



## The Law of Maintaining the Disgrace of Husband and Wife in the Midst of Information Disruption from Mubadalah Perspective

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### Abstrak

#### Keywords:

*Information  
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Showing off one's partner's disgrace to other people is often done by some Indonesians. Many wives reveal their husband's disgrace in chat and on social media. Also, quite a few husbands confide in themselves about the bad things about their wives or their families. This behavior of displaying disgrace often causes problems and results in breakdowns in households and legal cases. This research aims to find out the law of maintaining husband and wife's disgrace amidst information disruption. This research method uses qualitative, the data is obtained from library materials. The data analysis uses the theory of mutuality or mubjadi. This research concludes that the law of protecting each other's disgrace between husband and wife is an obligation. On the other hand, the law of exposing one's partner's disgrace is haram. The exception to being allowed to reveal disgrace is in the context of testimony revealing the truth. Meanwhile, without a strong reason, exposing your partner's disgrace is a sin, especially during increasingly unstoppable information disruption. In mubindah theory, husband and wife have an obligation to protect each other and provide happiness for their partner. That husband and wife should cover each other and take care of each other's disgrace. This is in line with Surah Albaqarah verse 187 which emphasizes that husband and wife are like clothes, namely protecting each other and covering up the bad things between them.

### PENDAHULUAN

The family is one of the basic structures in society where members interact with each other, share responsibilities, and support each other in various aspects of life. Families are built with noble goals, and cannot be separated from religious provisions,<sup>1</sup> full of peace and love.<sup>2</sup> The concept of family can vary between cultures, religions, and societies, but 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. Therefore, maintaining family disgrace is a very important social and moral responsibility for everyone in the family. Family disgrace can cover a variety of things, ranging from sensitive personal issues to broader issues that can affect the family's good name in general.<sup>3</sup>

Maintaining your partner's disgrace is about maintaining your family's trust, self-esteem, and good image in the eyes of society. This is not just about keeping family secrets, but also about how we behave and communicate well in the wider social environment. The importance of maintaining family disgrace is very relevant in today's Indonesian society. This is because some people have begun to abandon the basic principles and values of Islamic life by exposing their household disgrace to others.

<sup>1</sup> Muhammad Asnawi, *Nikah Dalam Perbincangan Dan Perbedaan* (Yogyakarta: Darussalam, 2004), hlm. 9.

<sup>2</sup> Ahmad Azhar Bashir, *Hukum Perbawinan Islam* (Yogyakarta: UII Press, 1997), hlm. 14.

<sup>3</sup> Lathifah Munawaroh, Bagas Heradhyaksa, and Sadari Sadari, 'Construction Of The Five Pillar Law Of Mubadalah In The Perspective Of Islamic Marriage Philosophy', *SMART: Journal of Sharia, Traditon, and Modernity*, 2.2 (2022), 107–26.

Many wives reveal their husband's disgrace in chat and on social media. Also, quite a few husbands confide in themselves about the bad things about their wives or their families. This behavior of displaying disgrace often causes problems and results in breakdowns in households and can lead to divorce. In fact, divorce often has negative impacts.<sup>4</sup> Especially in the current 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 from one generation to the next. So, the rapid development of social media needs to be accompanied by good self-control.<sup>5</sup> Because in fact, technological advances make future activities easier.<sup>6</sup>

With the advent of technology and the internet, changes in the way information is shared have changed the way families interact and communicate. Therefore, in this digital era, married life still requires maintaining principles and values. One of the fundamental principles in maintaining harmony and sustainability of a husband-and-wife relationship is maintaining privacy and respecting each other. Therefore, the prohibition on revealing one's partner's disgrace is a key aspect in maintaining the integrity of family relationships. A partner's faults are anything personal, including weaknesses, mistakes, or deficiencies that each partner may have. The prohibition on revealing one's partner's disgrace is not just an etiquette or social norm, but also reflects maturity, respect, and love in a relationship.

Maintaining family privacy in front of the public is a very important part of creating a *sakinah* family because it has quite serious impacts. Therefore, exposing family disgrace is an action that can damage household harmony and even impact legal cases. Communication on social media has an influence on marital life.<sup>7</sup> Revealing household disgrace involves disclosing personal information or family secrets to the public, whether through gossip, social media, or other actions.

These actions can often damage the reputation, relationships, and psychological well-being of the individuals involved. Therefore, in this era of information disruption, every family needs to be guided by Fatwa Number 24 of 2017 concerning Laws and Guidelines for Congregating Through Social Media.<sup>8</sup> Opening up disgrace in this discussion is certainly different from opening up disgrace in the context of revealing the truth, namely testimony at a trial (court), or when consulting with ulama or doctors in order to find a solution to a problem because it is done behind closed doors.

The spread of family disgrace in an era of disruption, especially caused by advances in technology and social media, can become a serious issue that affects an individual's personal life and honor. Several aspects and issues related to the spread of family disgrace in the era of disruption include the use of social media to maintain privacy. With the popularity of social media, personal information is easily accessible and spreads quickly. Posting photos, statuses or personal information on social media platforms can open opportunities for spreading family disgrace. Information disruption can include the phenomenon of cyberbullying where individuals or families can become targets of harassment or defamation via the internet. This can have a serious psychological impact on affected family members.

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<sup>4</sup> Isnawati Rais, "Tingginya Angka Cerai Gugat (Khulu') Di Indonesia : Analisis Kritis Terhadap Penyebab Dan Alternatif Solusi Mengatasinya," *Jurnal Al-Adalah UIN Raden Intan Lampung* 1 (2014).

<sup>5</sup> Syifa Hamama, "Hukum Curhat Di Media Sosial Perspektif Etika Berumah Tangga Dalam Islam," *Jurnal As Syar'e Jurnal Syari'ah & Hukum* 1, no. 1 (2022): hlm. 17.

<sup>6</sup> Rustandi, "Kinerja Manajemen Sumber Daya Manusia Di Era Disrupsi," *Kebijakan: Jurnal Ilmu Administrasi* 10, no. 2 (2019): hlm. 67–73.

<sup>7</sup> Yuni Harlina, "Dampak Komunikasi Jejaring Sosial Terhadap Kehidupan Perkawinan Dalam Islam," *Jurnal Hukum Islam* XV, no. 1 (2015): hlm. 84.

<sup>8</sup> Rudi Santoso dkk, "Peran Majelis Ulama Indonesia (MUI) Lampung Menghadapi Era Disrupsi Informasi," *Jurnal Ath-Thariq* 4, no. 1 (2020): hlm. 84.

Data Security, threats to the security of personal data may increase, especially if sensitive family information falls into the wrong hands. Data security is crucial in preventing the spread of disgrace or misuse of information. This results in unstable relationships; the spread of disgrace can damage relationships between family members and between families and society. This can lead to emotional instability, conflict, and even family dissolution. In other contexts, this gives rise to slander and lies; the spread of disgrace is often related to slander and the spread of false information. The lies that develop can be detrimental to individuals or families and create wrong perceptions in society. For this reason, education and awareness are its own benchmarks, although this issue highlights the importance of education and awareness about the use of technology, social media, and privacy protection. Families need to be empowered with an understanding of risks and preventive measures.

Another important aspect related to regulation and law relates to the need for effective regulation and law to protect privacy and punish perpetrators of spreading disgrace. Personal data protection laws and defamation penalties can play an important role in addressing this issue. There is inequality in access and understanding of digital technology in society. This can create inequalities in impact and risk of spreading disgrace. To overcome the issue of spreading family disgrace in an era of disruption, it is important to implement a holistic approach involving education, awareness, adequate regulations, and legal protection of individual privacy and honor. Apart from that, there also needs to be a joint effort from society, government institutions and the private sector to create a safe and ethical environment in the use of technology.

In the past, scholars studied family harmony from the perspective of mubadallah. Ngardilaton conducted a case study on the concept of mubadallah in family life. The findings of this research are divided into two categories based on the beliefs of Islamic religious leaders: first, that the wife has the obligation to take care of the house and that all property she produces is hers and the husband has no right to it; second, that the role of husband and wife is in line with the concept of mubindah put forward by Faqihudin Abdul Kodir which refers to the five pillars of the household as an effort to create a sakinah family. Sani'atin was the next researcher. He based his research on the concept of mubadallah and studied how husband and wife can work together to create a harmonious family. The findings show that husbands and wives have complementary roles. Sani'atin, Any. "The Role of Working Husband and Wife in Building a Sakinah Family in the Perspective of Mubadalah Abdul Kodir's Qira'ah Theory." *Al Fuadiy: Journal of Islamic Family Law* 5, no. 1 (2023): 55-69.]. In addition, Nuri Siti conducted a case study on migrant worker families in Madura, East Java, and found that most of these families raised their children based on the mubadallah principle.

Starting from the explanation above, the differences and similarities in these studies can be analyzed. This research has similarities, including regarding the role of husband and wife as family in terms of the mubadalaah aspect. However, the previous researchers mentioned above focused their research on the practical stage so that the research method used was case studies. In this study, researchers strengthened the theoretical conception of mubadallah which has been put into practice. Furthermore, this research specifically examines and reveals how the relationship between husband and wife maintains family disgrace in the era of information disruption from a mubadalah perspective.

Based on the background above, this problem is very interesting to research to find out the legal perspective of protecting the disgrace of husband and wife and mubjadi jurisprudence. By taking care of each other's disgrace, you can build a strong relationship, maintain the good name of the family, and respect the privacy rights of family members. This is an investment in the long-term unity and well-being of the family.

## RESULTS AND DISCUSSION

### Legal Aspects of Maintaining Husband and Wife's Disgrace in the Era of Information Disruption

Protecting the disgrace of husband and wife is an ethical and moral obligation in many cultures and religions throughout the world. Although there are no laws specifically governing family disgrace in many jurisdictions, actions that damage a family member's good name or privacy can have legal consequences, especially in the case of defamation, invasion of privacy, or verbal abuse. There are several legal and ethical aspects related to maintaining family disgrace:

*First*, defamation law. In many countries, defamation is a legal offense. If someone falsely spreads information that damages the reputation of a family member, legal action can be taken against the person who spread the information. *Second*, invasion of privacy. Privacy laws protect individuals from harassment or invasion of privacy. If someone tries to reveal personal or confidential information about your family members without their permission, it could be a violation of the law.

*Third*, verbal abuse. Verbal harassment that damages a family member's good name can also have legal implications. This may include insults or defamation of character. *Fourth*, use of social media. In the age of social media, many people have become more careful about what they share about their family. Uploading photos or information that could damage a family member's good name or privacy could have serious consequences if the information is widely shared or used in a detrimental way.

*Fifth*, ethical aspects. Apart from the law, maintaining family disgrace also has a strong ethical dimension. Personal ethics and morality often form the basis for individuals to maintain family secrets and protect their family's good name. However, it is important to remember that legal and ethical restrictions may vary by country and jurisdiction. What may be considered an invasion of privacy or defamation in one place may not be so in another. Especially in the current era of information disruption, social media has become an integral part of life. It is a place where we share moments, communicate with friends, family and even strangers.

However, with the great advantages offered by these platforms comes the great responsibility of respecting other people's privacy and maintaining online etiquette. One of the biggest violations in this case is exposing someone's shame on social media. Everyone should be able to ensure more ethical online behavior. *First*, respect privacy. Privacy is a basic right for every individual. When you reveal someone's shame on social media, you have invaded their privacy without permission. This could damage a person's reputation and even endanger their life. Therefore, it is important to always respect other people's privacy and not try to reveal personal or embarrassing information about them on social media platforms.

*Second*, prevent cyberbullying. Opening about shame on social media is often a form of cyberbullying. This can seriously damage a person mentally and emotionally. What's more, cyberbullying can have tragic consequences, such as depression, anxiety, and even suicide. To avoid this, you must commit to not revealing one's disgrace online. *Third*, maintain your own reputation. Apart from respecting other people's privacy, prohibiting public disclosure is also important for protecting one's own reputation. Mocking or criticizing others on social media can make the perpetrator appear unethical and disrespectful. It can also have a negative impact on relationships with partners, friends, family, and other people. *Third*, talk about online ethics.

Along with prohibiting public disclosure, it is important to promote online etiquette in general. This includes speaking politely, avoiding unnecessary conflict, and thinking twice before posting

something. The prohibition on disclosing disgrace on social media is an important step in maintaining online ethics and respecting other people's privacy. As a social media user, everyone has a responsibility to behave ethically and respect the privacy of others in all online interactions.

### **Prohibition of Revealing Family Disgrace in Islam**

Islam prohibits displaying family disgrace. At least that is explained in the Koran. As the main source and guide for Muslims in living their lives, it contains various verses that provide directions, commands, and prohibitions regarding various aspects of life. One of the very important and often emphasized prohibitions in the Koran is the prohibition on exposing family disgrace. Surah Alhujurat (49:11) prohibits degrading other people because perhaps they (those who are humiliated) are better than those (who are humiliated).

This verse emphasizes that we must not humiliate or criticize other people, including in the case of exposing family shame. This reminds us to treat everyone with respect and not insult them. Surat An-Nur (24:19) explains "Those who like for evil to spread among the believers, for them will be a painful punishment in this world and in the hereafter". This verse confirms that those who try to spread evil or open other people's shame will receive a painful punishment, both in this world and in the afterlife. In another verse, God also commands husband and wife to cover each other's shame and protect each other's shame. This is in line with Surat Albaqarah verse 187 which affirms that husband and wife are like clothes, that is to protect each other and cover the bad things between the two.

Based on several verses above, protecting family disgrace is part of maintaining family privacy and honor. This involves not sharing personal information or engaging in actions that could denigrate one's own family or anyone else's family. There are several important reasons why this prohibition is so emphasized in Islam. These include maintaining honor, maintaining social order and respect for individuals. In Islam, maintaining privacy and avoiding exposing family disgrace is an integral part of living a life in accordance with religious values. By understanding and respecting these prohibitions, Muslims can create a more harmonious and loving environment in their society.

Revealing family disgrace in Islam is an act that is strictly prohibited and is considered a serious violation of Islamic religious and ethical norms. Family disgrace refers to anything private, secret, or embarrassing related to family members, such as marital problems, divorce, financial problems, or someone's bad behavior. In Islam, maintaining the family's good name is highly valued, and exposing the family's disgrace is considered an act that damages their honor and dignity.

Apart from the Koran, the hadith of the Prophet Muhammad SAW firmly reminds Muslims not to expose other people's disgrace. One of the famous hadiths is, "Whoever covers his brother's disgrace in this world, Allah will cover his disgrace in this world and the hereafter." On the contrary, Islam encourages its followers to support each other, forgive and keep each other's secrets. If there is a problem in the family, it is best to resolve it privately or through the right channels.

From the perspective of fiqh (Islamic legal science), protecting the disgrace of husband and wife amidst information disruption is also an obligation. Fiqh provides legal and ethical guidelines that Muslims must follow in various aspects of life, including maintaining privacy and family honor. It is considered haram in Islam to spread disgrace between husband and wife without a valid reason. This is prohibited because it can damage individual honor and dignity and can create slander and damage in society. Jurisprudence recognizes the right to privacy between husband and wife. This includes rights involving husband and wife relationships, including intimate matters. Disclosure of this information to third parties without permission may be considered a violation of privacy.

Using technology wisely, fiqh emphasizes the need to use technology wisely and responsibly. In the context of information disruption, fiqh can provide guidance on how to use social media and online communication by paying attention to ethics and the boundaries permitted in Islam. For this reason, in fiqh there is a prohibition on backbiting (reviling) or criticizing other people behind their backs, which is also considered an act that is prohibited in Islam. Therefore, criticizing husband and wife or talking about their disgrace without a valid reason is considered an act that is contrary to Islamic values.

To protect information security and respect the right to privacy, fiqh teaches the need to maintain information security and respect the privacy rights of every individual, including husband and wife. Preventing other people's access to personal family information is considered a form of protecting the right to privacy. For this reason, the use of the right to freedom must be based on responsibility. Fiqh teaches that although Islam gives individuals the right to freedom, this right must be used responsibly. This right to freedom must not violate the rights of other people, including the right to privacy of husband and wife.

In other aspects, the importance of repentance and forgiveness if there is a violation of privacy or the spread of shame, jurisprudence emphasizes the importance of repentance to God and asking for forgiveness. Both partners are advised to communicate, forgive, and improve their relationship.

By referring to the principles of fiqh, Muslims are expected to seriously guard against the disgrace of husband and wife, follow Islamic teachings, and comply with Islamic ethical norms in every aspect of life, including in dealing with information disruption.

### **Legal Certainty Maintains Family Disgrace in Indonesia**

Legal certainty in protecting family disgrace involves a series of legal norms and regulations that regulate the rights to privacy, honor, and protection against defamation of individuals or families. This legal certainty is related to the Personal Data Protection Law, many countries have adopted personal data protection laws that regulate the collection, use and dissemination of personal information. Legal certainty in this case provides clear rights and obligations regarding the management of family personal data. Indonesia does not yet have specific regulations relating to the protection of personal data.

Basically, the Personal Data Protection Law is a very important legal instrument in protecting family disgrace. Such laws have the aim of protecting the privacy rights of individuals, including family members, from misuse of personal data. Personal Data Protection Laws usually provide clear definitions of what is considered "personal data." This may include information such as name, address, telephone number, financial information, and other personally identifiable data. Data collection and processing, the Law sets out rules on how personal data may be collected, stored, and processed. In the context of maintaining family disgrace, these rules may include provisions about what can and cannot be disclosed or processed without permission.

For this reason, this law often stipulates obligations for entities or companies that collect personal data to maintain the security and confidentiality of that data. This includes protection against unauthorized access or unwanted distribution. Legal certainty also involves requiring permission or consent from individuals before their personal data is collected or processed. This may include provisions about what information may be disclosed or shared with third parties. Because this is an Individual's right, the Law gives individuals the right to access, update or delete their personal data. This allows family members to control their personal information and maintain family disgrace. Legal certainty usually includes sanctions or punishments for violations of rules. This may include fines or other legal action against those who violate the law.

The Personal Data Protection Law has a crucial role in providing legal certainty and protecting family privacy. Each country may have different laws, but the basic principles are generally applied to provide maximum protection for personal data and safeguard family disgrace. Some jurisdictions have laws that specifically address defamation cases. Legal certainty in this case involves norms that determine what is considered pollution and provide legal sanctions against perpetrators.

In other contexts, privacy law involves individuals' rights not to be interfered with in their private lives. At the family level, it involves norms that protect the private lives of family members from unauthorized inquiry or invasion of privacy. Privacy laws have a significant role in maintaining family disgrace. The principles of privacy law are designed to protect individuals and families from defamation and the unwanted dissemination of personal information. Privacy laws recognize the basic right of individuals to maintain their privacy. This includes the right not to be disturbed in one's private life and the right to control their personal information. In the context of defamation, privacy law involves provisions prohibiting defamation. Defamation can include statements or actions that could damage an individual's or family's reputation.

Privacy-based non-discrimination principles prohibit discriminatory treatment of individuals or families based on their personal information. This involves protecting against the use of personal information for discriminatory purposes. In privacy law sets limits on the collection and processing of personal data. Personal information must only be collected for lawful purposes and must be processed fairly and transparently.

The Right to Forget (*Right to Be Forgotten*) some jurisdictions recognize an individual's right to be forgotten, that is, the right to delete personal information that is no longer relevant or necessary. This helps individuals maintain their shame by eliminating information that may be detrimental. Privacy laws often impose obligations on entities that collect or process personal data to protect that information from unauthorized access or unintended dissemination. The right of individuals to provide permission or consent before the collection or processing of their personal data is governed by privacy laws. This ensures that individuals have control over their personal information. Some jurisdictions provide the right to sue individuals who feel their privacy has been violated. It provides a legal mechanism to fight for privacy rights and obtain redress. Through these principles, privacy law provides a strong framework to protect individuals and families from the spread of dishonor and defamation. The implementation and enforcement of privacy laws is important in facing the challenges of the digital era and information disruption.

On the other hand, media and communication regulations are the most important aspect in maintaining family disgrace. Several countries have media and communication regulations that regulate ethics and norms in reporting and broadcasting. Legal certainty in this case can involve provisions that prevent the dissemination of information that is detrimental to the family without a strong basis. In Indonesia, media and communications regulations are designed to regulate broadcast content, involve privacy protection, and prevent the spread of information that harms or defames individuals or families. Some of the main regulations that are relevant in maintaining family disgrace in Indonesia involve the Indonesian Telecommunications Regulatory Agency (BRTI) and the Indonesian Broadcasting Commission (KPI). The existence of the ITE Law (Law Number 19 of 2016) has provisions that can be used to protect individuals and families from the spread of information that is detrimental or defamatory. At the same time, the ITE Law has also become controversial because it is accused of giving broad authority to prosecute individuals for the act of conveying information that is considered detrimental. Including the existence of the Broadcasting Law (UU Number 32 of 2002) establishing the

Indonesian Broadcasting Commission (KPI), an independent regulatory body responsible for broadcasting in Indonesia. KPI has an important role in monitoring broadcast content, including observing and assessing whether the content is defamatory or detrimental to individuals or families.

On the other hand, KPI issued Broadcasting Guidelines and Broadcast Program Standards (P3SPS) which provide guidance regarding broadcast ethics and content standards. These guidelines may also include provisions related to protecting privacy and disseminating information that could be detrimental. KPI provides the right of reply to individuals who feel disadvantaged by broadcast content. This allows them to respond or provide clarification to information that is considered detrimental. Media and communications regulations also involve law enforcement against rule violations. Cases where there is a violation of privacy, or the dissemination of detrimental information may be subject to sanctions or legal action. For this reason, the Indonesian Telecommunications Regulatory Agency (BRTI) has the responsibility to regulate the telecommunications sector. They can also play a role in ensuring that telecommunications services are not used for harmful purposes, such as spreading disgrace. It is important to note that these regulations may evolve over time, and their implementation may raise debate and challenges. Apart from formal regulations, public awareness about privacy rights and ethics in communicating online is also important to mitigate the risk of spreading family disgrace.

In the digital era, several countries are starting to recognize the need for legal protection against cyberbullying. This includes sanctions against acts of harassment or defamation via online platforms. Protection against cyberbullying in Indonesia involves various regulations and measures aimed at preventing and dealing with acts of online harassment or bullying. Although there is no specific law that explicitly regulates cyberbullying, some regulations and protective measures have been taken. The ITE Law (Law Number 19 of 2016) includes several articles that can be used to crack down on cyberbullying. These articles involve the prohibition of spreading detrimental and defamatory information or documents through electronic media. However, the implementation of the ITE Law has generated controversy and criticism regarding the potential for misuse of the law. KPI provides the right of reply and clarification to individuals or families who feel disadvantaged by broadcast content. This can be used to provide a response to cyberbullying acts.

The law enforcement apparatus of the Republic of Indonesia also has a special unit that handles cyber-crimes. They can investigate cases of cyberbullying and take legal action if evidence of violations is found. Socialization and education efforts regarding the risks and impacts of cyberbullying are carried out to increase public awareness, including families, about the dangers of online harassment.

### **The Law of Protecting the Disgrace of Husbands and Wives from the Perspective of Mubadalah Jurisprudence**

Mubadalah comes from Arabic which means replacing, changing and exchanging.<sup>9</sup> Mubadalah is a form of mutuality and cooperation between two parties, namely replacing each other, changing each other, or exchanging each other. Mubadalah in English is translated as *reciprocity*, *reciprocation*. In the Dictionary, *reciprocal* meaning reciprocal.<sup>10</sup> Mubadalah then developed into a perspective of the relationship between two parties, which in principle has the value and spirit of cooperation, mutuality, partnership and reciprocity.<sup>11</sup> In this research, mubadalah is focused on the relationship between husband and wife in public and domestic spaces.

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<sup>9</sup> Mahmud Yunus, *Kamus Arab Indonesia* (Jakarta: Mahmud Yunus Wa Dzurriyyah, 2010), hlm. 59.

<sup>10</sup> Kamus Pusat Bahasa, *Kamus Bahasa Indonesia* (Jakarta: Pusat Bahasa, 2008).

<sup>11</sup> Faqihuddin Abdul Qodir, "Qira'ah Mubadalah (Tafsir Progresif Untuk Keadilan Gender Dalam Islam)," t.t.



The interpretation of mubadalah comes from the verses of the Koran and the Prophet's hadith which explain justice, then the command to help each other in matters of goodness as well as the command to avoid evil and the Prophet's hadith regarding the command to love your brother as you love yourself. The existence of the verses and hadith of the Prophet shows that both women and men have equal positions.<sup>12</sup> Interpretation *mubāḍalah* This has implications for family resilience and the creation of a strong family in every condition, including in terms of safeguarding partners' disgrace. Because, in a marriage it is not a political contract between the husband as superior and the wife as subordinate. That marriage should place husband and wife in an equal relationship to work together to make each other happy. Husband and wife treat each other well, then give each other a sense of security and comfort in the household.<sup>13</sup>

In protecting the disgrace of a husband and wife, each husband and wife are obliged to protect each other's good names in public. Because, in mubadalah, one of the most important things is to look after each other and make each other happy. By taking care of each other and making each other happy, the quality of the relationship will improve.<sup>14</sup>

Taking care of each other and making each other happy is the foundation of a healthy and strong relationship. When people feel respected, respected, and happy in their relationship, they are more likely to stay together and work well together. This can also help resolve conflicts and differences that may arise in domestic life.

Furthermore, it will create a safe environment. Taking care of each other and making each other happy creates a safe environment where individuals feel they can be themselves without fear of judgment or hurt. This is important in families and friendships because it helps people feel comfortable talking about their feelings, thoughts, and problems. Then, strengthen your sense of trust. Trust is a key element in mubadalah. When a husband and wife look after each other and make each other happy, trust in each other will be built. People who feel empowered to share and communicate honestly tend to have stronger and deeper relationships.

Taking care of each other's disgrace will also improve emotional well-being. When someone feels happy in their household, this has a positive impact on emotional well-being. Happiness and feeling valued can reduce stress and depression, which in turn can improve a person's quality of life. Next is creating reciprocal relationships. Mubadalah is not just about taking, but also giving. Taking care of each other and making each other happy creates a reciprocal relationship where individuals contribute to each other. This can create balance and fairness in the relationship.

Maintaining your partner's disgrace also sets a good example for the next generation. When both husbands and wives demonstrate what a healthy relationship should look like, they teach these values to their children and future generations, helping to create a more harmonious society. Relationships in mubadalah can last a lifetime if they are built well. Taking care of each other and making each other happy is the key to keeping this relationship sustainable. Continuing to invest in relationships creates a strong foundation for the future.

In the interpretation of mubadalah, maintaining disgrace is the obligation of husband and wife because it is kindness. Every good thing a husband or wife does is worth a reward. This is in line with

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<sup>12</sup> Anisah Dwi Lastri P, "Qira'ah Mubāḍalah Dan Arah Kemajuan Tafsir Adil Gender," *Aplikasi Prinsip Resiprositas Terhadap Q. S. Ali Imran* 14, no. 2 (2020).

<sup>13</sup> Islam Mubāḍalah, 'Discrimination against Wife in the Perspective of CEDAW And'.

<sup>14</sup> Deddy Sutendy and Rozana Isa, 'Childcare in Lampung Saibatin Indigenous Community from the Perspective of Mubadalah and Its Contribution to the Development of Family Law in Indonesia', *SMART: Journal of Sharia, Traditon, and Modernity*, 3.2 (2023), 41–55.

the word of Allah SWT in Q.S An-Nahl verse 97 which states, anyone who does righteous deeds, regardless of gender, whether male or female, will have a good life in this world and in the afterlife.[1] Men and women who believe and have accomplished good deeds will both be guaranteed heaven (QS. al-Nisâ' [4]: 124).

Many other verses also mention that men and women are like clothes so they must protect each other and cover each other's shortcomings (QS. al-Baqarah [2]: 187). Even men and women are equally mentioned and praised for their good qualities. They were promised forgiveness and a great reward (QS. al-Ahzab [33]: 35) from Allah SWT.<sup>13</sup> The position of men and women are equal before God, not a complement of the first.<sup>14</sup>

Therefore, taking care of each other, protecting, and making your partner happy is the essence of a healthy and meaningful relationship. It strengthens the quality of relationships, creates a safe environment, builds trust, improves emotional well-being, creates reciprocity, sets a good example, and fosters relationship sustainability. Therefore, it is very important to always maintain shame, respect and pay attention in marriage.

Mubadalah in the family is an act of taking care of each other's disgrace. This means that husbands and wives must protect each other from bad behavior, past mistakes, or their weaker sides. Mubadalah is a form of respect for your partner and is also a sign of trust in the relationship. Mubadalah is a form of deep respect for one's partner. This shows that a husband or wife not only loves, but also respects them as unique individuals with pasts, weaknesses, and mistakes. Mubadalah is also about trust. One of the main foundations of marriage is trust. When a husband and wife take care of their partner's disgrace, they have built strong trust. Mubadalah is also about personal perfection. When a partner provides support in maintaining their shame, the partner is more likely to try to become a better person.

## CONCLUSION

Taking care of your partner's disgrace is the obligation of husband and wife. Both husband and wife are prohibited from talking about their partner's bad things to the public or via social media. Especially during increasingly unstoppable information disruption. The only ability to reveal disgrace is in court to reveal testimony about the truth, to religious scholars, doctors, or psychologists to find solutions to domestic problems, and even then, preferably in a closed room. In the interpretation of mubadalah, maintaining disgrace is a collective obligation because of goodness. Every good thing a husband or wife does is worth a reward. Anyone who does good deeds, regardless of gender, whether male or female, will have a good life in this world and in the afterlife. Men and women are like clothes, so they must protect each other and cover each other's shortcomings.

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