

# Family Resilience in the Era of Digital Social Stigma Perspective of the Qur'an

Rajabbul Amin<sup>1</sup>, Islamiyah<sup>2</sup>

<sup>1</sup>UIN Sunan Kalijaga Yogyakarta, Indonesia

<sup>2</sup>STAIN Sultan Abdurrahman, Kepulauan Riau, Indonesia

Correspondence: Rajabbulamin28@gmail.com

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**Abstract.** This study aims to analyze how the construction of digital social stigma influences perceptions of family happiness and how Qur'anic values can strengthen family resilience amid the visual culture of social media. Using a qualitative approach through literature studies, content analysis of phenomena on TikTok and Instagram, and thematic (maudhu'i) interpretation of relevant Qur'anic verses, this research finds that digital pressure significantly affects perceptions of happiness and may lead to relational conflict and identity crises within families. The values of *sakinah*, *mawaddah*, and *rahmah* (Qur'an, Ar-Rum: 21), along with the principles in Al-Hujurat: 12 and Al-Isra: 36, serve as spiritual and social foundations for building resilient Muslim families. The findings highlight the importance of integrating Qur'anic values with digital literacy to foster strong and enduring families in the era of visual culture.

**Keywords:** Family Resilience, Digital Social, Stigma, Al-Qur'an.

## Introduction

Social media such as TikTok and Instagram have established new standards of household happiness through ideal-looking visual impressions. This creates social pressure for many couples, especially the younger generation, who feel that their lives are not in line with the digital narrative. According to a popular survey (2024), 63% of TikTok social media users feel depressed to see the achievements of other people's households. This condition gives birth to digital social stigma and triggers conflicts in relationships. Therefore, family resilience needs to be rebuilt based on Qur'anic values, not just visual imagery<sup>1</sup>.

In the digital age, this pressure no longer comes only from traditional economic or social factors, but also from social media, which forms the image of household success visually. More than 60% of young couples in Indonesia feel encouraged to follow social media trends, so as not to be considered a failure in building a family.<sup>2</sup> As a result, families who are unable to meet digital expectations are at risk of identity crisis, emotional distress and relationship conflict. In this condition, family resilience becomes increasingly crucial as a support for values and identity in the midst of the dominance of image culture.

The digital pressure that comes from the construction of the ideal family image on social media not only affects people's level of happiness but also creates new social expectations that are hegemonic

<sup>1</sup> Gita Ruslita and Alexander Seran, "Media and Consumerism: A Critical Study of Consumptive Heroes in Popular Culture," *Journal of Humane Literature*, 6, no. 1 (2024): 480–92. <https://doi.org/10.36312/jml.v6i1.3976>

<sup>2</sup> Miftahul Hall Sa'adah And Najminnur Hasanatun Nida, "The Intensity of Social Media Users with the Hedonistic Lifestyle of Young Mothers," *Source: Journal of Psychology* 6, no. 1 (2022): 50–56. <https://doi.org/10.32492/idea.v6i1.6105>

and often do not correspond to the reality within the household.<sup>3</sup> The representation of the ideal family on social media is often the benchmark for success in the household, so families feel the need to adjust to the visual narratives scattered on social media. Social media has turned into more than just a means of communication or entertainment; nowadays, social media serves as a place to generate social meaning and legitimacy that impacts the behavior, thoughts and way families perceive their identity and values.<sup>4</sup> This change marks a fundamental shift in the source of family pressure that no longer comes from economic factors, but also through the construction of a digital culture that is massive and layered.

In this context, family resilience is an increasingly crucial issue to study. Family resilience is understood as the ability of a family to survive, adapt, and rise from the pressures and challenges of life that come, both from inside and outside the household. This resilience is not only shaped by economic factors or interpersonal communication, but also greatly influenced by popular social and cultural expectations shaped by digital algorithms. Family resilience is no longer enough to be built through conventional norms, but requires a more comprehensive approach that involves spiritual dimensions and religious values.

Several previous studies have addressed the theme of family resilience in various contexts. Yani et al. (2024) emphasized the importance of family resilience in the face of economic pressures and internal conflicts, and suggested strengthening interpersonal communication as the primary strategy.<sup>5</sup> However, they have not studied how social media pressure contributes to structural domestic conflicts. Another study by Sa'adah and Nida (2022) highlighted the link between social media use and the hedonistic lifestyle of young mothers. They found that exposure to ideal content on social media encouraged consumptive behavior, but did not associate it with family value structures or husband-wife relationships.<sup>6</sup>

Meanwhile, Sari et al. (2024) revealed that the increasing divorce rate among young couples in several regions of Indonesia correlates with household expectations formed from social media.<sup>7</sup> However, their approach is descriptive and does not yet offer a substantive solution that can respond to this phenomenon comprehensively. A study by Sholeh and Manurung (2021) focuses on the importance of Islamic law awareness in shaping family resilience during the pandemic.<sup>8</sup> Although relevant, the study emphasizes the legality aspect and has not touched on the algorithmic influence of digital media on perceptions and family relationships. Meanwhile, Hakim et al. (2025) highlight how TikTok content shapes the expectations of the ideal household among the younger generation. They noted that exposure to ideal-looking household content creates psychological distress, but do not attribute it to spiritual and Qur'anic approaches as solutions.<sup>9</sup>

Shodiqoh (2023), Prayogi (2023), and Ramadhan (2023) integratively affirm the importance of Islamic ethics, contemporary fiqh, and Islamic family law as a conceptual framework in responding to

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<sup>3</sup> Muhammad Yani et al., *Strengthening Family Resilience in the Digital Era* (Banda Aceh: Syiah Kuala University Press, 2024).

<sup>4</sup> Izzal Khairi Ramli et al., "The Viral Phenomenon of Social Media as A Theme Exposition in Painting Approach" 9, no. 1 (2021): 58–67.

<sup>5</sup> Yani et al., *Strengthening Family Resilience in the Digital Era*.

<sup>6</sup> Sa'adah And Nida, "The Intensity of Social Media Users with the Hedonistic Lifestyle of Young Mothers."

<sup>7</sup> Citra Puspita Sari, Heni Nopianti, and Diyas Widiyarti, "Divorce of Early Married Couples in Batu Bandung Village, Kepahiang Regency," *National Seminar on Sociology* 5, no. 1 (2024): 278–301.

<sup>8</sup> Asrorun Niam Sholeh, Nopriadi Saputra, and Adler H Manurung, "The Awareness of Islamic Law as a Spiritual Factor in Family Resilience and Parenting Quality During the Covid-19 Era," *Journal Of Indonesian Islam* 15, no. 02 (2021): 329–58, <https://doi.org/10.15642/JIIS.2021.15.2.329-358>.

<sup>9</sup> Ahmad Abdul Hakim, Hari Widiyanto, and Najih Abqori, "The Tiktok Phenomenon in Influencing Marriage Expectations," *J-CEKi: Journal of Scientific Scholars* 4, no. 2 (2025): 3101–7, <https://doi.org/https://doi.org/10.56799/jceki.v4i2.8168>.

the challenges of digital culture against Muslim families. Shodiqoh highlighted the role of the principles of *sidq*, *adab*, *amanah*, and *tabayyun* as a social control mechanism in the digital space to prevent destructive practices such as slander, *ghibah*, and disinformation.<sup>10</sup> Prayogi shows the adaptive nature of *fiqh* in facing technological developments through *ijtihad* and *fatwa* innovations, which function to frame digital practices to be in harmony with *sharia* principles<sup>11</sup>. Meanwhile, Ramadan emphasized the importance of Islamic family law in strengthening family resilience amid the pressures of the global digital economy through the principles of justice, responsibility, solidarity, and spiritual balance<sup>12</sup>. These three studies form a complementary theoretical framework in strengthening the resilience of Muslim families to digital cultural pressures, including the emergence of digital social stigma that impacts family relationships and social structures.

This article offers a scientific novelty through the compilation of the Muslim Family Resilience Model in the Era of Digital Social Stigma, an integrative framework that combines the perspective of thematic interpretation of the Qur'an with sociological theories on communication and family resilience. Previous studies have shown a link between digital social distress and domestic conflict, but have not developed a systematic approach to religion-based solutions. Therefore, this article expands on the study by reinterpreting QS. Al-Hujurat: 12 as a digital ethical guideline in controlling social behavior in cyberspace, QS. Al-Isra': 36 as the basis of critical information literacy, as well as QS. Ar-Rum: 21 as the foundation of the values of *sakinah*, *mawaddah*, and *rahmah* in strengthening the emotional and spiritual foundation of the family.

This novelty lies in the integrative mechanisms offered, namely: (1) internalization of Qur'anic values as the basis of family spiritual awareness in the face of the pressure of digital visual culture; (2) the development of Qur'anic digital ethics as a social filter for comparative practices and household imagery; and (3) strengthening Muslim family information literacy to build critical power on the construction of social media reality. Thus, this research not only expands the theoretical scope but also makes a conceptual and practical contribution in responding to the challenges of digital social stigma that affect the relationships and social structures of contemporary Muslim families.

## Discussion

### *Digital Social Stigma and the Construction of Family Happiness*

The development of information and communication technology has brought about significant changes in the way individuals interact, form identities, and interpret social relationships, including relationships within the family. In the era of social media, especially short video-based platforms such as TikTok and other media, there is a household dynamic that is no longer private but has become open to public consumption.<sup>13</sup> The narrative of family happiness is now shaped not only by internal experiences but also by social images that are widespread in cyberspace.

The concept of "digital social stigma" can be understood as a form of modern social labeling that was born from symbolic interactions in the digital space. Conceptually, this term refers to the

<sup>10</sup> Rozanatush Shodiqoh, "Digital Ethics: Social Media Ethics in a Contemporary Islamic Perspective," *Solo International Collaboration and Publication of Social Sciences and Humanities* 2, no. 3 (2024): 215–26, <https://doi.org/10.61455/sicopus.v2i03.153> Digital.

<sup>11</sup> Arditya Prayogi, Riki Nasrullah, and Singgih Setiawan, "The Evolution of Fiqh in the Digital Era : Challenges and Adaptations in Islamic Jurisprudence," *JORCS: The Journal of Religion and Communication Studies* 2, no. 1 (2025): 15–25, <https://doi.org/https://doi.org/10.61511/jorcs.v2i1.2025.1751>.

<sup>12</sup> Abdul Rahman Ramadhan, "Building Family Resilience Through Islamic Family Law Approach," *International Conference on Law, Technology, Spirituality and Society (ICOLESS)*. 3, no. 6 (2023): 43–59.

<sup>13</sup> Hakim, Widiyanto, And Abqori.

thought of Erving Goffman (1963) in Mahardhika (2022), who defines stigma as a social process in which individuals or groups are negatively labeled, stereotyped, separated, and subjected to social discrimination for not meeting society's ideal standards.<sup>14</sup> In the digital context, this stigma mechanism transforms; the ideal standard is no longer only built by traditional social institutions such as extended families or local communities, but rather by visual narratives produced and reproduced on social media.<sup>15</sup> Household content that appears harmonious, romantic, and economically established becomes a collective reference, creating a social hierarchy based on digital image.<sup>16</sup>

According to Link and Phelan (2001), stigma is formed through the four main components of labeling, stereotyping, separation, and status loss, all of which can operate through social media algorithms. When families are unable or reluctant to display similar achievements, they experience a status of loss or symbolic devaluation in the digital space, which ultimately triggers psychological distress and a sense of social alienation<sup>17</sup>. This phenomenon is very relevant, especially for young families who are still in the early stages of building family identity. Thus, social media serves as an arena for the production and reproduction of digital social stigma, where the narrative of the "ideal family" is not only represented but also becomes a measure of new social status in contemporary society.

The phenomenon of digital social stigma cannot be separated from the process of reality construction that occurs intensively in the social media space. From the perspective of media sociology, social media is not just a channel for conveying messages, but an instrument that forms a new meaning structure in social life. Berger and Luckmann (1966), in Sambas (2015), explain that social reality is built through a process of collective construction.<sup>18</sup> In the digital context, this process not only involves social interaction between users but is also systematically reinforced by the algorithms of digital platforms. The algorithm works by selecting, repeating, and strengthening specific content that is considered "liked" or "ideal," resulting in an echo chamber that reproduces the narrative of domestic life in a homogeneous manner: romantic, harmonious, and economically established. This repeated narrative ultimately forms a structure of reality that is perceived as something "normal" and "desirable" by society.<sup>19</sup>

The construction of this algorithm does not stop at the level of visual perception, but transforms into a social mechanism that normalizes specific values. Through repeated exposure to visually curated content, users, especially young couples aged 18–34, internalize pseudo-household happiness standards.<sup>20</sup> The We Are Social and Meltwater (2023) reports show that TikTok is accessed by 124 million users in Indonesia, mainly from the productive age group who are building families. In this context, digital exposure serves as an agent of socialization that reinforces hegemonic family ideals—the idea that domestic happiness should be characterized by stability, public intimacy, and aesthetic visual imagery. Through this process of normalizing values, expectations of marriage and

<sup>14</sup> Mei Candra Mahardika, "Sociology of Communication Theory and Practice in Society," *Book*, 2022, .

<sup>15</sup> Khairin Nazmi, Tutia Rahmi, and Alwi Padly Harahap, "The Integrity of Household Harmony from a Hadith Perspective: Avoiding Social Stigma on the Tiktok Application as Family Happiness," *Al-Qalam : A Scientific Journal of Religion and Religion* 19, no. 1 (2025): 358–75. <http://dx.doi.org/10.35931/aq.v19i1.4358>

<sup>16</sup> Sari, Nopianti, and Widiyarti, "Divorce of Early Marriage Couples in Batu Bandung Village, Kepahiang Regency."

<sup>17</sup> Bruce G. Link and Jo C. Phelan., "Conceptualizing Stigma," *Annual Review of Sociology* 27, no. 1 (2001): 363–85.

<sup>18</sup> Sambas Syukriadi, *Sociology of Communication* (Bandung: CV Pustaka Media, 2015), 50.

<sup>19</sup> Achmad Suhendra Hadiwijaya, "Synthesis of the Social Construction Theory of Reality," *Communication Dialectics : Journal of Communication and Regional Development Studies* 11, No. 1 (2023): 75–89, <https://doi.org/10.33592/Dk.V11i1.3498>.

<sup>20</sup> Callie Rizma Riendani et al., "The Influence of Social Media Algorithms on the Selectivity of Political News Consumption in Generation Z in Indonesia," *Journal of Law and Social Science Scholars Literature* 2, no. 3 (2025): 224–28.

home life are formed collectively, creating pressure for families who are unable to display similar achievements.<sup>21</sup>

Digital social construction through algorithmic mechanisms is the basis that strengthens the emergence of digital social stigma, where families who are unable to adjust to dominant visual standards experience labeling, stereotyping, and status loss<sup>22</sup>. This process ultimately triggers psychological pressure, identity crises, and relationship conflicts in the household, as previously explained in the discussion about the relationship between social media, happiness expectations, and the formation of a digital social hierarchy.

Social media algorithms systematically reinforce the filter bubble effect, which is a condition where users are unconsciously trapped in a homogeneous information space tailored to their online behavior preferences.<sup>23</sup> This phenomenon creates a digital environment that narrows the diversity of perspectives and strengthens exposure to uniform content. In the context of domestic life, bubble filters make users repeatedly receive impressions of the ideal family lifestyle that is romantic, harmonious, and economically established, which are visually constructed and curated.

This condition gives birth to deeper psychosocial mechanisms. When such a homogeneous visual narrative is constantly produced and consumed, users experience a process of value normalization, which is to assume that the representation of the digital household is a common standard that all families should achieve<sup>24</sup>. As a result, families or individuals who are unable to represent their home life in accordance with the ideal image experience labeling (negative labeling), separation (symbolic separation from the group considered ideal), and status loss (a decline in symbolic position in the digital space).

This is the concrete form of digital social stigma, not in the form of direct reproach, but in the form of symbolic exclusion and constant social comparison. Families that don't "look ideal" become culturally marginalized in the digital media ecosystem, so social pressures arise not from physical interactions alone, but from the algorithmic structures that govern people's collective perceptions. It is this mechanism that distinguishes digital social stigma from conventional stigma: it works subtly, is distributed, and layered through a system of recommendations and content exposure.

This phenomenon is in line with the concept of "*social comparison theory*" from Festinger (1954) in Mahardhika (2022), which states that humans tend to evaluate themselves by comparing themselves to others<sup>25</sup>. In the digital era, his comparators are not only neighbors and close relatives but 'family influencers' who he does not know personally, but are considered a representation of success. Unwittingly, this creates pressure to display happiness in public no longer to build meaning, but for social recognition<sup>26</sup>.

Digital social stigma also worsens husband or wife relationships when expectations of their partner are formed from social media narratives, rather than from communication and mutual

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<sup>21</sup> Hakim, Widiyanto, And Abqori, "*The Tiktok Phenomenon in Influencing Marriage Expectations.*"

<sup>22</sup> Link and Phelan, "Conceptualizing Stigma."

<sup>23</sup> Nazmi, Rahmi, and Harahap, "The Integrity of Household Harmony from a Hadith Perspective: Avoiding Social Stigma on the Tiktok Application as Family Happiness."

<sup>24</sup> Dian R Sawitri, Dian Veronika Sakti, and Dinie Ratnie Desiningrum, *Strengthening Family Resilience and Developing Superior Indonesian Human Resources* (Semarang: Faculty of Psychology, Diponegoro University, Semarang, 2022).

<sup>25</sup> Mei Candra, Mahardika, "Sociology of Communication Theory and Practice in Society," *Book*, 2022, 66.

<sup>26</sup> Nazmi, Rahmi, and Harahap, "The Integrity of Household Harmony from a Hadith Perspective: Avoiding Social Stigma on the Tiktok Application as Family Happiness."

agreement.<sup>27</sup> In the Riau Islands Province, especially in the Tanjungpinang City and Karimun Regency areas, it is recorded that family conflicts triggered by social media are a factor that cannot be ignored. Based on data from the Tanjungpinang Religious Court, the increase in divorce lawsuit cases correlates with household expectations formed from social media.<sup>28</sup> Meanwhile, in Karimun, the pressure to fulfill the ideal family image in the digital space also strengthens the couple's internal conflicts.<sup>29</sup> This reflects that the crisis of identity and relationships in the household is further exacerbated by external pressures coming from the digital space.

In this context, Azizy (2024) emphasized that this phenomenon is relevant to *maqāṣid al-syarī'ah*, especially in the aspects of *ḥifẓ al-nasl* (safeguarding offspring) and *ḥifẓ al-'ird* (safeguarding honor). The understanding of *maqashid* helps to highlight that family resilience is not just a personal matter, but part of the Sharia goal in building a harmonious social order.<sup>30</sup> Thus, external pressure from the digital space is not only a social issue, but also concerns the protection of Sharia values that require the integrity of the household and the honor of the family.

Psychologically, the need to appear perfect on social media can lead to social anxiety disorder and mild depression, especially in couples who feel left behind or unable to adjust to visual culture. This shows that women with a high intensity of Instagram and TikTok use are more susceptible to psychological distress, such as FOMO (Fear of Missing Out) and feelings of inadequacy<sup>31</sup>. This is proof that social media is not only a communication medium but also a real source of pressure.

In the context of Indonesian culture that still firmly upholds collective norms and family harmony as indicators of success, digital stigma has a more substantial impact. When the family is presented as a perfect entity in cyberspace, there is moral pressure for those who are unable to display a similar image. As a result, there is a tendency to cover up household problems to maintain an image, not to solve them. This is contrary to the spirit of openness and conflict resolution advocated in the Qur'an.

The Qur'an reminds us of the importance of honesty and authenticity in relationships, as Allah SWT says in QS Al-Hujurat verse 12, which prohibits us from thinking badly and looking for faults in others. This verse is relevant in the context of social media, when users are often trapped in judging other people's lives unilaterally based on the video clip. In addition, QS. Al-Isra verse 36 warns against following something without knowledge, including in judging households that are only displayed in the form of viral content.

Digital social stigma has formed a new standard in defining household happiness. When the family is no longer a safe personal space, but a public stage full of expectations, the risk of a relationship crisis becomes greater. Family resilience based on spiritual values and open communication is an important solution to restore the meaning of the household as a space for

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<sup>27</sup> Callie Rizma Riendani et al., "The Influence of Social Media Algorithms on the Selectivity of Political News Consumption in Generation Z in Indonesia," *Journal of Law and Social Science Scholars Literature* 2, no. 3 (2025): 224–28. <https://doi.org/10.70292/pchukumsosial.v2i3.68>

<sup>28</sup> Agi Suryana, Siti Arieta, and Sri Wahyuni, "Community Stigma Against Women with Divorced Status Living in Tanjungpinang City," *Jishum (Journal of Social Sciences and Humanities)* H vol. 1, No. 3 (2023): 601–18, <https://doi.org/10.57248/Jishum.V1i3.121>.

<sup>29</sup> Imam Abdullah (peace be upon him) *Nebis In Idem In The Case Of The Hadbanab Lawsuit (Review Of Maqashid Syariah In The Decision Of Acta Van Dading And Hadbanab In The Religious Court Of Tanjung Balai Karimun)* (Islamic University of Indonesia, 2024).

<sup>30</sup> Azizy.

<sup>31</sup> Asyari Dila A, Fida Ayu, and Nurrizkia Putri, "The Effect of Instagram Social Media Use on Fear Of Missing Out ( FoMO ) Behavior Abstract : Abstract :," *Business and Administration Journal* 2, no. 2 (2023): 30–39, <https://doi.org/https://doi.org/10.62201/abaj.v2i2.51>.

growth, not just visual consumption. So in this context, family resilience must be understood as a process of building inner strength to face external pressure, including from social media.

### ***Family Resilience as a Qur'anic Strategy in Facing Digital Social Stigma***

The phenomenon of family happiness construction on social media, as explained by the author, shows that many families experience social pressure due to digital narratives that do not always represent reality. Content that repeatedly presents the ideal image of the family has created a new and often unrealistic standard. When home life is measured by visual popularity and digital social expectations, families are prone to identity crises, emotional conflicts, and relationship dysfunction. This condition requires the presence of a solid internal defense mechanism, not only from the psychological and social aspects, but also from the spiritual side.

Family resilience is becoming increasingly important amid the complexity of today's digital social dynamics. Family resilience from a sociological perspective is the collective ability of a family to adapt and recover from pressures or crises that threaten the integrity of relationships between its members.<sup>32</sup> When the pressure no longer only comes from internal factors such as the economy or communication conflicts, but from social expectations formed through digital media, a more comprehensive approach is needed, including the spiritual side. This is where the values of the Qur'an come in as a foundation that is not only normative but also solutional.

Allah SWT says in Surah Ar-Rum, verse 21. According to Ibn Kathir, Surah Ar-Rum verse 21 shows the sign of Allah's greatness through the creation of man from the ground and the giving of couples of the same type to create mawaddah (love) and rahmah (affection). Marriage is a means of tranquility, harmony, and tangible evidence of His power for the thinker.<sup>33</sup> He emphasized that this verse shows that Allah SWT created life partners not only for physical needs, but to create sakinah, which is the calm and peace of soul that is the foundation of the household.

Meanwhile, according to Fakhruddin al-Razi, in the tafsir Al-kabir, he explained that sakinah is a sense of calm and peace of heart that is felt and obtained from the partner, not only the wife for the husband, but also the husband for the wife. Because the wife can be a place where the husband gets peace if the wife also gets peace from the husband<sup>34</sup>. This arises from mawaddah, which Ar Razi describes as the love that is poured out for the partner. As well as from rahmah, the affection that flows from the partner.

Meanwhile, in contemporary commentary, according to Quraish Shihab in Tafsir al-Misbah, the word sakinah in Surah Ar-Rum verse 21 comes from the word sakana, which means "silence after a shock." This term describes the inner peace that a person feels, as well as the calmness when entering the house (maskan) after being busy outside. This calmness is also associated with the biological and instinctive functions of humans in marriage, so that through the relationship between husband and wife, Allah instills a sense of peace and a tendency to draw close to each other (litaskunu ilaiha).<sup>35</sup> Love and affection in the household are the result of a process of mutual understanding and interconnectedness, not something that can be built through social expectations or formalities alone.

The profound meaning of this verse shows that domestic happiness is not determined by material luxuries or their appearance in public spaces, but by the depth of emotional and spiritual relationships between couples. In the context of social media, especially TikTtok media, the narrative

<sup>32</sup> N. Hidayat, S. Suryanto, and R. Hidayat, "Family Resilience in Facing Economic Shocks During the Pandemic," *Journal of Family and Consumer Science* 16, no. 2 (May 1, 2023): 120–32, <https://doi.org/10.24156/jikk.2023.16.2.120>.

<sup>33</sup> Ibn Kathir, *Tafsir-Alqur'an Al-Adzim* Vol. 4 (Beirut: Daar al fikr, 1923), 180.

<sup>34</sup> Muhammad Fakhr ad-Din Ar-Razi, *Tafsir al-Kabir wa mafatih al-ghaib*. (Beirut: Daar al fikr, n.d.), 142–43.

<sup>35</sup> Mr. Quraish Shihab, *Tafsir Al-Misbah: Message, Effect and Compatibility of the Qur'an* Vol.6 : (Jakarta: Pt.Rajagrafindo Persada) 2002. 32-33

of happiness is often formed from visual content that displays intimacy, achievement or household establishment. This interpretation provides a warning that true tranquility in the household cannot be engineered for public consumption and that a resilient family is one that is able to take care of the *sakinah* from within, not one that is busy pursuing external validation.

This classic interpretation is in line with modern data on family resilience in Indonesia. The National Population and Family Planning Agency (BKKBN) noted that the Indonesian Family Happiness Index in 2023 reached 71.86, showing the critical role of household harmony in supporting social stability and community welfare.<sup>36</sup> This means that the values of *sakinah*, *mawaddah*, and *rahmah* described in classical interpretation are not just religious ideals, but have a strong correlation with contemporary social reality. Domestic happiness does not only rely on material things, but also on the strength of emotional and spiritual bonds, and the ability of couples to maintain the integrity of relationships in the midst of social pressure and public expectations.

Furthermore, Allah SWT warns humans not to be prejudiced, look for the faults of others and avoid negative behavior that comes from assumptions, as Allah SWT says in QS al-Hujurat verse 12. According to the tafsir of Al-Jami' li Ahkam Al-Qur'an, Al-Qurtubi, Surah Al-Hujurat, verse 12 came down when two companions of the Prophet (peace be upon him) were prejudiced and gossiped about Salman and Usamah, who had no food. The Prophet rebuked them with the parable of "eating your own brother's flesh", then this verse came down as a prohibition against prejudice (*su'u dzan*), looking for the faults of others (*tajassus*), and gossiping (*ghibah*). Al-Qurthubi emphasized that prejudice against outwardly good people is an unfounded act, can hurt, and is the starting door for the birth of other sinful<sup>37</sup> behaviors. Therefore, this verse emphasizes the importance of maintaining the honor of others and building *ukhuwah* with good prejudice, explaining that this verse is a command to maintain social manners and avoid two destructive behaviors, namely *Su'uzhan* (prejudice) and *Tajassus* (looking for the faults of others).

Meanwhile, from the contemporary interpretation in Tafsir Al-Azhar, Buya Hamka, the verse is a call to people to stay away from prejudice (*suudzan*), looking for disgrace or gaps in the mistakes of other Muslims, because it is an act of sin.<sup>38</sup> Buya Hamka emphasizes that this verse not only speaks of direct interpersonal behavior, but also includes how one judges the lives of others from what appears to be included and the context of public or visual information. This verse emphasizes the importance of maintaining personal and family honor by not interrupting or judging others from incomplete information.

Research shows that the use of social media in Indonesia is very high, according to a report by the Indonesian Internet Service Providers Association (APJII) in 2025. Platforms such as TikTok lead with an access rate of 35.17% of internet users in Indonesia.<sup>39</sup> Another study found that 68.9% of the population is already using social media, with an average daily usage of more than 3 hours.<sup>40</sup> In the midst of this flow of information, the tendency to compare household life through visual content is very easy to occur, and the risk of unfounded judgments becomes even greater. Thus, these classical

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<sup>36</sup> Ihfa Firdausya, "BKKBN: Indonesia's Family Happiness Index is High Even though It Is Not Yet Independent," Media Indonesia, 2024, <https://mediaindonesia.com/humaniora/681476/bkkbn-indeks-kebahagiaan-keluarga-indonesia-tinggi-meskipun-belum-mandiri>.

<sup>37</sup> Abu Abdullah. Al-Qurtubi, "*Al-Jami' Li Ahkam Al-Qur'an*," Vol. 14 (Beirut: Dar al-Kutub al-Ilmiyyah, n.d.), 212.

<sup>38</sup> Hamka Buya, *Tafsir Al-Azhar Juz 26* (Jakarta: Pustaka Panjimas, 1982), 270.

<sup>39</sup> Rayhan Fairuz SA and Wahyunanda Kusuma Pertiwi, "APJII Survey: 5 Most Popular Social Media in Indonesia 2025, TikTok Champions," Kompas.com, 2025, <https://tekno.kompas.com/read/2025/08/14/08270037/survei-apjii--5-medsos-terpopuler-di-indonesia-2025-tiktok-juara?page=all>,

<sup>40</sup> Marsliana Indah Kusuma, Nanda Wanifa Lutfiani, and Ali Khamdi, "Social Media as a Digital Marketing Tool for Agricultural Products," *Economics and Business International Conference Proceeding Vol. 1*, no. 2 (2024): 1188–98.



and contemporary interpretations are empirically strengthened: when social media forms an external narrative about happiness or household success, this verse reminds us to maintain the integrity of judgment, not to be rash in judging or imitating, and to emphasize relationships that are built from within rather than outward appearances.

In the age of social media, the habit of seeing and judging other people's households from the content they display is widespread. Many social media users then get caught up in social comparisons that cause envy, disappointment with their partner or feel like they have failed. The interpretation of this verse states that judging other people's families from digital content is the same as building prejudice without knowledge. This can not only cause spiritual sin, but also be a cause of domestic conflict because couples begin to compare each other based on narratives that are not necessarily real.

Allah SWT commands that humans should not follow something without knowledge, because all five senses and hearts will be held accountable. This is in accordance with the words of Allah SWT in QS. Al-Isra' verse 36 becomes very relevant in framing a critical attitude towards information and social media content. In the tafsir of Al-Thabari, At-Thabari in his commentary mentioned that regarding the meaning of La Taqfu in the above verse, some scholars of ta'wil interpret it: 'do not talk about something you do not know'. Others interpret, 'do not accuse anyone of something you do not know. And the people of Kufa think that the origin of the word La Taqfu is *alqiyafatu*, which means 'to follow in footsteps'. However, from some of the opinions above, the most essential meaning is the first, because this meaning is often used by the Arabs.<sup>41</sup> This verse is understood as a warning to humans not to carelessly follow or believe in something without a clear scientific basis.

Meanwhile, Al-Mawardi added, Surah Al-Isra verse 36 is a warning that humans should not follow, speak, or believe in something without a valid basis of knowledge. He interpreted the phrase "wala taqfu" as a prohibition against following conjectures, spreading uncertain news, or making accusations without evidence. Al-Mawardi explained that hearing, sight, and heart are great trusts that will be<sup>42</sup> Held accountable before Allah. Therefore, a believer is required to use these three instruments carefully, ascertaining the truth before acting or speaking, so as not to fall into the sin of lies and slander. All human senses will be held accountable, including the information they disseminate or believe.

Meanwhile, according to Quraish Shihab in the insight of the Qur'an, Tafsir Maudhu'i, this verse is a firm warning that humans should not speak or claim something without the basis of correct knowledge. God gives hearing, sight, and heart as tools to seek truth, and all will be held accountable for their use.<sup>43</sup> This verse emphasizes the importance of caution in receiving and disseminating information, staying away from prejudices and lies, and building every claim based on strong science to avoid disinformation, slander, and false testimony. As the basis for information ethics in Islam, when a Muslim is required to think critically and not react to the information received, both from the mouths of others and from modern media, especially digital media.

This verse is directly related to the phenomenon of the virality of household content on social media. Many social media users consume information. Taking a stance or even changing the perception of his own household based only on video clips that appear out of context. This interpretation emphasizes that judging the lives of others without knowledge is an act that will be accounted for and that Muslim families must equip themselves with healthy digital literacy. Family

<sup>41</sup> Muhammad ibn Jarir Al-Thabari, "*Tafsir Al-Tabari*" Vol. 23 (Beirut: Dar al-Ma'arif, 2001), 440.

<sup>42</sup> Abu al-Hasan Ali Al-Mawardi, "*Al-Nukat Wa Al-Uyun Fi Tafsir Al-Qur'an Al-'Azim*" Vol. 5 (Beirut: Dar al-Kutub al-Ilmiyyah, n.d.), 210.

<sup>43</sup> Mr. Quraish Shihab, *Insight of the Qur'an: Tafsir Maudhu'i on Various Questions of the Ummah* (Jakarta: Mizan, 2003), 170.

resilience can be built through a critical attitude towards information, not by being a victim of digital opinion flows that are not necessarily true.

By paying attention to the reality of digital social constructions that affect perceptions and relationships in households, social media not only forms an image of happiness, but also has the potential to create psychological pressure and relational conflicts in the family. In this context, family resilience is a vital instrument to withstand the onslaught of external expectations shaped by algorithms and public opinion. Therefore, a comprehensive solution is needed that is not only theoretical but also rooted in spiritual values and prophetic examples. In the next section, the author will outline Qur'anic strategies that can be the foundation for building family resilience amid the current of digital social stigma.

### ***Qur'anic Solutions to Stigma and Domestic Crisis***

Digital transformation in social life cannot be separated from its impact on the order of household relationships. Social media, which was initially present as a means of communication, is now evolving into a stage of social identity, where success, happiness and harmony are displayed as public content.<sup>44</sup> In this case, the household is no longer just a private space, but a narrative commodity that is curated for social existence. As a consequence, many families, especially young couples, experience psychological distress and relationship conflicts due to the urge to conform to the social media version of happy standards.<sup>45</sup>

This phenomenon shows the operation of what can be called “performative logic”, that is, the drive to present domestic life not as it is, but as it should be seen in the eyes of the digital public<sup>46</sup>. Theoretically, this logic is rooted in Erving Goffman's (1959) thought about the presentation of self, in which individuals or groups display a particular image on the “front stage” for the sake of social recognition. In the digital context, performative logic is reinforced by platform algorithms that provide social incentives to content that captures the public's attention. As a result, the authenticity of relationships is often displaced by the desire to show happiness, rather than experience it in real life. This phenomenon can trigger an authenticity crisis, which is a condition when the relationship between husband and wife or family loses emotional and spiritual honesty because it is trapped in a social image that continues to be<sup>47</sup> reproduced.

Based on QS. Ar-Rum verse 21 explains that tranquility does not come from imagery, but from the existence of a partner who becomes a place of return under any conditions. Muslim families should reduce the need to appear ideal on social media and focus more on building healthy emotional relationships. The practice can start from simple things, routinely conveying gratitude between couples, providing special time without gadgets to talk from heart to heart, and making a mutual agreement not to compare yourself with other people's household lives seen on social media screens.

The values of *sakinah*, *mawaddah*, and *rahmah* have a social dimension that is strengthened by the Qur'anic prohibition on *tajassus* (peeking into the lives of others) and *suuzan* (prejudice), as stated in QS—al-Hujurat verse 12. Based on the interpretation of Al-Qurthubi and Buya Hamka, this verse contains a social meaning that is very relevant in the digital age: judging other people's household lives only based on framing content can create distortions of perception. Therefore, the application of Qur'anic ethics in interacting on social media is an important bridge to maintain emotional stability

<sup>44</sup> Hakim, Widiyanto, and Abqori, "The Tiktok Phenomenon in Influencing Marriage Expectations."

<sup>45</sup> Hidayat, Suryanto, and Hidayat, "Family Resilience in Facing Economic Shocks During the Pandemic."

<sup>46</sup> Syukriadi, *Sociology of Communication*, 235.

<sup>47</sup> Amru Khalid, *A House as Beautiful as Heaven: Practical Steps to Bring Affection to the Family* (Jakarta: Equatorial Press, 2016), 33.

in the household. With this awareness, families are not easily caught up in a cycle of comparing themselves to visual representations that do not reflect the whole reality.

As an implication of the ban on *tajassus* and *suuzan*, Muslim families need to develop ethical awareness in responding to the household lives of others on social media. In the study of digital sociology, this ethical awareness can be understood as social filtering, a process in which individuals or families consciously limit their involvement in digital practices that have the potential to form negative perceptions of their own relationships. These ethics can be strengthened through family education and the habit of reflective internal communication, so that the family does not become a passive recipient of the flow of digital imagery, but rather an active subject who builds a perception of happiness according to their spiritual values.

The dimension of Qur'ani ethics is intertwined with the importance of information literacy in dealing with the flow of digital content. QS. Al-Isra' verse 36 teaches the principle of *tabayyun*, which is the verification of information before it is believed or disseminated. In the context of social media, this verse can be interpreted as an encouragement to be critical of visual narratives that feature the "perfect family". This literacy helps families understand that social media does not represent reality in its entirety, but rather the result of algorithmic selection and curation. With this critical attitude, the family can prevent the formation of unrealistic expectations that have the potential to disrupt household harmony.

Thus, the application of the values of *sakinah*, *mawaddah*, *rahmah*, the prohibition of *tajassus* and *suuzan*, as well as the principle of *tabayyun*, form a unified normative framework that can function as a social and cultural filter in the face of digital cultural pressure. Qur'anic ethics and digital literacy are not two separate domains, but complement each other in strengthening the resilience of Muslim families. The integration of the two allows families to maintain the authenticity of relationships, manage expectations, and avoid digital social stigma born from the performative logic of social media.

In practice, Muslim families need to improve Islamic digital literacy, namely the ability to filter content, verify information and be aware of the psychological impact of excessive consumption.<sup>48</sup> Parents can be role models by not swallowing parenting trends or digital happiness standards, as well as equipping children with the principle that not everything that goes viral is accurate and not everything that appears is real. In the family room, it is essential to build a digital *tabayyun* culture that makes it a habit to ask, research and think critically before believing or inferring information from social media.

Based on these interpretations and values, the author offers four Qur'anic solutions that are applicable and transformative to deal with digital stigma in the household life of Muslims today:

#### *1. Reorientation of the Meaning of Family Happiness*

The family needs to restructure the definition of happiness by making *sakinah* the primary foundation. This can be realized by emphasizing quality time without gadgets, empathetic dialogue between couples, and a commitment not to make social media the primary reference for happiness. Regular family studies with the theme of the Qur'an can also be a means of internalizing this value.

In this process, each family member needs to build a collective awareness that true happiness is not the result of digital imagery, but rather the fruit of the inner harmony and spiritual calm that grows from mutually reinforcing relationships. The momentum of togetherness, such as having dinner together without digital distractions or small family deliberation after congregational prayers, can be a sacred value that strengthens the value of *sakinah*. In addition, the habit of praying for each other and expressing appreciation verbally can foster a sense of mutual respect and love. In this way, the family

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<sup>48</sup> Ruslita and Seran, "Media and Consumerism: A Critical Study of Consumptive Heroes in Popular Culture."

not only becomes a physical shelter, but also becomes a garden of the heart that calms and strengthens faith in the face of the rapid flow of pseudo-values from the virtual world.

## 2. *Qur'an-Based Digital Ethics*

Muslim families need to develop an internal code of ethics in the use of social media, such as not comparing their home life with others, avoiding negative comments about other couples online, and refraining from showing off their intimacy or achievements excessively. This principle is sourced from QS. Al-Hujurat verse 12 as a social fence. The application of this verse leads Muslim families to maintain the honor of themselves and others, both in real and digital spaces.

As explained earlier, this verse not only forbids prejudice and ghibah, but also encourages the formation of a culture of shame that is rooted in spiritual awareness. In the context of social media, this culture of shame acts as a moral filter so that it does not become a field of slander or a riya event. Therefore, families need to get used to small deliberations before sharing personal moments publicly, a wise but straightforward practice that teaches digital responsibility while maintaining family glory. With this ethic, social media is no longer a stage for selfish performances, but can instead become a field of preaching of values that are gentle, wise and full of manners.

The principles of Qur'anic-based digital ethics not only stand alone as a norm, but are also strengthened and exemplified in the morals of the Prophet PBUH in his home life. This example is vital to balance spiritual values and daily practices in building a noble family in the digital era. As in a hadith narrated by Imam Al-Tirmidhi from the companion of Abu Hurairah, the Prophet PBUH said:

*"From 'Aisha RA, the Prophet PBUH said, "You are the best of your family, and I am the best among you to my family." (HR. Al-Tirmidhi. No. 3895; Considered Hasan Saheeh by Al-Albani)*

This hadith is also narrated in a similar version by Imam Ibn Majah (no. 1997), Ahmad bin Hambal in his musnad and Abu Dawud (no. 2128), with a saheeh sanad and supported by many lines of teaching. Scholars such as Imam Nawawi and Ibn Hajar Al-Asqalani affirm the authenticity of the meaning of this hadith as the basic principle of morality in domestic life. This hadith emphasizes that the benchmark of a person's goodness in Islam cannot be measured by how good he is in the public space, but by how noble his morals are towards his own family in a space that often goes unnoticed and unpublicized.<sup>49</sup>

In the context of today's social media, many couples are more interested in appearing harmonious in public, rather than building true harmony behind the scenes. This hadith teaches that genuine goodness is what grows in the silence of the house, not what is highlighted in the light of the camera. Therefore, the solution to family resilience is not only shaped by the concept of sakinah and Qur'anic values, but must also be based on consistent moral commitment as exemplified by the Prophet PBUH.

## 3. *Strengthening Qur'ani Digital Literacy*

Digital literacy means not only the technical ability to use social media, but also the spiritual ability to filter, understand, and interpret information. Based on the values of the Qur'an, QS. Al-Isra' verse 36 is the basis for equipping every family member, especially young people, with critical skills for the content consumed. This verse is a strong foundation for the development of digital literacy that is not only rational but also spiritual.

Young children in the family need to be guided not only to be active media users, but also to be wise observers and intelligent evaluators. Parents can take on the role of digital literacy companions by creating an open and warm dialogue space, where every viral issue, digital trend or popular

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<sup>49</sup> Ibn Hajar Al-Asqalani, *"Fath Al-Bari Sharh Sahih Al-Bukhari"* Vol.7 (Beirut: Dar al-Ma'arif, 2008), 45.

information is studied together through the perspective of the Qur'an. With this approach, each family member is not only protected from hoaxes and destructive content but also trained to foster awareness that digital activities are part of a mandate that must be carried out responsibly and spiritually.

#### 4. *Qur'anic Family Communities in the Real and Digital World*

To counter the dominance of the social media version of the perfect family narrative, it is necessary to form a Muslim family community that displays the values of honesty, simplicity and the process of growing together. This community can act as a space for education, reflection and mutual empowerment for other families who are struggling in the midst of digital cultural pressure. This community does not have to be large or formal, but it is enough to start from a small circle between families who have a similar vision and build a *sakinah* household with a foundation of honesty and blessing. Through online forums and face-to-face meetings, they can share real experiences about household challenges without the polish of false narratives created on social media.

Stories of failure, emotional dynamics and the struggle to maintain communication and faith in the family can be a much more meaningful inspiration than uploads showing off achievements. In this space, solidarity between families becomes a psychological as well as a spiritual fortress to resist the pressure of the standard of artificial happiness. More than that, this community can also become a social movement that normalizes home life as a process of growth, not an image race. In the midst of an instant culture, the presence of a community like this becomes a refreshing oasis, reviving the spirit of cooperation, deliberation and the courage to appear as it is for the common good.

To clarify the influence of digital stigma pressure that has a real impact on household life. The following presents a case study that reflects these dynamics contextually. This study shows that the Qur'anic values discussed earlier are not only normatively relevant but also highly applicable in answering today's family challenges.

In one story, a husband is a businessman, but his business never recovers from its downturn; his partner continues to provide motivation to be strong and not easily discouraged. Suddenly, the husband saw the condition of a very established family, and then he was tempted to invest with a value of hundreds of millions of rupiah to make his family happy. Suddenly, his investment failed, feeling deceived by his partner, deeply disappointed and frustrated. But his wife tends to blame her husband. This happens to them because of the pressure of social stigma on their home life, which causes a crisis of rational identity. However, once they understand and recognize the principles of *sakinah* and manage information correctly, their communication and emotional balance are restored.

From this illustration, it can be understood that the domestic crisis that arises due to the pressure of social media is not a purely individual phenomenon, but part of a broader social phenomenon. Therefore, the approach to overcome it is not enough on a strictly technical or emotional level, but requires the integration of solid spiritual values as taught in the Qur'an. Reflection on this case encourages the author to draw conclusions that not only summarize the ideas but also invite the reader to reconstruct the perspective on family and happiness.

The authors assume that if these principles are systematically integrated in family education practices, then household resilience will not only increase individually, but also collectively. The family will be the leading actor in creating a healthy and dignified digital culture, as well as becoming a spiritual fortress in the midst of the rapid and uncontrollable flow of information. This Qur'ani approach is very likely to be developed into a national educational policy, including in the curriculum of religious education, premarital guidance and community-based media literacy and mosques.

As a final part of this analysis, it should be emphasized that the Qur'anic solution is not utopian, but realistic because it is based on the spiritual dimension of man. When digital social pressure is increasingly unstoppable, the Muslim family needs a fixed and stable direction that can be found in

the Qur'an as a source of meaning and value. In this context, the family not only survives the crisis, but also serves as a pillar of social change towards a more just, wise and ethical society.

## Conclusion

The phenomenon of digital social stigma in Muslim families shows that social media plays an active role in shaping social expectations about domestic happiness. Through bubble filter mechanisms and algorithmic curation, social media creates an ideal happiness narrative that does not fully reflect reality. Repeated exposure to this narrative encourages the process of labeling, separation, and status loss, which can trigger psychological distress, identity crises, and relationship conflicts, especially in young couples. These findings suggest that digital stigma is systemic and operates through the structures of digital media that shape collective perceptions.

In this context, Qur'anic values provide a spiritual and social foundation that can strengthen family resilience. The value of *sakinah*, *mawaddah*, and *rahmah* (QS. Ar-Rum: 21), the prohibition of *tajassus* and *suuzan* (QS. Al-Hujurat: 12), as well as the principle of *tabayyun* (QS. Al-Isra': 36) serve as a protective mechanism through the internalization of values, Qur'anic digital ethics, and critical information literacy. The integration of these three aspects helps families maintain the authenticity of relationships, avoid destructive social comparisons, and strengthen resilience to the pressures of digital visual culture.

Further research is recommended to develop an empirical model of Qur'anic family resilience in a digital context, for example, with a mixed methods approach to measure the effectiveness of internalizing values and digital literacy on strengthening household relationships. The government, religious institutions, and Muslim family communities also need to collaborate in building a digital literacy ecosystem rooted in Islamic values, through media-based *da'wah*, digital ethics training, and family strengthening programs. Thus, social and spiritual interventions can run in a complementary way to answer the increasingly complex challenges of digital social stigma.

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