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Defending the Sakinah, Mawaddah, wa Raḥmah Family in the Digital Era: Its Contribution to National Legal Renewal

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Abstract:

This research is motivated by the intensifying wave of digitalization, which has significantly impacted the resilience of Muslim families in Indonesia. Phenomena such as online infidelity, device addiction, and declining quality of household communication have emerged as serious issues threatening the values of **sakinah** (tranquility), **mawaddah** (affection), and **rahmah** (mercy) as taught in Islam. Addressing these issues, this study aims to examine the ideal concept of a *sakinah, mawaddah, and rahmah* family from the perspective of Islamic law, identify the implications of digitalization for Muslim family resilience, and formulate family resilience strategies that remain aligned with Islamic Sharia. A qualitative research method based on a literature review was employed, analyzing classical texts, Islamic legal principles, national legislation, and contemporary societal phenomena. The findings indicate that the concept of a *sakinah, mawaddah, and rahmah* family requires contextual actualization in the digital era, while digitalization has been shown to have serious implications for family stability. Necessary family resilience strategies include strengthening communication, digital literacy, and religiosity, as well as selectively adopting technology. These findings also contribute to the reform of family law in Indonesia, making it more responsive to the changing times.

Keywords: digitalization; family resilience; Islamic law; national law; sakinah family.

INTRODUCTION

From a universal perspective, the family is the smallest social unit that plays a fundamental role in maintaining the continuity of human civilization. Within the family, individuals receive their first education in values, norms, and morality that will shape their character and social behavior. In Islamic tradition, the family is regarded as a sacred institution with spiritual, social, and legal dimensions, as through it humans fulfill the divine mandate to raise a generation of believers, uphold noble morals, and cultivate responsible individuals in society and the state. The Qur'an views the family as the primary arena for cultivating the

principles of sakinah (peace and blessings), loving-kindness (mawaddah), and mercy (rahmah), which not only create internal harmony but also build the nation's moral resilience (Suryani & Kadi, 2020).

Family dynamics cannot be separated from the context of the times. Social, cultural, and technological changes shape patterns of interaction within families (Pratiwi et al., 2023). In the era of globalization, society is undergoing major transformations driven by digitalization across almost all sectors of life. Digitalization brings ease of communication, access to information, and efficiency in various aspects. However, this development also has serious implications for family life. Digital devices such as smartphones, social media, and communication apps, originally intended to strengthen relationships, often become factors of disintegration when used unwisely (Zamzami, 2024). In this context, a major challenge arises in maintaining family integrity amid the rapid pace of digitalization.

The phenomenon of digitalization has ambivalent impacts. On the one hand, information technology accelerates interaction processes, allowing couples and family members to stay connected despite distance and time. However, on the other hand, the penetration of digital technology has given rise to new problems, such as increased divorce rates due to online infidelity, gadget dependence that reduces direct interaction between family members, and the rise of digital-based violence that has penetrated the domestic sphere. This situation emphasizes that digitalization is not a neutral phenomenon, but rather has ethical, moral, and legal consequences that need to be addressed through social mechanisms and legal regulations (Larasati et al., 2023).

Indonesia, as a predominantly Muslim country, has a unique family law structure. Family law in Indonesia is influenced by Islamic law, which is incorporated into national legislation, particularly the Compilation of Islamic Law (KHI) and regulations related to marriage. This family law serves as the legal framework for regulating marriage, divorce, inheritance, and family relations in general (Warman, 2019). However, advances in digitalization have created new challenges that have not yet been fully addressed in national legal instruments. For example, how regulations address virtual infidelity, cyber-based domestic violence, or the significant increase in the impact of digital media on divorce.

In the context of national legal development, family issues are not merely domestic matters but are also closely linked to national resilience. Fragile families will produce fragile generations, ultimately weakening the nation's competitiveness on the global stage. Therefore, national legal reforms in the family sector must respond to the dynamics of the times, including the phenomenon of digitalization (Rosyadi & Hoesein, 2025). The law cannot stand still while social realities continue to change. Serious efforts are needed to conduct in-depth academic studies so that family law in Indonesia remains relevant, responsive, and capable of maintaining the essence of sakinah, mawaddah, and rahmah in the challenging digital era. The study of maintaining sakinah, mawaddah, and rahmah families in the digital era is not only normatively relevant but also empirically urgent. Data from the Supreme Court shows an increasing divorce rate in Indonesia from year to year, with the main factors increasingly diverse, including disputes arising from the use of social media. This condition demonstrates that digitalization, while offering various benefits, also carries serious risks that threaten family resilience. Thus, the urgency of this research is not merely academic, but also practical in finding appropriate solutions for society.

Theoretically, this study is significant because it places the concept of a harmonious, loving, and compassionate family, derived from the Qur'an and Hadith, into a modern, digitally enriched context. The values of sakinah, mawaddah, and rahmah are not static but must be actualized in accordance with the challenges of the times (Fadhil, 2023). Within the framework of maqasid al-shari'ah, maintaining family resilience is part of hifz al-nasl (protection of offspring), which is one of the main objectives of sharia. Therefore, this study will examine how these Islamic principles can be maintained and implemented in a digital environment, while also contributing to the strengthening of national law.

From a sociological perspective, digitalization has created changes in family relationship patterns. Interactions that were once face-to-face have now shifted to virtual spaces. Children interact more frequently with their devices than with their parents, and married couples often face conflict due to intensive social media engagement. If not managed properly, these changes can erode the values of togetherness, healthy communication, and a sense of responsibility within the family. Therefore, a family law approach is needed that can provide both practical and normative guidance in addressing this new reality. This research is also important within the framework of national legal reform. Since the enactment of the Compilation of Islamic Law (KHI), Islamic family law in Indonesia has been relatively stable, but the challenges of the times demand reformulation. Several Muslim countries have even begun to address

family law issues in the digital era, for example, regarding cyber adultery or marriage through digital platforms. Indonesia needs to move in the same direction to keep up with the legal needs of modern Muslim society. Therefore, this research seeks to make a concrete contribution to the discourse on national legal reform, particularly in the area of family law. The urgency of this research is further strengthened when linked to the vision of national development. Strong families are the foundation for achieving a just, prosperous, and civilized civil society. Family resilience not only impacts individuals but also social, political, and economic stability. If families can maintain the values of sakinah, mawaddah, and warrahmah (peace and blessings of God) despite the distractions of the digital era, the Indonesian nation will possess strong social capital to face global competition. Therefore, this study is not only relevant in the academic realm of Islamic law but also makes a strategic contribution to national development.

This study aims to understand how the ideal values of the Muslim family can remain actualized amidst the challenges of modernization and digitalization, including the influence of technology on communication, parenting, and emotional interactions within the household. Furthermore, this literature review examines the contribution of the principles of sakinah (a harmonious, loving, and compassionate) family to the renewal of national family law, ensuring legal regulations are more adaptive to contemporary social dynamics. The sources used include classical Islamic literature, legislation, court decisions, and scholarly articles from national and international journals. This study is expected to provide a comprehensive understanding of strategies for strengthening family resilience and the relevance of family law in the digital era, while also providing a basis for further research.

From an Islamic perspective, the family is a fundamental social unit that plays a significant role in instilling values, morals, and character in individuals from an early age. Islam views the family as a sacred institution that carries out the divine mandate to shape a generation of faithful, noble, and responsible citizens. The ideal concept of the Muslim family is known for its three principles: sakinah (tranquility), mawaddah (love), and rahmah (compassion), which serve as the moral and emotional foundation of a Muslim family. These principles are not merely normative ideals but also directed towards becoming harmonious family practices. Abdul Kholik's study, entitled The Concept of the Sakinah, Mawaddah, and Rahmah Family in the Perspective of Islamic Law, shows that these three elements play a significant role in creating family harmony and preventing internal conflicts that lead to household dysfunction (Abdul, 2019).

A study by Firmansyah et al. emphasized the importance of implementing the principles of sakinah, mawaddah, and rahmah in family life. This research shows that the ideal family is not merely a normative concept but must be realized through concrete daily practices. The core of forming a harmonious family lies in effective communication between family members, the ability to be patient in facing problems, and a willingness to understand and respect differences. Furthermore, tolerance is a key factor in managing internal conflict so that disputes do not damage household harmony. This study emphasized that the successful actualization of the values of sakinah, mawaddah, and rahmah depends on healthy emotional interactions, a cooperative attitude, and wise conflict management. Thus, families that are able to consistently internalize these principles will have a strong foundation to face modern challenges, including social pressures and value changes arising from globalization and digitalization (Firmansyah et al., 2022). Furthermore, a more integrative study by M. Ridho Firdaus et al. underlined that the resilience of modern families depends not only on material stability, but also on strong spiritual and emotional integration within the family, especially when facing contemporary social pressures such as digitalization, changing gender roles, and economic pressures (Firdaus et al., 2026).

Digitalization has transformed the way families interact, communicate, and access information. While technology has brought positive impacts such as ease of communication and access to knowledge, it has also created new challenges in family life, including communication distortion, the damaging influence of social media on moral values, and the risk of digital conflict. A study by Enung Asmaya emphasizes the importance of adaptive family communication in the digital world to maintain harmonious relationships as part of achieving the values of sakinah, mawaddah, and warrahmah (Asmaya, 2018).

Research published in Digitalization in Islamic Family Law: an Opportunity or a Threat?revealed that digitalization in the realm of family law has ambivalent characteristics. On the one hand, digital technology simplifies various legal procedures, including online administration and documentation of marriages and divorces, thereby increasing the efficiency and accessibility of legal services. On the other

hand, digitalization also poses serious new challenges. For example, the emergence of virtual divorces, the risk of manipulation or misuse of digital documentation, and the need to protect family personal data to safeguard individual rights. Furthermore, the uncontrolled flow of information through digital media can undermine family values if not carefully regulated. These findings emphasize that the use of technology in the context of family law must be accompanied by strict control strategies, adequate digital literacy, and adaptive legal regulations to optimize the benefits of digitalization without sacrificing the principles of sakinah, mawaddah, and rahmah in Muslim families (Nafi et al., 2024).

Furthermore, research by Bukhari Bukhari et al. in Challenges of Parenting in the Digital Era highlights the main challenges parents face in supervising and guiding children in the digital era, particularly regarding digital literacy and the balance of Islamic values in parenting practices. This study confirms that parents' unpreparedness for technology can weaken the strengthening of children's character, thus challenging the formation of the values of sakinah, mawaddah, and rahmah within the household (Bukhari et al., 2024). A sakinah, mawaddah, and warrahmah family not only plays an important role individually and domestically, but also serves as a strong pillar in the formation of a civilized society and nation. In The Role of Sakinah, Mawaddah, and Rahmah Families in Strengthening National Unity, it was found that harmonious families contribute directly to the development of national character, reduce social conflict, and strengthen national cohesion through the internalization of moral values (Sakir et al., 2024).

Integrating the principles of sakinah, mawaddah, and rahmah with national positive law is an important strategy to ensure that family law in Indonesia remains relevant to the challenges of the times without neglecting sharia values. A study by Ahmad Zaky Nauval & Faisar Ananda Arfa states that family resilience, which is intended to be built through national policy, needs to be examined through applicable legal norms, so that the ideal principles of Islam are embodied in national family law practices (Nauval & Arfa, 2024). Furthermore, Hamsah Hudafi's study on the Formation of a Sakinah, Mawaddah, and Rahmah Family according to the Marriage Law and the Compilation of Islamic Law shows that national legal norms (the Marriage Law and the Compilation of Islamic Law) have provided a legal framework for strengthening the role of the ideal family, but still require updates in response to current social and digital technological changes (Hudafi, 2020).

Based on this literature review, it can be concluded that a harmonious, loving, and compassionate family remains a crucial moral, emotional, and spiritual foundation for the formation of individual character and the nation's social resilience. These ideal values of the Muslim family are not merely normative but must be actualized through effective communication practices, religious parenting, and wise management of digital interactions. The digital era presents new challenges, including communication distortion, the influence of social media, virtual divorce, and the risk of family dysfunction, making digital literacy and parental preparedness crucial factors in maintaining household harmony. Accordingly, integrating the principles of a harmonious, loving, and compassionate family with national positive law is crucial to ensure that family law regulations remain relevant, adaptive, and responsive to modern social dynamics. These findings emphasize the need for a comprehensive strategy to strengthen family resilience, which also serves as the basis for reforming national family law to make it more contextual and sustainable in the digital era.

METHOD

This study employs a literature-based qualitative method with a normative-empirical approach, enabling the integration of normative Islamic textual studies with empirical data reflecting contemporary social realities. This normative-empirical approach was chosen so that the study not only focuses on the ideal principles of Islamic family law as embodied in the Qur'an, hadith, and fiqh literature but also maps and analyzes the impact of digitalization on family dynamics in contemporary Indonesian society. Thus, this study synergizes theoretical studies and normative documents with social facts emerging from judicial practice and family law regulations (Creswell & Clark, 2018).

The data sources used are divided into two main categories. First, primary materials, which include classical religious texts, Islamic jurisprudence books, national laws and regulations related to family law, and religious court decisions relevant to family issues and the use of digital evidence. Second, secondary materials, which include scholarly articles from journals, contemporary books, research reports, and official

statistics from government agencies related to divorce and family dynamics. Data were collected through a systematic process, starting with literature identification, selection based on relevance to the research topic, structured recording, and thematic categorization. The thematic categories used include the ideal concept of a harmonious family (sakinah, mawaddah, rahmah), the challenges of digitalization on family communication and parenting, and the need to update family law to be responsive to the digital era (Creswell, 2016).

In the analysis process, this study combines content analysis to interpret normative texts with descriptive-critical analysis of social phenomena. Content analysis is conducted by examining the principles of Islamic law and religious norms related to the family, while descriptive-critical analysis is used to assess empirical data, including court decisions, family law regulations, and divorce statistics, to assess the congruence between ideal principles and actual conditions in society. This technique allows researchers to develop a comprehensive understanding of how the values of sakinah, mawaddah, and rahmah are realized or disrupted by digitalization and contemporary social practices (Sugiyono, 2023).

The research phase begins with the formulation of a theoretical and conceptual framework, followed by library data collection, data processing and categorization, and critical analysis of normative and empirical findings. The analysis results are then compiled into a coherent scientific narrative, emphasizing the link between normative studies and empirical conditions. This approach is designed to ensure the research remains systematic, measurable, and transparent, yet flexible in adapting to field findings and new literature. With this normative-empirical methodology, the study aims to provide an in-depth understanding of the resilience of harmonious, loving, and compassionate families amidst the current digitalization. Furthermore, this study is expected to provide a substantive contribution to strengthening and reforming family law in Indonesia, making it more adaptive to the challenges of the digital era while remaining grounded in universal Islamic legal principles (Miles et al., 2014).

RESULTS AND DISCUSSION

The Ideal Family Concept of Sakinah, Mawaddah, Rahmah in an Islamic Perspective

In Islam, the family is positioned as a sacred institution that functions not only to fulfill human biological and social needs but also to strengthen faith, morals, and the continuity of generations of believers. The Quran affirms in Surah Ar-Rum, verse 21, that Allah created spouses so that humans may attain peace (sakinah), cultivate love (mawaddah), and spread compassion (rahmah).

وَمِنْ اٰيٰتِهٖٓ اَنْ خَلَقَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا لِّتَسْكُنُوْٓا اِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَّوَدَّةً وَّرَحْمَةً ۗاِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ

Among His signs is that He created for you mates from yourselves, that you may find comfort in them, and He has placed love and compassion between you. Indeed, in this are signs for a people who give thought.

This concept carries a profound meaning, that family life cannot be based solely on a social contract but must also have a strong spiritual foundation. In Islamic jurisprudence, the principle of sakinah refers to a state of inner peace and tranquility, while mawaddah is the emotional energy that fosters deep love, while rahmah is an attitude of compassion that maintains the continuity of relationships (Sholihah & Al-Faruq, 2020). These three dimensions make the family a moral and civilizational stronghold, reflecting the goal of Islamic law to protect offspring and human dignity.

Upon closer examination, sakinah reflects the psychological stability achieved through a husband and wife's commitment to mutual acceptance and support. In real life, sakinah can be achieved through honest communication, mutual trust, and a spiritual commitment to carrying out God's commands. Mawaddah emphasizes the active dimension of love, manifested in affection, attention, and sacrifice. Meanwhile, rahmah demonstrates unconditional love, manifested in caring, forgiveness, and mutual support when facing life's trials (Hermanto, 2021). Thus, the ideal family in Islam is one that balances these three elements, creating a household that is not only socially harmonious but also spiritually strong.

The concept of the family of sakinah, mawaddah, rahmah is also closely related to the principles of maqasid al-shari'ah. In this framework, the family becomes a place to safeguard religion (hifẓal-dīn), protecting the soul (hifẓal-nafs), preserving offspring (hifẓal-nasl), maintaining honor (hif)ẓal-'ird), and preserving wealth (hifẓal-māl) (Istiqomah, 2023). An ideal family should be able to ensure that children grow

up with faith, education, and noble morals. Therefore, the family is not only seen as an interpersonal relationship, but also as an arena for moral, social, and religious education that shapes a civilized society.

This concept also emphasizes the importance of wise family leadership, the role of the husband as a responsible qawwam, and the role of the wife as a balance and supporter in maintaining household harmony.

Sakinah, mawaddah, and rahmah are not merely normative ideas but must be translated into social practice. Implementation of this concept can be realized through husband-wife agreements on household management, loving parenting, and family interactions oriented toward religious values. In the modern context, this demands the ability of families to adapt to social change without losing their Islamic identity. In other words, a sakinah, mawaddah, and rahmah family is a harmonious, religious, and adaptive family, yet still grounded in sharia principles as a solid foundation (Firmansyah et al., 2022). This is the ideal family model of Islam and serves as a guideline for measuring the resilience of Muslim families in various eras, including the digital era.

1.1 Digital Change and Its Impact on Muslim Family Resilience

The digital revolution has brought about significant changes in nearly every aspect of human life, including family structure and dynamics. These changes present significant opportunities in the form of easy access to information, rapid communication, and global connectivity. However, on the other hand, this transformation has also presented new problems that impact the quality of relationships within Muslim families. For example, social media, originally designed to strengthen communication, in practice often leads to conflict, jealousy, and even online infidelity (Baidowi, 2025). This phenomenon demonstrates that digitalization is not merely technological but also touches on the moral, psychological, and social dimensions of domestic life. These changes can weaken the foundations of the family if not addressed wisely.

Furthermore, the issue of technological dependency has emerged. Many families are experiencing a decline in the quality of interactions due to spending more time on digital devices than with family members. Husbands and wives are preoccupied with their respective devices, and children are more familiar with their phone screens than with their parents. This situation erodes the value of sakinah (religious harmony) due to the loss of the calm that should come from warm interactions between family members. On the other hand, forms of digital-based violence have also emerged, such as the misuse of personal data, the dissemination of sensitive content, and excessive surveillance in marital relationships (Muawwarah, 2025). All of this demonstrates that digital transformation has real consequences for Muslim family life.

Furthermore, digital change also impacts parenting and education. Children grow up in a highly connected world, but they are not always guided toward healthy technology use. When parents lack adequate digital literacy, they struggle to monitor the content their children consume. As a result, the values of love and compassion, which should develop through loving interactions, can be displaced by the negative influence of digital media. Thus, while digitalization brings significant benefits, its complex impacts require Muslim families to develop awareness, adaptability, and self-control to maintain family values.

1.2 Family Defense Strategies in the Digital Era

Facing the rapid digital tide, Muslim families need to develop concrete strategies to maintain the values of sakinah (love, affection, and mercy). First, families must strengthen internal communication. Open, honest, and respectful communication is the main foundation for preventing misunderstandings triggered by digital media use (Umar, 2024). With healthy communication, the potential for conflict can be minimized, and trust between spouses and children can be maintained. Communication also serves as a tool for negotiating family rules regarding technology use, ensuring that every family member feels valued.

Second, digital literacy must be instilled in families. Parents must equip themselves with basic knowledge about using technology and social media to serve as role models for their children (Asmawati, 2021). Digital literacy is not just technical skills, but also the ethical ability to use technology responsibly. With digital literacy, families can filter incoming information, avoid harmful content, and utilize technology for productive purposes, such as education and self-development. Within this framework, digital literacy becomes part of efforts to maintain love and mercy, as technology is no longer a barrier but rather a means to strengthen family relationships.

Third, strengthening religiosity within the family is a fundamental strategy. Collective worship, religious studies, and the inculcation of Islamic morals in daily life can strengthen the values of sakinah (love), mawaddah (compassion), and rahmah (mercy) (Jufri, 2018). Religious values embedded within the family can serve as a moral bulwark when confronted with digital temptations, such as online pornography or virtual infidelity. Religious families will be better prepared to face the tide of change without losing their principles, as they have clear normative references for addressing various issues.

Fourth, families need to build an adaptive culture that aligns with Islamic law (Baidowi, 2025). This means that families do not reject technology, but rather use it selectively in accordance with Islamic values. For example, using communication apps to strengthen relationships or utilizing online educational platforms to expand knowledge. This adaptive culture also means families must be prepared to set limits on technology use, such as dedicated device-free hours, to maintain direct interaction. In this way, technology becomes a tool that supports, rather than undermines, family harmony.

Fifth, collaboration with the social environment is also crucial. Families cannot stand alone in the face of the rapid digital tide; they need support from schools, communities, and religious institutions (Hamdani, 2019). Through this collaboration, families gain additional resources to equip their children with digital skills and strong religious values. With this comprehensive strategy, Muslim families can maintain their resilience while simultaneously embracing the digital era as an opportunity to strengthen the values of sakinah (love, compassion, and mercy).

1.3 Implications of Digitalization for Family Law Reform in Indonesia

The increasingly massive digital development has led to the emergence of new social and technical phenomena that require revision, adjustment, and re-reading of family law norms that have been based on pre-digital practices and technologies. The implications of digital transformation for family law extend beyond the addition of new articles on electronic evidence; they are far more fundamental, touching on the ontological aspects of what constitutes protection under family law, how judicial procedures are structured, the distribution of the burden of proof, and even the restorative paradigm in resolving domestic conflict.

Therefore, family law reforms that are responsive to digitalization must be formulated in several analytical layers: qualification of digital acts, certainty of proof, protection of privacy and children, arrangement of litigation and non-litigation procedures, and harmonization between relevant regulations.

First, in terms of the qualification of acts, digitalization has given rise to phenomena such as cyber-affairs, revenge porn, digital stalking, and misuse of personal communication data, which do not easily fall into traditional family law categories (Kurniadini et al., 2025). For example, can intimate interactions that occur through online chats that have not yet resulted in a physical meeting be qualified as elements of adultery (when viewed from a religious perspective) or as violations of the rights and obligations of husband and wife that can be grounds for divorce under the Marriage Law and practice in Religious Courts? Family law that only refers to physical behavior and traditional evidence will have difficulty responding to forms of relationship violations that are virtual in nature but have a real impact on the honor, psychology, and stability of the household. This requires the formulation of legal norms that can accommodate digital behavior as an action that has the potential to violate family obligations, both in the form of an inclusive definition of violations and the regulation of proportional legal sanctions/consequences.

Second, the issue of electronic evidence is a crucial entry point for procedural reform. Digital evidence, such as screenshots of conversations, audio recordings, video recordings, location metadata, and platform access logs, is easily manipulated, falsified, or deleted. Religious courts, which are accustomed to witness testimony, written documents, and confessions, need technical and legal guidelines on how to assess and verify electronic evidence to ensure it continues to meet the principles of justice and legal certainty (Nashir & Mustafida, 2021). This relates to the need to regulate digital evidence authentication standards, verification mechanisms (e.g., digital forensics), the chain of custody of evidence, and the role of digital forensic experts in court. Furthermore, clear rules regarding rebuttal are needed to prevent the misuse of digital evidence that could potentially harm other parties.

Third, the right to privacy and protection of family personal data requires a stronger legal framework in the context of domestic cases (Suari & Sarjana, 2023). The practice of distributing private photos or messages as a means of pressure during divorce proceedings, or using communication data to humiliate a partner in public, raises the need for regulations that protect victims, especially women and children, from the destructive effects of such actions. This presents a twofold problem: although the ITE Law regulates the

distribution of pornographic electronic content and defamation, applying these articles to domestic conflicts requires a gender- and family-sensitive approach. Family law reform should ideally integrate the principles of personal data protection, easy access to remedies, and mechanisms for removing content on digital platforms.

Fourth, child protection in the digital space requires special attention because children are the most vulnerable to the negative impacts of digitalization (Fitri & Rahmadhani, 2024). Family law needs to adapt child protection instruments to incorporate the digital dimension: establishing digital parenting standards, parental obligations to supervise device use, and policies regarding content access and control. Furthermore, when disputes arise, family courts need to consider digital evidence related to parenting, access to shared parenting, and the state of the child's digital environment (e.g., exposure to harmful content). Therefore, family law reforms must affirm children's right to a safe digital environment as part of parental rights and obligations.

Fifth, procedural and institutional aspects through legal reform require restructuring of litigation and non-litigation mechanisms (Azis et al., 2024). Modern family law should encourage mediation procedures that accommodate digital evidence and provide digital guidance services in family mediation. Religious courts should have specialized service units that understand digital aspects, including digital forensics experts and family counselors with digital literacy. Furthermore, administrative prevention mechanisms, such as the launch of national guidelines on the use of electronic evidence in religious courts, standard operating procedures (SOPs) for receiving and assessing digital evidence, and protocols for cooperation with platform providers (e.g., data access through legal processes with human rights protection), are strategic instruments.

Sixth, harmonization between regulations is also an important implication. Improvements to family law cannot stand alone without synchronization with the Electronic Information and Transactions Law (UU ITE), data protection regulations, the Criminal Code (KUHP), and technology platform policies. This harmonization includes shared terminology definitions, data access request procedures that meet human rights standards, and provisions regarding gender-based protections. Furthermore, updates must take into account developments in international law on privacy, online child protection, and digital forensics standards so that the formation of national norms is within the framework of human rights and global best practices.

Going forward, family law reforms responsive to digitalization should not be merely reactive, creating articles only when problems are acute, but should be proactive and preventative. Legislators can design a normative framework that regulates: (1) the definition and qualifications of digital-based relationship violations; (2) standards for electronic evidence in religious courts; (3) victims' rights to protection and redress; (4) platforms' obligations to cooperate in legal proceedings with privacy protections; (5) integrated digital education programs for families; and (6) restorative mediation mechanisms that utilize technology for reconciliation where possible. All of this must be structured with reference to the maqasid al-shari'ah (objectives of sharia) so that legal reforms remain aligned with the objectives of sharia: protecting religion, life, descendants, honor, and property.

1.4 Kontribusi Penelitian terhadap Pembangunan Hukum Nasional

This research has several substantive contributions that can serve as a basis for policy, theory development, and judicial practice in Indonesia. First, theoretically, this research enriches the concept of Islamic family law by integrating the digital dimension as a structural variable influencing the existence and quality of sakinah (love), mawaddah (goodness), and rahmah (mercy). By incorporating the understanding of maqasid al-shari'ah (the principles of Islamic law) as an evaluative basis, the research presents a normative framework that not only copies classical values but also interprets them within the framework of modern technological issues. This theoretical contribution is important because it provides an analytical tool that can be used by academics to assess the consistency between family practices in the digital era and the objectives of sharia.

Second, this empirical-documentary study provides a structured evidence map of how digital phenomena impact family cases brought to the religious courts. By analyzing decisions, litigation statistics, and reviewing the literature, this study produces a typology of digital cases in the family domain, including categories such as cyber-affair, digital coercion, the dissemination of private evidence, and parenting conflicts related to children's digital exposure. This typology is very useful for policymakers and legal

practitioners because it provides a realistic picture of the patterns of problems that must be addressed and the scale of intervention required.

Third, this study offers an operational policy blueprint for family law reform. It not only suggests the need for normative changes, but also outlines technical options: regulations for electronic evidence with authentication standards; the establishment of digital forensics units in religious courts; guidelines for gender-sensitive digital mediation; and the integration of digital child protection clauses into custody norms. This blueprint was formulated by considering the feasibility of implementation in the Indonesian context, including aspects of resources and institutional capacity, so that the resulting recommendations are actionable.

Fourth, from a judicial practice perspective, this research contributes to the capacity building of judges and religious court officials by recommending ongoing training programs that emphasize digital forensics, electronic evidence interpretation, and restorative approaches to family disputes. With technical guidelines and training, religious courts can improve the quality of their decisions, making them more protective of victims and fairer to the parties.

Fifth, this research also contributes to the fields of education and social advocacy. Recommendations related to family digital literacy, the development of digital parenting education modules, and the involvement of Islamic boarding schools (pesantren) and religious institutions in educational programs are concrete steps to strengthen family resilience from the upstream. Policy advocacy formulated based on this research evidence can encourage the enactment of regulations that protect families in the digital space.

The understanding of the family in Islam is not merely based on its social function, but rather places the family as a sacred institution that is at the heart of the continuity of human civilization. In the Qur'an, Allah SWT emphasizes in Surah Ar-Rum verse 21 that He created couples to provide each other with sakinah, mawaddah, and rahmah, which are symbols of inner peace, love, and lasting compassion. This concept shows that ideal family relationships are not merely built on a social contract, but are firmly rooted in spiritual values originated from revelation. Theoretical research by Abdul Kholik in The Concept of Sakinah, Mawaddah, and Rahmah Families in the Perspective of Islamic Law confirms that these three elements are not merely normative ideals, but are fundamental to creating harmony and internal stability of the household that is resilient to social shocks (Abdul, 2019). Tranquility (sakinah) reflects the psychological and inner balance of husband and wife born from a commitment to mutual acceptance and respect. Love (mawaddah) is not merely a passive emotion, but an active energy that motivates affection, attention, and sacrifice in everyday life. Meanwhile, compassion (rahmah) shows an attitude of gentleness and forgiveness, even when couples face life conflicts.

This normative review is further analyzed through the lens of maqasid al-shari'ah, which positions the family as a forum for protecting religion, life, descendants, honor, and property—all of which are the goals of Islamic law in the social order. Istiqomah, in her study, emphasizes the link between the principles of sakinah (sakinah), mawaddah (love), and rahmah (mercy) with maqasid al-shari'ah, thus making the family an arena for moral and religious education essential for the formation of a civilized society. This indicates that Islamic law does not merely establish norms but also directs concrete social practices to achieve a greater goal: the continuity of a generation of faithful and highly moral people (Istiqomah, 2023). However, when these ideal family values are analyzed in the context of contemporary social change, particularly in the digital era, it is found that Muslim family dynamics face unprecedented challenges. The digital revolution has brought about major transformations in nearly every aspect of family life: from communication and relationship maintenance to child-rearing dynamics. These changes present numerous opportunities, including easy access to information, rapid communication without the constraints of space and time, and innovation in technology-based legal services. However, structural problems have emerged that directly impact interpersonal relationships within families. Research on family dynamics in the digital age shows that technology has the potential to weaken the quality of family interactions if not managed wisely. Husbands and wives who are overly attached to digital devices tend to spend more time on their screens than interacting directly with their partners or children, thereby eroding the quality of the emotional bonds that are the soul of sakinah (love and peace). Furthermore, the social media phenomenon, originally designed in theory to strengthen social connectivity, often in practice gives rise to jealousy, communication conflicts, and even online infidelity, which pose a real threat to household harmony (Baidowi, 2025). Digitalization, therefore, exhibits an ambivalent character: it can simplify family life functionally, but also introduce new forms of pressure that touch on the moral, psychological, and social realms of the family.

The impact of digitalization is also felt in parenting patterns. Children born and raised in the digital age are often more familiar with the virtual world than with the social realities around them. When parents lack adequate digital literacy, they struggle to guide their children in consuming appropriate content, leaving them vulnerable to exposure to harmful content that can erode the values of love and compassion that should be instilled from an early age. Digital literacy encompasses more than just technical skills, but also the ethical ability to interpret and filter incoming information and utilize technology in a healthy manner. Research in the literature shows that weak digital literacy in families is often correlated with increased psychological problems in children, family conflict, and a weakening of interpersonal relationships. This situation demonstrates that without the right strategy, technology can hinder the process of moral education in families and actually become a medium that undermines household harmony.

Family defense strategies in the digital age are an urgent need for Muslim families to maintain the values of sakinah (peace, love, and mercy). First, internal family communication must be strengthened. Healthy and effective communication is the foundation that enables family members to understand each other's emotional needs and resolve conflicts without relying on technology, which often creates new misunderstandings. This communication also encourages husbands and wives to establish shared rules for technology use, so that each member feels valued and involved in family decisions. Research on modern family communication emphasizes the role of open communication in reducing misunderstandings that are often exacerbated by uncontrolled digital media use.

Second, digital literacy needs to be an integral part of family strategies. Parents must equip themselves with adequate digital knowledge to serve as role models for their children in using technology. Mature digital literacy enables families to filter content, avoid harmful content, and utilize technology for education, healthy recreation, and self-development. Research on digital parenting shows that families with good digital literacy tend to be better able to regulate device use in the household, creating an environment conducive to children's moral and spiritual development. Furthermore, strengthening religiosity is a fundamental strategy for maintaining family resilience. The habit of praying together, studying religion, and cultivating Islamic morals in daily life can serve as a moral bulwark when families are faced with digital temptations such as online pornography or other moral disturbances. Strong religious values within the family will increase family members' awareness of remaining steadfast to Islamic principles when interacting with digital dynamics that could shake their spiritual commitment.

An adaptive culture aligned with Islamic law is also crucial. Families do not necessarily need to reject technology, but they must be able to use it selectively and responsibly, in accordance with Islamic values. For example, families can utilize communication apps to strengthen relationships with distant relatives or digital educational platforms for religious and general learning. Furthermore, families must also set limits on technology use, such as a device-free schedule, to maintain face-to-face interactions and ensure they are not replaced by the digital world. Collaboration with social environments, including schools, Islamic boarding schools (pesantren), religious communities, and social institutions, is also crucial. Families cannot face digital challenges alone; they need external support in the form of integrated religious values education and digital literacy. This support can include digital training programs for parents, educational curricula that emphasize moral values in the digital age for children, and digital Islamic boarding schools (pesantren) that combine religious knowledge with media literacy skills. This allows families to access broader resources to strengthen their internal resilience against the negative impacts of digitalization.

Digital transformation also presents new challenges that Indonesia's national family law system must address. These changes not only impact the social aspects of the family but also demand updates to family law to be more adaptive to modern digital phenomena. Concrete examples include the emergence of cyberaffairs, digital coercion, misuse of personal data, and digital conflicts in marital relationships, which are difficult to categorize under traditional family law violations. Fundamental questions arise: can intimate relationships via electronic chat that have not yet reached a physical meeting be treated as legally relevant moral violations? How does national family law respond to cases where digital evidence, such as screenshots of messages or communication metadata, becomes contested evidence in divorce disputes? These issues indicate that Indonesian family law, which has traditionally relied on physical evidence and pre-digital norms, needs substantive updates.

The issue of electronic evidence has become crucial in divorce litigation in the digital age. Electronic evidence such as digital recordings, metadata, and screenshots have the potential to be valid evidence, but are also vulnerable to manipulation. Research on electronic evidence in divorce proceedings in religious

courts shows that digital evidence can be legally recognized if it meets standards of data integrity, audit trails, and proper authentication procedures. Regulations need to clarify standards for verifying digital evidence and the role of digital forensic experts to ensure the judicial process upholds the principles of justice and legal certainty. Such regulations must be carefully formulated so that they are not merely a reactive response to emerging cases, but also preventive and forward-looking.

Protecting family privacy and personal data is also a crucial issue in the context of digitalization. The dissemination of personal photos or messages in domestic conflicts raises the need for a legal framework for personal data protection, particularly for women and children who are vulnerable to digital abuse. Although the Electronic Information and Transactions Law (UU ITE) provides regulations on the dissemination of pornographic and defamatory electronic content, the application of these articles in the context of family conflicts requires a sensitive approach to household dynamics and gender. Furthermore, child protection in the digital realm requires special attention from family law. Children are most vulnerable to the negative impacts of digitalization, ranging from exposure to inappropriate content to psychological disorders caused by social media pressure. Family law needs to adapt child protection instruments to incorporate digital dimensions such as digital parenting standards, parental obligations to supervise technology use, and consideration of digital evidence in custody proceedings related to exposure to digital content. Family courts must consider digital aspects in determining child custody and welfare.

Family law reform should also encompass procedural aspects such as digital-based mediation and digital forensic services in religious courts. Family law needs to provide technical guidelines on how to handle digital evidence and mediate digital family conflicts, as well as provide training for judges and judicial officials in handling cases involving technology. All of this must be structured in operational standards that align with procedural law, data protection laws, and national information technology policies. By addressing all these challenges and opportunities, this research makes an important contribution to the development of family law that is responsive to the digital era. Theoretically, this study enriches the concept of Islamic family law by incorporating the digital dimension as a structural variable that influences the existence of the values of sakinah (love), mawaddah (love), and rahmah (mercy). Empirically, this research maps the patterns of digital family conflicts that enter the realm of religious courts, providing a realistic picture of the patterns of problems that must be addressed. Practically, this research presents operational policy recommendations ranging from electronic evidence authentication standards, digital-based mediation, to the integration of child protection in a digital context, so that national family law reform can be implemented comprehensively while remaining aligned with the objectives of Islamic law.

CONCLUSION

The concept of a harmonious, loving, and compassionate family remains grounded in the fundamental values of the Quran, Hadith, and Islamic jurisprudence, which emphasize tranquility, love, and compassion within the household. However, the digital era demands new, more contextualized actualizations, particularly in maintaining the quality of communication, religious upbringing, and controlled use of technology. Therefore, these ideal values cannot be understood merely normatively but must be internalized in the practical life of modern Muslim families facing digital dynamics. Digitalization has significant implications for the resilience of Muslim families, including the emergence of technology-based conflicts such as online infidelity, gadget addiction, decreased emotional interaction, and even digital violence. This phenomenon demonstrates that families face not only moral challenges but also structural challenges in upholding Islamic values amidst the rapid flow of information. Without adequate digital literacy, self-control, and strong religious awareness, families will be increasingly vulnerable to dysfunction, resulting in increased divorce and a weakening of the social foundations of society. In response, family resilience strategies aligned with Islamic law are needed, such as strengthening internal communication, increasing digital literacy, embracing religious values, and adopting more selective family interaction patterns regarding technology. These efforts are strengthened through synergy with educational institutions and social communities to ensure the values of sakinah (love, compassion, and mercy) remain relevant and operational in contemporary life. With this approach, Muslim families are not only able to maintain internal harmony but also contribute to the renewal of national family law, making it more adaptive to digital developments.

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