The Role of Communication in Maintaining the Resilience of Muslim Families in Mandailing Natal in the Era of Disruption: A Qualitative Approach Based on Islamic Values

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Abstract

This study aims to determine the challenges and opportunities in building family resilience in the era of disruption. The research method used is qualitative, involving in-depth interviews with research informants using purposive sampling, non-participant observation, and documentation studies. The results of the study indicate that the high divorce rate in Mandailing Natal is mainly due to the unpreparedness of families to adapt to the rapid changes in communication technology, which has an impact on the poor quality of communication and causes family resilience to become fragile. Building the resilience of Muslim families in the era of disruption requires specific understanding and steps from various parties that can help families face the challenges and changes in society and technology so they can adapt and maintain the religious values that are the foundation of family unity.

Keywords: *Family Resilience, Family Communication, Muslim Families, Digital Disruption, Family Harmony*

1. Introduction

The era of digital disruption has not only brought major changes in the economic and technological spheres but also has serious consequences for social life, particularly within the family sphere. Developments in information and communication technology, such as the use of gadgets and social media, have significantly altered patterns of interaction between family members. Face-to-face interactions,

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previously the foundation of family communication, are slowly being replaced by virtual communication that tends to be individualistic. This change has given rise to a fundamental problem: a decline in the quality of interpersonal communication within families, which ultimately has the potential to weaken the resilience of the family as the most basic social unit.

This issue becomes even more crucial when linked to the rising divorce rate in Mandailing Natal Regency. Data from the Panyabungan Religious Court shows that the number of divorce cases has increased significantly and peaked in 2021. This situation indicates a structural problem in family resilience, particularly in Muslim families, who are culturally and religiously known for upholding religious values and local traditions. The fact that the divorce rate remains high in a religious society raises a fundamental question: why have strong religious values not been able to effectively protect families from the impact of digital disruption?

Previous studies have highlighted the importance of religious-based family communication in strengthening family resilience. A Dwinandita, (2024); Sukisno et al., (2024) emphasize in their research on Islamic parenting in Southeast Asia that strengthening communication based on Islamic values helps families face social and digital challenges. Values such as honesty, compassion, and mutual trust taught in Islam serve as guidelines in building healthy and adaptive interpersonal communication. Khasnah Syaidah et al., (2025) Also emphasized that strengthening religious-based family communication makes a significant contribution to maintaining family harmony, especially amidst the threat of digital disruption. Abubakar et al., (2023); Nasrullah et al., (2024) Emphasized that strengthening communication based on Islamic values, accompanied by the active role of socio-religious institutions and religious leaders through education, spiritual enhancement, and character building, makes a significant contribution in helping families evolve with increasingly complex social changes and digitalization. Nafis et al., (2025); Nugraha et al., (2021); Ridlwan & Fitriana, (2024) emphasize that in the face of negative technological influences, economic pressures, and changing social dynamics, it is important to integrate Islamic values into family communication as a strategy for building resilience.

However, this study differs from previous studies, particularly in terms of the local context. Previous studies focused more on family maintenance and resilience in general without addressing the specific challenges faced by Muslim families in areas with high social and technological pressures. This study examines in depth how Muslim

families in Mandailing Natal Regency adapt their communication patterns in the face of digital disruption and how socio-religious institutions, such as the BP4 and KUA, play a role in strengthening family resilience based on Islamic values. AsNugraha et al., (2021) found, although religious values play a crucial role in family resilience, they also emphasize that in some local contexts, these values need to be adapted to be more relevant to the social and technological realities faced. This study extends these findings by exploring the adaptation mechanisms employed by families in Mandailing Natal, who face more complex digitalization challenges than more established or less technologically impacted communities.

The uniqueness of this research lies in its qualitative approach based on Islamic values, which specifically identifies and understands the communication adaptation mechanisms of Muslim families in Mandailing Natal and formulates strategies that can be implemented to strengthen family resilience amidst the challenges of modernity and digitalization. This research also emphasizes the importance of collaboration between families and socio-religious institutions in building resilience based on Islamic values relevant to the local context and the dynamics of this changing era.

Therefore, this study aims to identify the resilience of Muslim families in the era of technological disruption, understand the adaptation mechanisms used by families and socio-religious institutions in facing changing communication patterns, and formulate strategies based on Islamic values that can be implemented to strengthen family resilience amidst the increasingly complex challenges of modernity and digitalization. Using a qualitative approach, this study is expected to provide conceptual and practical contributions in developing a model of Muslim family resilience that is relevant to the dynamics of the times.

2. Method

This study uses a qualitative approach to explore the resilience dynamics of Muslim families in Mandailing Natal Regency in the face of digital disruption, enabling a deeper understanding of this complex social phenomenon. This approach allows researchers to explore the experiences, perspectives, and feelings of informants regarding changes in family communication patterns influenced by technology, as well as how Muslim families in the region adapt to the rapid development of information technology. This study used a purposive sampling technique to select informants who had direct knowledge and experience regarding the phenomenon under study. The selected informants consisted of

married couples living in Mandailing Natal Regency, both those experiencing divorce and those who still maintain family harmony, as well as officials and counselors working in related institutions such as the Panyabungan Religious Court, BP4, and KUA, who are involved in the mediation and marriage counseling process. The researcher conducted interviews with 15-20 informants, with the determination of sample size based on the principle of data saturation, which is when the data obtained begins to be repetitive, and no new information emerges.

Data were collected through in-depth interviews, non-participant observation, and documentation analysis. Interviews were conducted using a semi-structured interview guide to explore informants' experiences, perspectives, and feelings regarding family resilience and the use of digital technology within the family. Interviews lasted approximately 45-60 minutes per session and were recorded with the informants' permission, after obtaining informed consent. Non-participant observation was conducted in the informants' households for two weeks to observe communication dynamics, particularly those related to digital device use. Documentation data was obtained from the administrative records of the Panyabungan Religious Court, BP4, and KUA regarding divorce cases and counseling processes in Mandailing Natal Regency. The collected data were analyzed using thematic analysis, which included interview transcription, data coding, theme development, and data triangulation to ensure consistency and validity of the findings. This triangulation technique compares findings from interviews, observations, and documentation to obtain a more comprehensive picture.

For data analysis, the researcher used thematic analysis, which consisted of several stages: first, transcription of all interviews conducted to ensure the accuracy of the data obtained. Second, the researcher coded the data by identifying relevant units of information, which were then grouped into main categories or themes related to the research topic, such as challenges to family resilience, changes in communication patterns, and the impact of digital technology. Third, thematic arrangement was carried out to organize the emerging themes and connect them to the research context, so that the researcher could identify patterns in the data related to the phenomenon being studied. Fourth, researchers conducted triangulation to ensure data reliability by comparing findings from interviews, observations, and documentation. With triangulation, researchers can verify the results of the analysis and find consistency between different data sources.

To ensure credibility, this study also employed member checking, where informants were given the opportunity to review and provide feedback on preliminary findings, as well as an audit trail to ensure transparency throughout the research process. This research was conducted with thorough ethical considerations, including obtaining informed consent from each informant, maintaining the confidentiality of informants' identities, and considering the researcher's positionality to mitigate bias in data collection. With this more transparent and detailed methodology, this study is expected to provide valid and reliable findings regarding the resilience of Muslim families in Mandailing Natal in the face of digital disruption.

Table 1. Research Flowchart

Stage	Activity Description	Output Generated
1	Research Phenomenon Identification: Observing the increasing divorce rate and changes in communication patterns of Muslim families in the era of digital disruption in Mandailing Natal Regency	Initial formulation of research phenomena and issues
2	Research Problem Formulation: Determining the main problem related to the gap between Islamic values and family communication practices in the digital era	Research problem formulation
3	Research Objectives: To determine the objectives to identify the resilience of Muslim families, communication adaptation mechanisms, and the role of Islamic values.	Directed research objectives
4	Literature Review and Conceptual Framework Development: Examining the theories of family resilience, family communication, digital disruption, and Islamic values	Conceptual framework of the research
5	Determining the Research Approach and Design: Determining a qualitative approach with a descriptive-interpretive design	Research design and approach
6	Determination of Research Informants: Determining informants using purposive sampling techniques (husband and wife, BP4, KUA, and Religious Courts)	List and criteria of informants
7	Data Collection: Conducting in-depth interviews, non-participant observation, and documentation studies	Primary and secondary qualitative data

Stage	Activity Description	Output Generated
8	Data Analysis: Data transcription, coding, theme grouping, and thematic analysis	Main research themes
9	Data Validity Test: Triangulation of sources and techniques, member checks, and audit trails	Valid and credible data
10	Interpretation of Findings: Interpreting research results based on the socio-cultural context and Islamic values	Research findings
11	Drawing Conclusions and Recommendations: Formulating conclusions and recommendations for strengthening the resilience of Muslim families in the era of digital disruption	Conclusions and recommendations of the research

3. Results

This study aims to identify the resilience of Muslim families in the era of digital disruption and to understand the adaptation mechanisms used by families and socio-religious institutions in Mandailing Natal Regency to address changing communication patterns influenced by technology. Based on data collected through in-depth interviews, non-participant observation, and documentation analysis, several key findings emerged. These researchers found that the use of digital technology, especially smartphones and social media, has changed communication patterns within families. Many families who previously interacted frequently in person are now more preoccupied with their digital devices, which reduces the quality of time that should be spent talking and sharing experiences. One informant said that in the past, they often gathered together after prayers, but now this time is mostly used for social media, which has led to a decrease in emotional closeness between family members. Observations also show that when eating together or gathering, many family members prefer to check their phones rather than talk directly. This creates a gap in communication that should be a space for mutual support within the family.

Family resilience in Mandailing Natal Regency is increasingly threatened by social change and digitalization. The significant increase in divorce rates in 2021 is an indicator of the fragility of family resilience. Based on documentation from the Panyabungan Religious Court, it was recorded that divorces increased by more than 20% during 2020-2021. One counselor from BP4 stated, "Digital technology is changing communication patterns between married couples, causing misunderstandings and conflicts that often lead to divorce."

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Based on interviews with religious instructors who work at the Panyabungan Religious Court, it was found that the Muslim community in Mandailing Natal Regency is currently faced with the reality of a high divorce rate every year, with an average of 23.82% of the average marriage rate (Panyabungan, 2023). The increasing divorce rate is an indicator of the fragility of family resilience in Mandailing Natal. Data from the Panyabungan Religious Court shows that the main causes of divorce are a lack of harmony, economic issues, and a lack of a sense of responsibility between the couple.

Table 2. Factors Causing Divorce in Mandailing Natal

Reason	2018	2019	2020	2021	Total
Lack of harmony	237	223	310	387	1157
Economy	64	59	39	45	207
Not responsible	58	68	45	32	203
Polygamy is not healthy	25	37	23	12	97
Third party interference	17	19	23	15	74
Moral crisis	21	23	19	8	71
Physical danger	12	7	21	19	59
Jealous	5	17	7	23	52
Convict	4	2	6	2	14
Forced marriage	0	2	0	0	2

To minimize these impacts, socio-religious institutions and religious leaders in Mandailing Natal Regency play an important role in assisting families in facing social change and digital disruption. The Marriage Supervision and Maintenance Agency (BP4), as a partner of the Ministry of Religious Affairs, is trying to help the government provide counseling to prospective brides and grooms (catin) who have registered their marriage at the KUA so that they are given good material in a mass and independent manner about married life and the dynamics that occur so that prospective brides and grooms have knowledge and are better prepared to carry out their roles as husbands, wives, and then as parents who will later educate and care for children where communication and information technology will be increasingly sophisticated today. Several informants stated that the guidance provided by BP4 and KUA has been very helpful for them in improving their household relationships. One informant said, "We feel very helped by the guidance from BP4. They

taught us how to communicate better, based on religious values, and that helped us overcome the problems we face."

Observations at BP4 and KUA show that religion-based counseling is more focused on understanding Islamic values within the family, such as honesty, compassion, and respect between partners. Socio-religious institutions are also actively educating families about the importance of managing the use of technology in household life.

The adaptation strategies implemented by Muslim families in Mandailing Natal demonstrate an awareness of the need to strengthen communication based on Islamic values. In interviews with surviving families, they revealed that they try to schedule time together without the distraction of digital devices, such as limiting cell phone use during mealtimes and family gatherings. One informant stated, "We try not to bring our phones to the dinner table and try to talk to each other more, even though it's sometimes difficult."

Observations in informants' households show that some families have started to adopt this habit, but the biggest challenge is the habit of young families, who find it more difficult to detach themselves from digital devices. However, families who are more aware of the impact of technology have managed to build new habits to improve the quality of their communication.

The Involvement of Socio-Religious Institutions in Family Development. This research also highlights the important role of socio-religious institutions in assisting families in facing digital disruption. Documentation from BP4 shows that counseling guidance programs involving a faith-based approach have helped many couples to overcome communication and family resilience problems. BP4 also holds seminars and training sessions on family management in the digital age, attended by many young couples. "We strive to provide practical solutions, such as how to manage technology use at home and maintain healthy communication between partners," said a BP4 counselor.

To clarify the relationship between themes, the results of this study are presented in the form of a theme relationship diagram as follows.

Table 3. Relationship between Research Result Themes

Theme Main	Subtheme	Connection Between Theme
Change Pattern Communication Family	Intensity use gadget and social media	Become factor the initial trigger decline quality interpersonal communication

Theme Main	Subtheme	Connection Between Theme
Decline Quality Interaction Family	Decreased communication face face , lack of time together	Trigger conflict House ladder And weaken harmony family
Conflict And Risk Divorce	Misunderstanding , conflict repetitive , pressure economy	Become indicator fragility resilience family
Islamic Values in Communication	Honesty , empathy , love love , each other believe	Functioning as factor protective For dampen conflict And strengthen resilience
Role Institution Socio-Religious	BP4 counseling , KUA guidance , role religious leaders	Strengthen internalization Islamic values and help family adapt with digital disruption

The diagram shows that Muslim family resilience does not depend on a single factor, but rather is formed through a dynamic interaction between technology, interpersonal communication, religious values, and institutional support. Islamic values and the role of socio-religious institutions serve as buffers that can mitigate the negative impact of digital disruption on family life.

4. Discussion

4.1 Challenges and Future Directions in Building Family Resilience in an Era of Disruption

The increasing divorce rate is an indicator of the fragility of family resilience in Mandailing Natal. Divorce that occurs today has more complex problems than in the past, when communication and information technology were not as sophisticated as they are today. From the data above, it is known that the main factor causing divorce among the people of Mandailing Natal Regency is the lack of religious harmony. According to various sources, disharmony in the household is triggered by poor communication between husband and wife and other family members. It was further stated that the existence of smartphones today has changed the communication relationship between husband and wif(Arinda & Rizkillah, 2023). In the past, the house was a warm place for all family members, and after having their own activities throughout the day, they returned home with intensive communication, exchanging stories with each other. In this current situation, even the intensity of

communication between family members is greatly reduced because they are busy with their cellphones.

In social studies, change is a necessity, but each individual must be able to filter change so that technological progress becomes something that has a positive impact rather than being an impact on labor, especially causing fragile bonds within the family (Hermianto & Winarno, 2012; Kadri, 2016; Supriyanto et al., 2017). Open communication is an important thing, especially for married couples, so that they are able to maintain warmth in the house with communication that is built, which is an important foundation in building family resilience(Marlina, 2022). In the study of munakahat, a husband and wife who have made a sacred promise basically have a social element, namely related to the purpose of marriage itself, namely reproduction (biological), to obtain a peaceful life full of love and affection (sakinah, Mawaddah), maintaining honor, and the purpose of worship, which can only be realized if you have mature family resilience (Arinda & Rizkillah, 2023; Basyir, Azhar, 1994). The challenges that exist today, amidst the use of increasingly sophisticated communication tools, can have the potential to reduce the intensity of direct communication within the family because they are too busy with communication via social media. This must be realized by each individual from the moment they decide to build a family, so that it can reduce the divorce rate in the Mandailing Natal community.

4.2 Religious Values and Family Resilience in Facing the Era of Disruption in Mandailing Natal Regency

Mandailing Natal, which is located at the edge of the border of North Sumatra and West Sumatra, is a society that adheres to traditional agriculture, carries out routine religious activities, but still maintains and pays attention to the cultural values that they have adhered to from generation to generation. Mandailing Natal is also known as the Serambi Mecca of North Sumatra. This is because there are many Islamic boarding schools in Mandailing Natal Regency. Apart from that, there is a traditional Islamic boarding school that maintains the existence of the Yellow Book (Kitab Turash) in its teaching and learning activities, with the number of students reaching almost 20,000, some of whom come from all over Indonesia and some even from abroad. It turns out that this is not a guarantee that the existence of a family in a religious society will make a family have good resilience; many families in a cultural and religious society also have different thoughts. "Divorce is a right that every person has; if they don't feel comfortable, then the couple is allowed to ask for separation, and divorce is not something that is

forbidden by Allah." It is true that God never forbids divorce, but divorce will have a complex impact on both the couple and the immediate family members (Nasar, 2021). Children will feel inferior when a divorce occurs between their parents; feelings of sadness, depression, and other psychological disorders will make children feel safer being alone; this will make children tend to become introverted and less likely to develop.

The family is an embodiment of a person's sincerity in achieving the pleasure of the Creator; apart from that, the family is also a forum for creating young generations who will replace the old as leaders, and also an element that will be able to support all development activities. There should be concrete steps in preparing for who will become successors. Increasingly developing technology also plays a role and contributes to the growth and development of knowledge in society. Technology is developing so fast that no one can stop its growth and development. Mandailing Natal Regency is also an area that has an impact on the increasingly rapid development of technology. Children today are very familiar with their gadgets (Jadidah, 2021).

This started with the presence of COVID-19, which made all students and educators feel their enthusiasm for carrying out teaching and learning activities recede. Activities were carried out online, an effort promoted by the government to reduce the growth rate of the COVID-19 virus at that time. During COVID-19, all face-to-face activities were minimized, including teaching and learning activities. With this, whether people liked it or not, or whether they were ready or not, they were ready to be confronted and forced to become familiar with the sophisticated technology at that tim(Astuti, 2020). Children also carry out their learning activities using applications that have been mutually agreed upon when teaching and learning activities take place. After carrying out teaching and learning activities, there will be a lot of time for children and their gadgets to become more familiar, and children will be able to freely access whatever they want. Starting from fashion, films, and even social styles, there are several functions of a family explained in the Koran to filter out all forms of values that are not in accordance with religion and culture. The functions of the family are as follows (Al Amin, 2020):

a. Protecting family members from doing negative things. This is found in Qs At-Thamrin verse 6, where it is explained that a family must look after each other and remind each other not to do self-harming acts that will be punished by hell later.
b. Being the best solution and place to share stories, in the Koran Surah Ar-Rum, a family is created to provide peace of mind for its residents

as well as for all family members. If a problem occurs, then the family is the best harbor to get it.

c. Educating, in the Qur'an, it is very clear that Allah explains that a family is an effort to educate, not only in terms of knowledge but also in terms of divinity, ethics, and morals. We find this discussion a lot in Surah Alukman, on social cohesion. As a social relationship in society with a wider scope, each family member will be given lessons and knowledge regarding social activities and relationships, starting with the family. Children will be taught to greet and return someone's greeting, how to socialize, and how to treat friends who are older or younger than themselves.

d. Building a civilization, the family is also a miniature in creating an existing civilization; the values instilled have a positive impact on development, both in terms of cultural, social, economic, and even political development.

There are five functions stated that a family must have in instilling religious values so that a family will be able to create resilience in a complete family and build each other up. There are several notes that we need to underline when we do not apply religious and cultural values in a family. We often encounter the treatment and incidents of bears in families that do not have religious and cultural values in the family they build, namely (Marlina et al., 2020):

a. Lack of respect and trust towards partners
b. Domestic violence
c. Lack of communication between couples
d. My affair has no children.
e. In-laws or other people who intervene
f. Differences in parenting patterns
g. Economy

The point above can be emphasized: by building cultural awareness and applying religious values in a family, the family will gain its spirit and make a positive contribution later to the sustainability of development in society. Besides that, it can also be a relay in completing social and religious development. Later. From the data obtained, a high level of education is not a guarantee that a family will survive; there are also many cases of divorce committed by people who have an education. Apart from education, there is also the maturity factor in terms of age, which is the cause of divorce. There are those who find their partner cheating on them and not providing support (Lubis, 2018). There are

even those who get married only as a savior for their middle status in society and end up in divorce.

Table 4. Percentage Figure Mandailing Natal

Age	Amount	Percentage
20 year	27	1,3%
20-29 year	863	44,6%
30-39 year	682	35,25%
40-49 years	237	12,25%
50 years	125	6,48%
Amount	1934	100%

The data above shows that the divorce rate occurs mostly at young and productive ages, around 20–29 years. With age still unstable, the need to strengthen religious values is the solution taken to reduce this number. Through the BP4 activities carried out, it shows a maximum effort, but has not yet shown satisfactory results. Divorce actions also still occur among the community in the Mandailing Natal district.

The findings of this study align with several previous studies that suggest that the development of digital technology contributes to the decline in the quality of family communication and increases the vulnerability to domestic conflict (Dwinandita, 2024; Nugraha et al., 2021; Ridlwan & Fitriana, 2024). These studies confirm that poorly managed technology exposure can weaken interpersonal interactions and family cohesion.

However, this study demonstrates several important differences compared to previous research. First, unlike studies that emphasize aspects of family parenting or education in general, this study specifically highlights the adaptation mechanisms of Muslim family communication in the local context of Mandailing Natal. Second, this study found that although the Mandailing Natal community has a strong religious foundation, Islamic values have not been automatically internalized in daily family communication practices, especially in the face of digital disruption. This finding contrasts with the results of research by Nasrullah et al., (2024); Zainuri et al., (2025), which showed that Islamic values were relatively effective in strengthening family resilience in other regions.

These differences in results can be explained by several factors. First, differences in the local social and cultural context, where Mandailing Natal faces socioeconomic pressures and relatively high digital technology penetration among young families. Second, differences

in research methods, where this study used a qualitative approach with in-depth interviews and non-participant observation, thus uncovering actual communication practices within families, not just respondents' normative perceptions. Third, differences in participant characteristics, particularly the involvement of young couples of productive age who are more intense in using digital technology than family groups in previous studies.

Thus, this study not only confirms previous findings but also broadens the understanding of Muslim family resilience by emphasizing the importance of a contextual, adaptive, and Islamic values-based approach that is operationalized in real-life family communication practices.

5. Conclusion

Research findings show that the high divorce rate in this area is largely influenced by families' unpreparedness to adapt to the rapid development of communication technology. The use of social media and smartphones, which changes family communication patterns, contributes to a decline in the quality of interactions within the household, which ultimately affects family resilience. The increasing divorce rate, which continues to occur every year, reflects the increasingly fragile resilience of families. According to data from the Panyabungan Religious Court, the primary cause of divorce in Mandailing Natal is a lack of harmony among family members, largely due to poor communication and the influence of technology. Other factors, such as economic pressure and partner irresponsibility, also exacerbate the situation. Furthermore, data show that young families, particularly those aged 20 to 29, are more vulnerable to divorce, with fragmented communication patterns due to social media addiction.

However, it is important to note that while technology and social media have a negative impact on family communication, they can also be used as tools to strengthen family resilience. Families that manage technology use wisely and in a balanced manner will be able to maintain harmony within the household. Therefore, a more holistic approach is needed to strengthen family resilience, including through more intensive religious education and increased awareness of the importance of open communication within the family. This research shows that building Muslim family resilience in the digital era requires more appropriate adaptation strategies, based on local religious and cultural values. One important step is to instill religious values in family education, so that communication based on compassion, empathy, and mutual respect can

be maintained. Families should be taught not to rely solely on technology for communication, but also to strengthen more personal and in-depth direct interactions.

However, this study has limitations, particularly its limited coverage to Mandailing Natal Regency, which may affect the generalizability of the findings. Therefore, further research in other regions with different social and cultural characteristics would be valuable in enriching our understanding of Muslim family resilience in the era of digital disruption. Furthermore, more research examining the role of technology in family communication with a more applied approach is needed to develop a more effective model of family resilience amidst technological advancements.

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