each other in various aspects of life. Families are built with noble goals, and are inseparable from religious provisions, ([Muhammad Asnawi 2004](#)) full of peace and affection. ([Ahmad Azhar Bashir 1997](#)) The concept of family can vary between cultures, religions, and societies, however generally includes people who live together under one roof and have strong emotional and social relationships. Family is also a place to learn, grow, and develop ([Mu'in and Hendriyadi 2020](#)). Therefore, both husband and wife have the same obligation in fighting for household happiness.

The argument of the problem in this article is that in practice, some families in Indonesia cannot share roles with each other. Happiness is only fought for by one party, while the other party does not care. The concept of a Muslim family does not distinguish between the rights and obligations of husband and wife. Wives have rights over their husbands that are balanced with the rights that husbands have over them. The relationship between husband and wife is equal. Referring to Khoiruddin Nasution's research, the basic principles and guidelines for husbands and wives in navigating household life are; 1) the principle of deliberation and democracy, 2) the principle of creating a sense of security and comfort in household life, 3) the principle of preventing violence from occurring in household life, 4) the principle that the relationship between husband and wife is a partnership relationship that is paternalistic, and 5) the principle of justice ([Khoiruddin Nasution 2013](#)). These principles, if applied in the household, will create household resilience and happiness. Conversely, if there is no equality and mutuality, divorce could occur ([Asnawi, 2024](#)). The function of the creation of men and women in this world is the same, therefore their human duties are also the same ([Asnawi, 2022](#)). The Qur'an does not differentiate at all between the obligations of men and women in terms of prayer, fasting, pilgrimage and zakat and the obligation to-*amar ma'ruf nahi munkar*, (QS. At-Taubah [9]: 71).

The position of women in Islam, especially in the development of the household, has a significant position. There are many verses of the Qur'an or hadith of the Prophet SAW., which teaches the duties and responsibilities of women in household management. At the level of *normative-idealistic*, Islam eliminates all differences between fellow human beings, except those that arise due to virtue and piety. The position of men and women is equal before God, not a complement to the first ([Fatima Mernissi and Riffat Hassan 1995](#)). In principle, the mission of religion is to free humans from various forms of anarchy and injustice. Because God is Most Just, it is impossible for His holy book to contain concepts that do not reflect justice. If there are values or norms that are not in line with the principles of justice and universal human rights, then those values need to be reactualized in their interpretation, therefore that some contemporary thinkers argue that if a statement in a holy book contains an impression of injustice, then it must be resolved with two things.

First, read the book comprehensively. If it turns out to be clear and firm, then the elements *second* it should be noted, that it could be that what is wrong is human perception in defining a concept of justice ([Huzaimah Tahido Yanggo 2010](#)). Normative teaching of the Qur'an which firmly considers that men and women are equal before God. Men and women were created to know each other, the glory of man is seen not in his gender, however in his piety to God, letter *al-Hujurāt* verse 13. (This verse explains that what determines the glory of God's creation of humans is not men or from a certain tribe, however because of their piety. Islam, also explicitly does not differentiate the function of the creation of men and women, although *manus n.d.*) In fulfilling a living for example, in today's era it is not uncommon to find that wives who work outside the home earn a living for their families like husbands, although many are successful in their jobs and become the mainstay of their family's livelihood and replace their husband's position as breadwinner. This is not a new phenomenon, however although therefore the issue of responsibility for living in the household lies with the husband or wife, or with the husband and wife together, and why it must be therefore is always a debate and actual discussion.

Earning a living and being the backbone of the household is nevertheless identical to the husband's obligation. Therefore, a wife who works economically in the public sphere is considered a side worker. Debates on this issue nevertheless often occur among early scholars to modern scholars ([Syafaatin Fransiska Yuliandra et al. 2020](#)). If seen in essence, providing a living is not to force. Protecting is not to control. Whoever is able to do it is their responsibility to provide and protect both men and women as a manifestation of cooperation in shouldering responsibility and helping each other ([Faqihuddin Abdul Kodir n.d.](#)) According to the *mubadalah* Concept, wives are allowed to have careers and although act as the main breadwinner. Because in the concept of reciprocal interpretation, the position between men and women or between husband and wife is *mubadalah* (mutual). Therefore, it is not a problem if the wife acts as the breadwinner. In this case, the exchange of roles between husband and wife is not a mistake, however rather for the benefit. When the wife decides to become the breadwinner, then the husband is the one who should take care of domestic needs. Women and men area relationship based on perspective and attitude to respect each other, because both are dignified human beings, working together and helping each other ([Latri P 2020](#)).

This condition an alternative from a hegemonic relationship to a character relationship *partnership* ([Faqihuddin Abdul Qadir n.d.](#)) Especially in today's digital era, information disruption has become an inevitable part and has an impact on family dynamics. Previously, the family was the main place where information and values were passed on from one generation to the next. Thus, the rapid development of social media needs to be accompanied by good self-control ([Syifa Hamama 2022](#)). Because in fact, technological advances are to facilitate future activities ([Rustandi 2019](#)). With the emergence of technology and the internet,

changes in the way information is disseminated have changed the way families interact and communicate. Therefore, in this digital era, household life must nevertheless maintain principles and values.

There are a number of research results that have been conducted related to the study discussed. Among them is the research written by Andi Miswar, entitled "*Qur'anic Narratives of Women's Competencies and the Consequences of Islamic Law on Their Involvement in Society*" ([Andi Miswar 2023](#)). This study reveals that the Qur'an proclaims that women have competence in the public sector in accordance with social reality. Furthermore, the research written by Ahmad Rajafi entitled "*Reinterpretation of the Meaning of Livelihood in the Framework of Nusantara Islam*" in the *Al-Hikam Journal*. This study discusses that sustenance must be interpreted as an economic agreement in the family ([Ahmad Rajafi n.d.](#)). Then the research of St. Rahmawati "*Mainstreaming Gender Equality in Islamic Family Law: Opportunities and Challenges*" ([St. Rahmawati n.d.](#)). This article reveals the opportunities for mainstreaming gender equality in Islamic family law. Efa Rodiah Nur's research "*The Reconstruction of The Livelihood Concept from A Mubādalāh Perspective in Lampung Province*" that *mubādalāh* is successful in establishing ties between husband and wife, therefore that they are able to fulfill their respective rights and obligations, especially in terms of partnership and mutual support in the context of living together ([Nur, Mu'in, and Hamsidar 2023](#)). Another study written by Atun Wardatun and Abdul Wahid entitled "*Democratization of Households: From Subjects to Leadership Traits*". This article discusses the issue of household leadership must move from the topic of "subject", where therefore far studies and discussions have focused on the "nature" of leadership ([Wardatun and Wahid 2020](#)). The next article by Anisah Dwi Lastri P is entitled "*Qiraah Mubādalāh and the Direction of Progress of Fair Gender Interpretation: Application of the Principle of Reciprocity to Q. S. Ali 'Imran: 14*". This article discusses the classical interpretation that places women only as objects ([Anisah Dwi Lastri P 2020](#)).

The difference between this article and the research results above is that *mubadalāh* is very relevant to current conditions and also contributes to building Muslim family resilience and preventing divorce. Based on this, this problem is very interesting to study in order to determine the contribution of *mubadalāh* to household resilience in the era of information disruption. In this article, the contribution of the *mubadalāh* concept to family resilience in the era of information disruption will be discussed. The main focus is on how *mubadalāh* can be a pillar that strengthens relationships within the family through the application of the principles of mutuality and cooperation. In addition, this article will also explore how digital literacy based on *mubadalāh* values can help families face complex information challenges. Thus, this article aims to provide new insights into the relevance of Islamic values in responding to the dynamics of modern life, especially in the context of the family.

Methods

The research method used is a qualitative method. Qualitative research is often chosen to gain a deeper understanding of social phenomena, human behavior, or complex issues. The type of research is included in library research which is carried out by collecting, evaluating, and synthesizing information from various existing literature sources. This method is used to gain an understanding of the topic discussed, namely the contribution of *mubadalāh* to household resilience in the era of information disruption. The literature sources in this study are in the form of books and scientific journals that are relevant to the theme discussed.

The research process begins with the identification of relevant literature through searches in academic databases, digital libraries, and other reliable sources. Next, the literature found is evaluated to ensure its credibility and relevance to the research topic. Data analysis is carried out by critically reading the contents of the literature, identifying key themes, and synthesizing information to build a comprehensive understanding. This

synthesis aims to connect the concept of *mubadalah* with household resilience in the era of information disruption. With this approach, research can explore theoretical and empirical views from various sources to build strong and in-depth arguments. This literature approach is expected to be able to provide a significant contribution in explaining the relevance of the *mubadalah* concept to the challenges faced by families in the digital era.

Discussion

Definition and Interpretation Methods *Exchange*

Exchange comes from Arabic which is rooted in the syllable *instead*, which means replacing, changing and changing ([Mahmud Yunus, 2010](#)). The word *mubadalah* itself is a form of reciprocity (*mufaalah*) and cooperation between the two parties (*musharakah*) which means replacing each other, changing each other, or exchanging each other. The word *mubadalah* is the masdar of *taṣrif bādala-yubādilu-mubādalatan* who adheres to the teachings of *offā'ala-yufā'ilu-mufā'alatan*. This prayer has benefits *little musyarokah is a gift from Allah or for each other*. ([Muhammad Ma'shum n.d.](#)) Rohi Baalbaki, in his dictionary, defines the word *mubadalah* as *muqābalah bi al-miṣl*. That is, confronting something with its fellow or equivalent. Then in English it is translated as *reciprocity, reciprocation*. ([Rohi Baalbaki, 1995](#)) In the Indonesian Dictionary, *reciprocation or reciprocal* interpreted as *reciprocating*. ([Central Language Dictionary, 2008](#))

From the meanings above, the term *mubadalah* will be developed for a perspective and understanding in a certain relationship between two parties, which contains the values and spirit of partnership, cooperation, reciprocity, reciprocity and reciprocal principles. Good relations between people in general, state and people, employers and workers, parents and children, teachers and students, majority and minority ([Nawawi, 2022](#))

Between men and men, or between women and women. Between individuals and individuals, or between society and society. Although between generations in the form of commitment and action for the sustainability of the environment, which should be observed by people now for generations far into the future. ([Faqihuddin Abdul Kodir n.d.](#)) From this understanding then developed into a perspective and understanding in a certain relationship between two parties, which contains the value and spirit of partnership, cooperation, reciprocity, reciprocity.

However, the discussion *mubadalah* this focuses on the relationship between men and women in both domestic and public spaces. A relationship based on partnership and cooperation. Thus, the principle *mubadalah* of course not only for those who are in a couple. However, the principle is also for those who have relationships with other people. It can be as husband and wife, or vice versa ([Yoki Pradikta et al., 2024](#)). It can be as parents and children, or vice versa. It can be between family members, if in a family relationship. It can also be between community members, or between citizens.

Term *mubadalah* can also be used for an interpretation method or reading method of Islamic source texts that require men and women as equal subjects, both of which are addressed by the text and must be included in the meaning contained in the text. This method is used because in Islamic texts sometimes only men are addressed by the text. Or there are also those that only address women. Therefore textually, the verse only applies to the subject addressed by the text. ([Faqihuddin Abdul Qodir n.d.](#))

Therefore in general, *mubadalah* is a method of how to greet, mention, invite men and women in a text that only mentions a certain gender by understanding the main idea or big meaning, which can be applied to both, men and women, in a text. That way, not only men or women however both can be subjects, or actors in the text.

The idea of *mubadalah* comes from verses of the Qur'an that talk about justice, such as the command to help each other in goodness, avoid evil, establish prayer, pay zakat and obey (Mu'in et al., 2023). Allah and His Messenger (At Taubah: 71) and the command to love one's

brother as one loves oneself (HR Bukhari Number 13). These verses and hadiths implicitly show that women and men have the same and equal position. ([Anisah Dwi Lastri P 2020](#))

There are at least two things that underlie the perspective and method. *Mubadalah*, namely social and language ([Afiful Huda, Slamet Arofik, 2024](#)). Social factors are related to the perspective of society which uses moreover male experience in interpreting religion. While the language factor is the structure of Arabic, as the language of Islamic source texts, which distinguishes between men and women, both in nouns, verbs, and although pronouns. First, social factors. In society, it is undeniable that mainstream religious interpretations are moreover often voiced from a male perspective. Women are only a complement to the world of men ([Hilal, 2023](#)). In another issue, namely the lack of appreciation from religious interpretation for women who are responsible and become heads of families. In reality, there are quite a few women who have the capacity to lead a household. They take over family responsibilities, earn a living, take care of the household, and lead the family. Although in reality they have become heads of families and households, however, socially, they are not considered as heads of families. Nevertheless, according to social views, the head of the family must be male.

The nature of a woman is indeed physically not as strong as a man, however that does not mean that women cannot do other things besides taking care of the household. Islam considers women to have the same rights and position as men, although not in everything, therefore equality in Islam is allowed. ([Haryanto, 2015](#)) Household life if women do not come to take responsibility, in many cases of families without responsible men, all family members can be left behind. There are nevertheless many moreover cases or social issues that view women with only one eye, do not have a social role, and statements about the anxiety experienced by women when actualizing religious understanding in everyday real life. The wrong understanding and not in accordance with the rules of Islamic teachings that have developed in society encourage the desire of gender equality fighters to improve understanding and implementation of equality for men and women in all aspects of life. ([Ayub, 2018](#))

Social factors that occur in society that underlie the importance of a moreover balanced and fair concept of diversity in viewing men and women. This concept is called the concept of mutuality or mutual understanding or in Arabic, namely *the meaning of mubādalah*. The second factor is the language factor ([Faqihuddin Abdul Kodir n.d.](#)). As is known, Arabic as the medium used by the Qur'an is a language that differentiates men and women in every form of word and sentence. For example in the sentence *name* that is the pronunciation of *ustāḥ* for men and *ustāḥah* for women. Examples in sentences *verb* (verb) is the pronunciation *black* for men and *black* for women. In all these forms of words and sentences, the Arabic wording for women must be distinguished from the wording for men. although if the noun is not gendered, such as table and chair, it must nevertheless be imagined and worded as male (*muzakkar*) or female (*muannaṣ*). In fact, almost all the wording of the verses of the Qur'an use the masculine form and wording (*muzakkar*). Whom the Qur'an speaks to (*mukhaṭab*), in terms of linguistic structure, is also male. The commands, teachings, and stories in the Qur'an regarding faith, migration, prayer, fasting, doing good to others, educating the family, seeking knowledge, most of all these things are expressed in the wording of men. In the discourse of the science of *Usul Fiqh*, the text of the Qur'an that mentions men like this is considered as a text that includes women as well. (Abu al-Hasan Al-Āmadī, abu trana al-asfihani n.d.)

This understanding is called the rule *taglib*. Ibn Qayyim, quoted by Faqihuddin, said that it has been stipulated in the sharia principle that the laws expressed in the wording of men, if it is absolute without mentioning women, then the wording includes both men and women. With the existence of the principle *taglib* this, of course, can inspire today's Muslims

that Islamic texts that use male editorials must be read with full awareness that women are also subjects. So, women can enter the vortex of religious interpretations regarding heaven, worship, family, and public social issues as subjects who receive the same benefits as men. This is what underlies and becomes the substance of the *mubadalah* perspective which is then operationalized in reading all Islamic source texts ([Faqihuddin Abdul Qodir n.d.](#)).

Family Challenges Amidst Information Disruption

The era of information disruption refers to a period in which the flow of information develops very rapidly and massively, especially due to advances in digital technology, the internet, and social media ([Erick Saragih et al. 2023](#)). In this era, information can be accessed instantly and is widely distributed without geographical or time limits ([R. Santoso and Mu'in, 2020](#)). Although it provides great benefits, such as increased access to knowledge and communication efficiency, the era of information disruption also brings challenges, such as the spread of hoaxes, disinformation, polarization of opinion, and a decline in the quality of human interaction due to the dominance of technology ([Alghifari, Fikri, and Zainal, 2022](#)).

In the era of information disruption, families face various challenges that can affect their harmony and resilience. One of the main challenges is the spread of inaccurate or intentionally misleading information, often known as misinformation and disinformation ([Mansyur and Perintis Kemerdekaan, 2020](#)). Family members, especially those with low digital literacy, become very vulnerable to hoaxes that can trigger internal conflict. In addition, advances in digital technology have also replaced face-to-face communication with device-based communication, which has led to a decline in the quality of interpersonal communication within the family. As a result, emotional closeness between family members decreases, and a sense of alienation can arise although they are under one roof.

Another challenge is the unlimited influence of foreign cultures through access to global content. This can introduce values that conflict with local culture or religious values, which ultimately causes potential friction within the family (Irmania, Trisiana, and Salsabila 2021). In addition, technology addiction, such as excessive use of digital devices and social media, reduces quality time spent with family. This addiction can also trigger individual isolation and reduce the level of care between family members.

Citing the results of research conducted by ([Kenny, et.al. 2024](#)) that in the current digital era, it has a major influence on household disharmony. This then has an impact on divorce. The results of Kenny's research were obtained through a survey created via Google Form and filled out by 31 people and this survey contained 11 questions that were conducted to find the reasons for the answers given by respondents. The average answer given by respondents was quite in line based on the results of the survey distributed from March 19-21, 2024. One of the questions for respondents was related to the many affairs caused by social media. Then the questions asked were related to what digital applications someone tends to use to cheat.

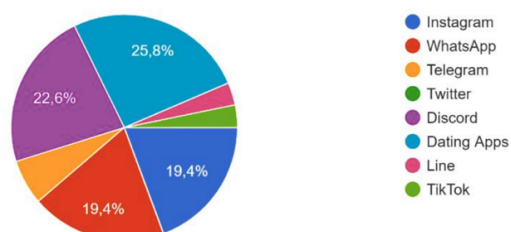


Figure 1:
Infidelity Pie Chart Data Based on Social Media

Kenny's research explains that respondents gave quite diverse answers, 8 respondents admitted that *Dating Apps* are applications that tend to be used by someone to cheat, 7

respondents answered the Discord application, WhatsApp and Discord are ranked 3rd with 6 respondents each, then there is Telegram with 2 respondents, and Tiktok and Line which total 1 respondent. From the majority of respondents who answered 'Dating Apps', it can be concluded that Dating Apps are the applications most often used by someone to cheat, usually the person manipulates their status by pretending not to have a partner so they can date other women ([Kenny, et.al. 2024](#)). Although divorce due to social media, based on region tends to be experienced by people who live in urban areas ([Kenny, et.al. 2024](#)).

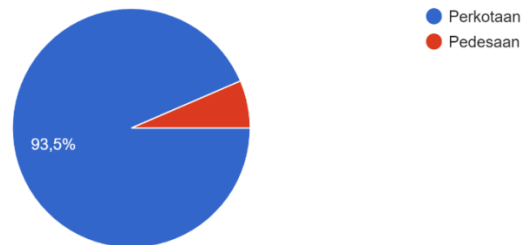


Figure 2:
Divorce Pie Chart Data by Place of Residence

Most of the respondents who answered 'urban', said that urban areas tend to be moreover likely to find people getting divorced due to infidelity via social media because urban areas are places where a person's life is surrounded by modern technology and surely everyone has at least 1 social media account. From the data above, it was found that one of the causes of divorce in Indonesia is increasingly diverse, one of which is divorce due to infidelity through social media. It is undeniable that digital communication technology is increasingly developing, the launch of applications that are quite unique and unexpected such as Dating Apps which have a positive impact on someone who is looking for a partner. However, in every positive side there must be a negative side.

With therefore much time spent online, interaction and communication within the family are reduced. This can have a negative impact on family harmony and emotional bonds. Family harmony is built on open communication and mutual understanding. When family members spend moreover time in front of their respective gadgets, they lose the opportunity to interact and share. Lack of communication can lead to misunderstandings, conflicts, and feelings of isolation among family members. In addition, excessive use of gadgets can distract family members from shared activities. Dinner, which should be a time to gather and share stories, has now turned into a moment where each person is busy with their own gadgets. Children who are busy playing online games may ignore parents who want to chat. Situations like this can certainly damage the closeness and warmth within the family.

Yusnita Eva's research can also be evidence that households that were initially caused by the use of social media can have an impact on disharmony. Eva's research, social media opens the door to infidelity. One of the characteristics of social media that can make it easier for someone to communicate is misused in household life by the parties in this case. Through social media, especially the type of social network, someone can easily establish good friendships that have been known in the real world or have just been known through social media. Friendship with the opposite sex then gives rise to the seeds of infidelity that can continue in real-world relationships. As a result, if one party finds evidence that their partner is cheating on social media, disputes and quarrels occur. Disputes and quarrels apparently do not only happen once, however continue therefore that they eliminate the harmony between husband and wife. This disharmony then makes one party unable to continue the marriage relationship therefore that he takes the initiative to file a divorce petition to the Religious Court. Evidence of infidelity can be found by one party in the inbox or messaging features on social media such as Facebook, WhatsApp, Blackberry Messenger. In addition, evidence pointing to an affair can also be seen by one of the partners through photos uploaded by one

of the parties to their social media accounts as stated in the case description above. Although vulgar photos can be sent via social media accounts ([Yusnita Eva, 2020](#)).

Privacy and data security are also crucial issues in the digital era. Families often face difficulties in protecting their privacy from threats such as hacking or identity theft, which can impact the sense of security within the family. On the other hand, differences in values between generations regarding technology often trigger conflicts. The younger generation tends to be moreover open to digital innovation, while the older generation is often skeptical of the impact of technology. To address these challenges, an approach that is able to integrate traditional and modern values is needed. The concept of *mubadalah* offers a solution with the principle of mutuality that can create a space for constructive dialogue, strengthen trust between family members, and increase digital literacy to deal with information disruption wisely. With this approach, families are expected to be able to build strong resilience in facing challenges in the era of information disruption ([Abrar and Kenedi, 2024](#)).

Discussion

Exchange As a Pillar of Family Resilience Amidst Information Disruption

The development of information technology has led society into an era of information disruption. Through various internet-based applications, millions of information are available in one minute. Currently, with these sophisticated devices, anyone can produce information, edit or reproduce, and disseminate information. Information disruption also has an impact on family resilience, both good and bad. This is because both husband and wife can access information quickly, thus affecting household harmony. Therefore, in this era, strengthening *mubadalah* relationships is very important.

The concept of *mubadalah* offers a very relevant perspective to face family challenges in the era of information disruption. In this context, the principle of mutuality in *mubadalah* can be applied to build harmonious, fair, and sustainable family relationships ([Hilal, 2023](#)). This principle includes the recognition of shared rights and responsibilities between husband, wife, and other family members in creating a balanced and inclusive family environment. One of the main challenges in the era of information disruption is the spread of misinformation and disinformation. In this case, *mubadalah* can help families overcome its impact by encouraging open and critical dialogue between family members. The principle of mutuality allows families to work together in filtering the information received, increasing digital literacy, and maintaining the integrity of family values.

In addition, *mubadalah* can be a solution to the decline in the quality of interpersonal communication that often occurs due to the dominance of technology in everyday life. By emphasizing the importance of mutually supportive and respectful communication, families can maintain emotional closeness amidst the flow of digitalization. This principle also helps reduce conflicts caused by differences in values or generations, because each family member is invited to understand and work together. In dealing with foreign cultural influences, *mubadalah* acts as a strong value guide to maintain family identity. With the principle of mutuality, families can instill inclusive and relevant Islamic values without neglecting adaptation to changing times. This is important to create a balance between tradition and modernity in family life.

Technology addiction is also a major challenge that can reduce quality time with family ([Fitri et al. 2024](#)). The concept of *mubadalah* can be used to encourage a fair division of time between digital activities and direct interactions within the family. This approach ensures that every family member has an equal opportunity to contribute to creating meaningful moments together.

Thus, *mubadalah* is not only relevant as a theoretical approach, however also as a practical solution in building family resilience. By applying the principles of mutuality, families can face the challenges of information disruption moreover adaptively, strengthen

relationships between members, and maintain harmony in the family environment. *Mubadalah* is an important pillar in creating a family that is resilient, dynamic, and in line with the times ([Mu'in et al. 2021](#)).

Mubadalah offers the placement of men and women in equal positions in the context of interpreting the Qur'an. The idea is derived from verses of the Qur'an that discuss justice, such as the command to help each other in goodness, avoid evil, establish prayer, pay zakat and obey Allah and His Messenger (At-Taubah: 71) and the command to love one's brother as one loves oneself (HR Bukhari Number 13). These verses and hadiths implicitly show that women and men have the same and equal position. Building a harmonious family is a vision that must be built by husband and wife. In order to achieve this goal, supporting pillars are needed to realize this vision in life in the world as well as achieving happiness in the hereafter. There are five pillars of marriage that must be used as a guideline for husband and wife in building a household ([Masri, 2024](#)), including:

First, a solid agreement. Because marriage is a strong bond, both husband and wife must strengthen their commitment to run the household as well as possible, and immediately find solutions if they encounter problems. The husband must treat his wife as he wants to be served. Do not burden the responsibility on only one party. When economic problems occur, the wife should not only demand her husband, however must also try to find a solution immediately. Likewise, if the wife finds it difficult to carry out her domestic role, the husband must be willing to help.

Second, bercouple. As stated in QS. *Al-Baqarah* [2]: 187 that the husband is the wife's clothing, and the wife is the husband's clothing. Therefore, both must protect each other in order to realize family harmony. The husband's problem is the wife's problem, and vice versa. Therefore when facing household problems, each other must protect each other. *support*, open, and communicative.

Third, muasyarah bil ma'ruf. Husband and wife in making decisions in the household must be based on the common good. They must not make decisions based on coercion. For example, in determining the division of roles in the household, deciding how many children will be born, the division of inheritance for children, must be based on the common good. There must not be one party who dominates the other and feels superior in the household.

Fourth, communicative. When one of the sources of income in the family faces a problem, the parties concerned must immediately discuss and exchange ideas. Do not bear the problem alone therefore that the other party feels ignored. Discussion with a partner is one of the mandates in QS. *Al-Baqarah* [2]: 233. By opening communication, it does not reduce the honor of either husband or wife.

Fifth, willingness. Willingness is the highest acceptance to create peace in the household. When the previous four pillars have been realized, then the comfort will be present in the family. The wife is willing to work for the family, and the husband is willing to do the domestic role. Without separation, without barriers, doing what can be done in front of the eyes. Therefore that when problems come, the husband and wife immediately look for the best alternative by doing it with full willingness. If these five pillars are applied in the household, it will bring blessings and goodness to all. Not demanding each other, not blaming each other, and not burdened with an authoritarian division of roles without deliberation. Because in fact [contract what the husband says at the wedding is the beginning of a relationship of mutual love](#) to worship Allah SWT together.

Mubadalah is important as a pillar of family resilience amidst disruption because it is able to create equal and fair relations between husband, wife, and other family members ([Daharis et al. 2025](#)). Amidst rapid social, economic, and technological changes, families need flexible and mutually supportive relationship patterns. By prioritizing mutuality, roles and responsibilities in the family are divided fairly, thereby reducing the potential for conflict,

increasing empathy, and forming collective emotional resilience. This principle is also in line with Islamic values that emphasize justice, compassion, and deliberation in household life.

The challenge of implementing *mubadalah* as a pillar of family resilience lies in the strong patriarchal culture that is nevertheless rooted in many communities, where roles and authority are often unequal between men and women (Dwi Eriyanti, 2017). In addition, the lack of understanding of the concept of *mubadalah* itself makes many families unprepared to apply the principle of mutual justice. Other obstacles arise from narrow religious interpretations that do not yet support gender justice, as well as resistance to changes in traditional roles in the family. All of this requires ongoing education, dialogue, and cultural transformation to implement *mubadalah*.

Conclusion

This study concludes that the concept of *mubadalah*, which is based on the principle of mutuality in Islam, has significant relevance in strengthening family resilience in the era of information disruption. Amidst various challenges that arise, such as misinformation, declining quality of interpersonal communication, technology addiction, and intergenerational value conflicts, *mubadalah* offers a holistic approach to maintaining family harmony and stability. The principle of *mubadalah*, which emphasizes justice, equality, and cooperation between family members, can be a main pillar in building mutually supportive, respectful, and solution-oriented relationships. This approach allows families to create a space for constructive dialogue, improve digital literacy, and strengthen core values that are the foundation of family resilience. By integrating *mubadalah* values into everyday life, families can be moreover adaptive to the challenges of the digital era, including the ability to filter information, manage conflict wisely, and maintain emotional closeness amidst the rapid flow of information. Therefore, *mubadalah* is not only relevant as a religious concept, however also as a practical solution in responding to the increasingly complex social dynamics in the modern era. Therefore, Islamic family law in Indonesia needs to be updated with *mubadalah*. The rules of husband and wife relations need to be rearranged so that they are not focused on the husband alone, however the wife is equally responsible. By protecting each other and working together to meet the needs of the household, the values of *mubadalah* or mutuality can produce a strong family. Because the husband and wife are aware that the welfare of the family must be fought for together.

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