

DIGITAL FAMILY INTEGRITY FRAMEWORK (DFIF): AN ISLAMIC FAMILY LAW FRAMEWORK FOR MUSLIM FAMILIES IN THE SOCIAL MEDIA ERA

KERANGKA INTEGRITAS KELUARGA DIGITAL (DFIF): KERANGKA HUKUM KELUARGA ISLAM UNTUK KELUARGA MUSLIM DI ERA MEDIA SOSIAL

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Abstract

The development of social media has changed the character of family relationships by presenting various forms of digital interaction that affect communication, trust, commitment, and the quality of relationships in family life. Phenomena such as digital infidelity, cyber intimacy, oversharing, and the increasing intensity of virtual interactions show that the challenges faced by Muslim families in the digital age cannot be adequately explained through pre-developed family approaches. This research aims to develop the Digital Family Integrity Framework (DFIF) as a conceptual framework that integrates the principles of Islamic Family Law, maqāṣid al-syarī'ah, and the dynamics of contemporary digital relations to strengthen the integrity of Muslim families. This research is a normative legal research with a conceptual framework development orientation that uses a conceptual approach, a legislative approach, and a maqāṣid al-syarī'ah approach. The analysis was carried out through doctrinal analysis and conceptual synthesis of various legal sources and scientific literature related to Islamic Family Law, digital transformation, and family resilience. This research produced the Digital Family Integrity Framework (DFIF) which consists of five main dimensions, namely Digital Loyalty, Islamic Digital Communication Ethics, Family Privacy Protection, Online–Offline Relational Balance, and Digital Literacy. These five dimensions form a preventive conceptual model to maintain commitment, trust, ethics, and quality of Muslim family relationships in the digital space. This research contributes to the development of the study of Islamic Family Law by offering a preventive paradigm that complements the developed approach to family resilience and provides a conceptual foundation for empirical research and family policy development in the digital era.

Keywords: Islamic Family Law; Digital Family Integrity Framework; Muslim families; The Social Media Era.

Abstrak

Perkembangan media sosial telah mengubah karakter hubungan keluarga dengan menghadirkan berbagai bentuk interaksi digital yang memengaruhi komunikasi, kepercayaan, komitmen, dan kualitas hubungan dalam kehidupan keluarga. Fenomena seperti perselingkuhan digital (digital infidelity), keintiman siber (cyber intimacy), pengungkapan informasi pribadi secara berlebihan (oversharing), serta meningkatnya intensitas interaksi virtual menunjukkan bahwa tantangan yang dihadapi keluarga Muslim pada era digital tidak dapat dijelaskan secara memadai melalui pendekatan keluarga yang telah dikembangkan sebelumnya.

Penelitian ini bertujuan untuk mengembangkan Digital Family Integrity Framework (DFIF) atau Kerangka Integritas Keluarga Digital sebagai suatu kerangka konseptual yang mengintegrasikan prinsip-prinsip Hukum Keluarga Islam, maqāṣid al-syarī'ah, dan dinamika relasi digital kontemporer guna memperkuat integritas keluarga Muslim.

Penelitian ini merupakan penelitian hukum normatif yang berorientasi pada pengembangan kerangka konseptual dengan menggunakan pendekatan konseptual (conceptual approach), pendekatan perundang-undangan (statute approach), dan pendekatan maqāṣid al-syarī'ah. Analisis dilakukan melalui analisis doktrinal dan sintesis konseptual terhadap berbagai sumber hukum serta literatur ilmiah yang berkaitan dengan Hukum Keluarga Islam, transformasi digital, dan ketahanan keluarga.

Penelitian ini menghasilkan Digital Family Integrity Framework (DFIF) yang terdiri atas lima dimensi utama, yaitu Digital Loyalty (Loyalitas Digital), Islamic Digital Communication Ethics (Etika Komunikasi Digital Islami), Family Privacy Protection (Perlindungan Privasi Keluarga), Online–Offline Relational Balance (Keseimbangan Relasi Daring–Luring), dan Digital Literacy (Literasi Digital). Kelima dimensi tersebut membentuk suatu model konseptual preventif untuk menjaga komitmen, kepercayaan, etika, dan kualitas hubungan keluarga Muslim dalam ruang digital.

Penelitian ini berkontribusi terhadap pengembangan kajian Hukum Keluarga Islam dengan menawarkan paradigma preventif yang melengkapi pendekatan ketahanan keluarga yang telah berkembang, sekaligus memberikan landasan konseptual bagi penelitian empiris dan pengembangan kebijakan keluarga pada era digital.

Kata Kunci: *Hukum Keluarga Islam; Digital Family Integrity Framework; Keluarga Muslim; Era Media Sosial.*

INTRODUCTION

Digital transformation has fundamentally reshaped various aspects of human life, including the ways individuals establish, maintain, and sustain family relationships. The rapid advancement of information and communication technology, marked by the widespread use of social media, has evolved beyond merely providing a means of communication. It has created a digital social space that influences patterns of interaction, emotional closeness, identity expression, and the overall dynamics of family life.¹ In this context, family relationships are no longer maintained solely through face to face interactions but are also shaped by virtual communication that transcends the boundaries of time and space. Consequently, the values that have long served as the foundation of family life, such as trust, fidelity, commitment, and the protection of privacy, are confronted with new challenges arising from the transformation of digital relationships. This development demonstrates that social media is no longer merely a technological tool but has become a significant factor influencing the construction of family integrity in contemporary society.²

This phenomenon has become increasingly relevant in Indonesia, one of the countries with one of the highest rates of internet and social media penetration in the world. Recent data indicate that the majority of the Indonesian population is connected to the internet and actively uses various social media platforms in their daily lives.³ The presence of social media is not only utilized as a medium for communication and information exchange but also as a space for building social relationships, obtaining emotional support, sharing personal experiences, and shaping self-identity in the digital

¹ Yue Qian and Yang Hu, "The Digitalization of Family Life: A Multilevel Conceptual Framework," *Journal of Marriage and Family* 86, no. 5 (2024): 1160–83.

² Ahmad Alimuddin and S. R. Naharuddin, "The Transformation of Family Communication in the Social Media Era: Between Face-to-Face Warmth and the Challenges of Digital Privacy," *Al-IHKAM: Journal of Islamic Family Law, Department of Ahwal Al-Syakhsyiyah, Faculty of Sharia, IAIN Mataram* 17, no. 1 (2025): 148–164.

³ James Rianto Situmorang, "The Readiness of Indonesian Society to Live in the Digital Era," *Cerdika: Indonesian Scientific Journal* 5, no. 7 (2025).

public sphere. On the one hand, these developments provide various benefits for families, such as expanding access to education, strengthening family ties, and facilitating communication among family members.⁴ On the other hand, social media has also introduced a wide range of new challenges, including digital infidelity, emotional affairs, cyber intimacy, excessive disclosure of personal information (oversharing), and social media dependency, all of which have the potential to diminish the quality of communication within the household. These phenomena demonstrate that family conflicts in the digital era are no longer influenced solely by direct interactions but also evolve through virtual relationships that affect the quality of the marital relationship between husbands and wives.⁵

From the perspective of Islamic Family Law, these developments present significant challenges. Marriage in Islam is understood as *miṭāqan ghalīẓan*, a solemn and enduring covenant established to create a family characterized by *sakinah*, *mawaddah*, and *rahmah*. Furthermore, the principle of *maqāṣid al syarī'ah* places the protection of religion, lineage, honor, life, and public welfare among the primary objectives of family formation.⁶ However, the dynamics of digital relationships reveal that threats to family integrity do not always arise in the form of physical infidelity or conventional legal violations. Emotional closeness in digital spaces, communication that exceeds ethical boundaries, and the misuse of the family's private sphere have emerged as new challenges that have received limited attention in the study of Islamic Family Law. Accordingly, the rapid development of digital technology calls for a renewed interpretation of the values of Islamic Family Law to ensure their continued relevance in addressing the changing patterns of family relationships in the era of social media.

Research on the relationship between social media and family life has developed considerably across various academic disciplines. Some studies identify social media as a factor contributing to marital conflict, infidelity, and divorce, while others examine its role in strengthening family communication and supporting family education. Meanwhile, studies on family resilience generally employ the perspectives of family sociology and Family Resilience Theory to explain how families cope with social pressures. Although these studies have made significant contributions, they generally continue to view social media as an external factor that influences family life.⁷ Studies that specifically integrate the dynamics of digital relationships with the principles of Islamic Family Law to develop a conceptual framework for understanding the integrity of Muslim families in the digital era remain relatively limited. Therefore, there is a clear academic need to develop a conceptual approach that explains how the values of Islamic Family Law can be actualized in safeguarding family integrity amid digital transformation.

Building upon this gap, this article proposes the Digital Family Integrity Framework (DFIF) as a conceptual framework within Islamic Family Law for understanding and strengthening the integrity of Muslim families in the era of social

⁴ Nan Wu and Siti Ezaleila Mustafa, "Effects of Social Media Use on Family Relationship Quality: A Systematic Review," in *Forum Komunikasi*, vol. 19 (Faculty of Communication and Media Studies (FCMS), 2023), 195–225.

⁵ M Rohman, "The Dynamics of Family Conflict in the Digital Era: The Influence of Social Media on Family Relationships," *Masadir: Journal of Islamic Law*, 4 (02), 911–929," 2024.

⁶ Taufiqurohman Taufiqurohman and Nelli Fauziah, "The Evaluation of Maqāṣid Asy-Syarī'ah on Discourses of the Islamic Family Law," *El-Usrah: Jurnal Hukum Keluarga* 6, no. 1 (2023): 81–90.

⁷ Fatim Syahirah Rosli et al., "The Influence of Social Media on Marital Conflict: An Analytical Study through the Lens of Maqasid Al-Shariah in Preserving Family Stability and Dignity," *International Journal of Research and Innovation in Social Science* 9, no. 7 (2025): 598–608.

media. Unlike the family resilience approach, which primarily emphasizes a family's capacity to cope with challenges, the DFIF conceptualizes family integrity as the ability to preserve the wholeness of family relationships through the maintenance of digital loyalty, digital communication ethics grounded in Islamic values, the protection of family privacy, digital literacy, and a balanced integration of online and offline interactions.⁸ Accordingly, the DFIF is not intended to replace the concept of Family Resilience but rather to extend it in order to make it more responsive to the changing characteristics of family relationships in the digital era.

Based on the foregoing discussion, this study aims to develop the Digital Family Integrity Framework (DFIF) as a conceptual framework within Islamic Family Law that can be used to understand and strengthen the integrity of Muslim families amid the rapid development of social media. In addition to contributing to the advancement of contemporary Islamic Family Law scholarship, the proposed conceptual framework is expected to provide an academic foundation for policy development, family education, and future research on Muslim family relationships in the era of digital transformation.

RESEARCH METHOD

This study employs a normative legal research design oriented toward the development of a conceptual framework. It aims to formulate the Digital Family Integrity Framework (DFIF) as a conceptual framework for addressing the transformation of Muslim family relationships in the era of social media. To achieve this objective, the study adopts a conceptual approach, a statutory approach, and a *maqāṣid al syarī'ah* approach. The conceptual approach is employed to examine and synthesize various concepts related to family integrity, family resilience, digital relationships, and digital communication ethics. The statutory approach is used to analyze the legal provisions governing marriage and family in Indonesia, while the *maqāṣid al syarī'ah* approach serves as the normative foundation for formulating the principles that support the integrity of Muslim families in the digital era.

The legal materials used in this study consist of primary legal materials, including the Qur'an, Hadith, statutory regulations, and other relevant legal documents, as well as secondary legal materials, including scholarly books, reputable national and international journal articles, and previous studies related to Islamic Family Law, digital transformation, Family Resilience Theory, and the ethics of digital relationships. All legal materials were selected based on their relevance, academic authority, and contribution to the development of the study's conceptual framework. The data were analyzed qualitatively through doctrinal analysis and conceptual synthesis. The analytical process involved identifying changes in family relationships resulting from digital transformation, evaluating the limitations of existing approaches, integrating the principles of Islamic Family Law with *maqāṣid al syarī'ah* and the dynamics of digital relationships, and formulating the Digital Family Integrity Framework (DFIF) as a conceptual contribution to the advancement of contemporary Islamic Family Law scholarship.

DISCUSSION

A. Social Media Era and Emerging Challenges to Muslim Family Integrity

The rapid development of digital technology has transformed the ways in which people interact, communicate, and build social relationships. Social media, which initially functioned as a platform for exchanging information, has evolved into a space for

⁸ Abdessamad Bourkibate, "Family Cybersecurity Jurisprudence (FCJ): A Foundational Interdisciplinary Framework Integrating Islamic Legal Theory, Cybersecurity Engineering, and Digital Family Psychology," 2026.

interaction that influences nearly every aspect of human life, including family relationships. Various digital platforms enable communication to take place quickly, intensively, and without geographical boundaries. These developments have created new patterns of relationships that no longer depend solely on physical encounters but are also shaped by continuous virtual interactions. As a result, the digital sphere has become an inseparable part of the dynamics of modern family life.⁹

This transformation has produced two parallel consequences. On the one hand, social media offers numerous benefits for families by facilitating communication, expanding access to information, supporting education, providing access to religious consultation, and strengthening relationships among family members who are separated by distance. On the other hand, the same technological developments have introduced new challenges through the increasing intensity of virtual interactions, which may reduce the quality of communication within the family. Phenomena such as digital infidelity, emotional affairs, cyber intimacy, oversharing of family life, and social media dependency demonstrate that digital technology is no longer merely a communication tool but has become a force that shapes relationship patterns and influences the stability of family life.

These developments indicate that family conflicts in the digital era are not always triggered by legal violations in the conventional sense. Emotional relationships developed through digital communication, excessive disclosure of personal information, and interactions that exceed ethical boundaries often evolve gradually, eventually eroding trust between spouses.¹⁰ In many cases, the breakdown of a marriage begins with subtle changes in patterns of digital communication that gradually develop into more serious conflicts. Consequently, the rise of social media has expanded the range of threats to family life, affecting not only its physical dimension but also its moral, emotional, and psychological dimensions.

From the perspective of Islamic Family Law, the family is an institution founded upon *mīṭāqan ghalīẓan*, a solemn and enduring covenant between husband and wife established to create a household characterized by *sakinah*, *mawaddah*, and *rahmah*.¹¹ his relationship gives rise not only to legal rights and obligations but also to a moral responsibility to uphold trust, fidelity, honor, and the dignity of the family.¹² Accordingly, various forms of digital interaction that have the potential to erode these values should not be viewed merely as issues of technology ethics but as part of the new challenges facing the implementation of Islamic Family Law in the era of digital transformation.

On the other hand, the development of family studies indicates that most research continues to view social media primarily as a factor contributing to conflict, infidelity, or divorce. Although this approach has made an important contribution to understanding the negative impacts of social media on family life, it does not fully address how Muslim families should develop preventive mechanisms to safeguard their relationships. Likewise, studies on Family Resilience have largely emphasized the capacity of families to endure and adapt when facing adversity, whereas the changing nature of digital relationships requires greater attention to the integrity of family relationships before conflicts arise.

⁹ Nicole B Ellison and Danah M Boyd, "Sociality Through Social Network Sites," in *The Oxford Handbook of Internet Studies* (Oxford University Press, 2013), <https://doi.org/10.1093/oxfordhb/9780199589074.013.0008>.

¹⁰ Irum Abbasi and Nawal G Alghamdi, "When Flirting Turns Into Infidelity: The Facebook Dilemma," *The American Journal of Family Therapy* 45, no. 1 (2017): 1–14, <https://doi.org/10.1080/01926187.2016.1277804>.

¹¹ Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (London: The International Institute of Islamic Thought, 2021).

¹² Monica T Whitty and Laura-Lee Quigley, "Emotional and Sexual Infidelity Offline and in Cyberspace," *Journal of Marital and Family Therapy* 34, no. 4 (2008): 461–68, <https://doi.org/10.1111/j.1752-0606.2008.00088.x>.

In light of these conditions, there is a need for a conceptual approach that is not only oriented toward conflict resolution or a family's ability to withstand adversity but also places the preservation of the family's moral, spiritual, emotional, and social integrity as its primary priority. Within this context, the present study develops the Digital Family Integrity Framework (DFIF) as a conceptual framework that integrates the principles of Islamic Family Law with the dynamics of digital transformation. This framework is expected to offer a new perspective on how Muslim families can utilize digital technology responsibly without compromising the values that form the foundation of family life.

B. Developing the Digital Family Integrity Framework (DFIF)

Digital transformation has fundamentally altered the nature of family relationships, giving rise to challenges that cannot be fully explained by existing family concepts. The emergence of social media has not only expanded the space for communication but has also created new patterns of interaction that influence trust, commitment, privacy, and the quality of the relationship between husband and wife.¹³ Various phenomena, including digital infidelity, emotional affairs, cyber intimacy, oversharing, and increasing dependence on social media, demonstrate that family conflicts in the digital era develop through mechanisms that differ from those found in conventional social settings.¹⁴ These developments call for a conceptual framework capable of explaining how family integrity can be preserved amid the dynamics of digital life.

Various approaches developed in family studies, such as Family Resilience, Family Well-being, and Family Stability, have made significant contributions to explaining how families cope with adversity and sustain the continuity of family life.¹⁵ However, these concepts generally focus on the capacity of families to adapt or recover after experiencing difficulties. In the context of digital transformation, there is a need for an approach that is oriented not only toward resilience but also toward preserving the quality of family relationships, moral commitment, and mutual trust between spouses before conflicts evolve into family disintegration. In response to this need, the present study develops the Digital Family Integrity Framework (DFIF) as a conceptual framework that integrates the principles of Islamic Family Law, *maqāṣid al syarī'ah*, and the dynamics of digital transformation in strengthening the integrity of Muslim families. This framework was developed through a gradual process involving the identification of conceptual needs, the reinforcement of its philosophical and normative foundations, the formulation of its conceptual structure, and the integration of the various dimensions that constitute the Digital Family Integrity Framework (DFIF).

1. The Need for a New Conceptual Framework

The rapid advancement of digital technology has significantly transformed the landscape of family life. Interactions that once took place primarily in physical settings have increasingly shifted to virtual spaces, where communication can occur without the constraints of time and distance. These developments have not only expanded access to information and communication but have also given rise to new forms of relationships that influence the dynamics of family life.¹⁶ In this context,

¹³ McDaniel, Drouin, and Cravens, "Do You Have Anything to Hide? Infidelity-Related Behaviors on Social Media Sites and Marital Satisfaction."

¹⁴ Rosli et al., "The Influence of Social Media on Marital Conflict: An Analytical Study through the Lens of Maqasid Al-Shariah in Preserving Family Stability and Dignity."

¹⁵ Froma Walsh, "Family Resilience: A Developmental Systems Framework," *European Journal of Developmental Psychology* 13, no. 3 (2016): 313–24.

¹⁶ Ellison and Boyd, "Sociality Through Social Network Sites."

social media no longer functions merely as a technological tool but has evolved into a social environment that shapes behavior, communication patterns, and the quality of family relationships.

These changes in the nature of family relationships have given rise to a range of issues that cannot be adequately explained through conventional approaches to family studies. Phenomena such as digital infidelity, emotional affairs, cyber intimacy, excessive disclosure of family related personal information (oversharing), and increasing dependence on social media demonstrate that threats to family integrity do not always originate from direct interpersonal interactions.¹⁷ Emotional relationships formed through digital interactions often develop gradually, eventually weakening mutual trust and commitment within marriage.¹⁸ Accordingly, digital transformation has expanded the nature of threats to the family from the physical dimension to moral, emotional, and social dimensions.

In academic scholarship, the concept of Family Resilience has been widely used to explain the capacity of families to cope with adversity, adapt to changing circumstances, and recover from periods of crisis.¹⁹ Despite its significant contributions, this approach primarily emphasizes the adaptive capacity of families as a response to problems that have already occurred. Meanwhile, the evolving nature of digital relationships highlights the need for a perspective that places greater emphasis on prevention through the preservation of commitment, trust, communication ethics, and relationship integrity before conflicts escalate into family breakdown. In other words, the primary challenge facing Muslim families in the digital era lies not only in their ability to withstand crises but also in their ability to preserve the quality of their relationships so that such crises can be prevented from arising in the first place.

From the perspective of Islamic Family Law, this need is particularly relevant because the purpose of marriage extends beyond the preservation of the family institution to the establishment of a relationship founded upon trust, mutuality, respect, and responsibility.²⁰ These values remain fundamentally applicable within the digital sphere, even though the forms of social interaction have changed rapidly. Therefore, there is a need for a conceptual framework that integrates the principles of Islamic Family Law with the characteristics of contemporary digital relationships. On this basis, the present study develops the Digital Family Integrity Framework (DFIF) as a conceptual approach that places family integrity at the center of efforts to address the challenges posed by social media.

2. Philosophical and Normative Foundations of DFIF

The Digital Family Integrity Framework (DFIF) is founded on the assumption that digital transformation not only changes the way families communicate but also influences the values, ethics, and quality of relationships that constitute the foundation of family life. Accordingly, the development of this framework cannot rely solely on a sociological approach to technology use but must also be grounded in the normative principles that underpin Islamic Family Law. Such an approach is essential

¹⁷ Wu and Mustafa, "Effects of Social Media Use on Family Relationship Quality: A Systematic Review."

¹⁸ Qian and Hu, "The Digitalization of Family Life: A Multilevel Conceptual Framework."

¹⁹ Walsh, "Family Resilience: A Developmental Systems Framework."

²⁰ Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*, 2021.

to ensure that adaptation to technological developments remains aligned with the objectives of marriage as prescribed in Islam.²¹

The first foundation of the Digital Family Integrity Framework (DFIF) is derived from the principles of Islamic Family Law, which regard marriage as *mīṭāqan ghalīẓan*, a solemn and enduring covenant encompassing legal, moral, and spiritual dimensions.²² This concept regards the marital relationship as a trust that must be upheld through honesty, fidelity, responsibility, mutual respect, and the principle of *mu'āsyaarah bi al ma'rūf*.²³ In the context of digital transformation, these values have not lost their relevance; rather, they have gained broader scope for implementation, as every digital activity has the potential to influence the quality of family relationships. Accordingly, family integrity in the digital era is determined not only by compliance with legal norms but also by consistency in upholding the ethical values that form the foundation of family life.

The second foundation is derived from *maqāṣid al syarī'ah*, which provides the framework for understanding the fundamental objectives of Islamic law. In the context of the family, the protection of religion (*ḥifẓ al dīn*), intellect (*ḥifẓ al 'aql*), lineage (*ḥifẓ al nasl*), and honor (*ḥifẓ al 'ird*) has become increasingly relevant in the rapidly expanding digital environment. Phenomena such as the unauthorized disclosure of personal information, emotional relationships formed through social media, and digital behavior that disregards ethical principles demonstrate that threats to the family are no longer confined to the physical realm but also extend to moral, psychological, and social dimensions.²⁴ Accordingly, *maqāṣid al syarī'ah* provides the normative foundation for the *Digital Family Integrity Framework* (DFIF) by positioning the protection of family integrity as one of the objectives of Islamic law that must be preserved in the digital age.

In addition to being grounded in these normative principles, the *Digital Family Integrity Framework* (DFIF) also takes into account the characteristics of the digital society, which are marked by borderless connectivity, high communication intensity, and increasingly blurred boundaries between private and public spaces.²⁵ These developments have given rise to forms of relationships that were previously unknown in family life, including *digital infidelity*, *cyber intimacy*, *oversharing*, and increasing dependence on social media. This reality demonstrates that strengthening families in the digital era cannot be achieved solely through either normative or sociological approaches in isolation. Instead, it requires an integration of both so that the principles of Islamic Family Law remain capable of responding to the continuously evolving dynamics of society.

Based on this synthesis, DFIF is developed as a conceptual framework that connects the principles of Islamic Family Law, *maqāṣid al syarī'ah*, and the realities of digital transformation into an interconnected construction. This framework positions family integrity not merely as a condition to be achieved but as a continuous process of maintaining commitment, trust, responsibility, and relational ethics within the

²¹ Muhamad Jihad Al Haqiqi, Annisa Jannatus Salim, and Lukman Santoso, "Enhancing Family Resilience in Society 5.0: A Study from Islamic Psychology and Maqashid Shari'ah Perspective," *Sakina: Journal of Family Studies* 8, no. 3 (2024): 400–416.

²² Lenny Guspidawati and Jumni Nelli, "Reconstructing Marriage Agreements in Islamic Family Law: An Integrative Analysis of Fiqh, Maqāṣid Al-Syari'ah, and Indonesian Positive Law," *Jurnal Ushuluddin* 33, no. 2 (2025): 635–52.

²³ Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*, 2021.

²⁴ Mohammad Hashim Kamali, *Shari'ah Law: An Introduction* (Oneworld Publications, 2008).

²⁵ Manuel Castells, *The Rise of the Network Society*, Second Edition with a New Preface (Wiley-Blackwell, 2020).

digital sphere. This synthesis subsequently serves as the foundation for formulating the conceptual structure of DFIF and the dimensions that constitute it.

3. Conceptual Structure of the Digital Family Integrity Framework (DFIF)

The *Digital Family Integrity Framework* (DFIF) is developed as a conceptual framework that positions family integrity as the primary orientation in addressing digital transformation. Unlike approaches that focus on the ability of families to endure challenges after experiencing pressure, DFIF emphasizes the importance of establishing preventive mechanisms through the strengthening of values, ethics, and relationship quality before conflicts develop into family disintegration.²⁶ Accordingly, this framework is not only oriented toward responding to crises but also toward maintaining family commitment in every form of digital interaction.

The term *integrity* is chosen because it encompasses a broader meaning compared to the concepts of *resilience*, *well-being*, or *stability*. In the context of the family, integrity does not merely describe the ability to maintain the continuity of a relationship but also reflects consistency in preserving the alignment between values, attitudes, and behaviors that serve as the foundation of family life.²⁷ Therefore, family integrity is understood as a condition in which the relationship between husband and wife continues to be built upon trust, responsibility, respect, and moral commitment, both in direct interactions and within the digital sphere.

Based on this understanding, this study defines the *Digital Family Integrity Framework* (DFIF) as a conceptual framework that integrates the principles of Islamic Family Law, the objectives of *maqāṣid al-syarī'ah*, and the dynamics of digital transformation to strengthen the moral, relational, and ethical integrity of Muslim families in every form of digital interaction. This definition emphasizes that family integrity is influenced not only by the ability to cope with external pressures but also by the capacity of families to maintain relationship quality, manage digital communication responsibly, and preserve the values that constitute the objectives of marriage in Islam.

Based on this definition, DFIF is structured as a framework consisting of several interconnected dimensions that form a unified system. Each dimension does not operate independently but mutually reinforces the others in maintaining family integrity amid the development of digital technology. The relationship among these dimensions demonstrates that strengthening the family cannot be achieved through a single aspect alone but requires a comprehensive approach that integrates moral, relational, and adaptive dimensions in a balanced manner.

This conceptual structure serves as the foundation for formulating the operational dimensions of DFIF, which illustrate how the principles of Islamic Family Law can be implemented contextually within the lives of Muslim families in the digital era.

4. Core Dimensions of the Digital Family Integrity Framework (DFIF)

The *Digital Family Integrity Framework* (DFIF) is developed as a framework that connects the normative values of Islamic Family Law with the dynamics of digital life through several interconnected dimensions. These dimensions are not constructed as independent indicators but as a unified conceptual system that represents various fundamental aspects of maintaining the integrity of Muslim families in the digital era. Its formulation is based on a synthesis of the principles of

²⁶ Froma Walsh, *Strengthening Family Resilience*, Third Edition (Guilford Press, 2015).

²⁷ Kamali, *Shari'ah Law: An Introduction*.

Islamic Family Law, the objectives of *maqāṣid al-syarī'ah*, and the characteristics of relationships emerging within contemporary digital spaces.²⁸

Based on this synthesis, this study identifies five main dimensions that constitute the *Digital Family Integrity Framework* (DFIF), namely *Digital Loyalty*, *Islamic Digital Communication Ethics*, *Family Privacy Protection*, *Online-Offline Relational Balance*, and *Digital Literacy*. These five dimensions complement one another, forming a mechanism that is not only oriented toward resolving family conflicts but also toward the preventive strengthening of relationship integrity within digital life.

a. Digital Loyalty

Digital Loyalty refers to the commitment of husband and wife to maintain fidelity, honesty, and consistency in their relationship across all forms of digital interaction. In the digital era, fidelity is no longer limited to the absence of physical relationships with others but also includes the regulation of virtual interactions that may undermine trust and commitment within marriage. Emotional relationships formed through social media, private communications that exceed reasonable boundaries, or involvement in digital activities concealed from one's spouse may constitute violations of family integrity, even without direct physical contact. From the perspective of Islamic Family Law, this dimension is rooted in the values of trust (*amanah*), *mīṭāqan ghalīẓan*, and the obligation to preserve honor (*ḥifẓ al-'ird*) as the foundation of the marital relationship.²⁹

b. Islamic Digital Communication Ethics

This dimension emphasizes the importance of applying Islamic communication ethics in all forms of family digital activities. Social media expands the space for communication but, at the same time, increases the risk of harmful expressions toward spouses, the dissemination of unverified information, and communication practices that disregard proper manners and respect. Therefore, digital communication within the family should be built upon the principles of honesty, courtesy, openness, and responsibility as taught in Islamic Family Law. The implementation of such communication ethics serves to maintain the quality of family dialogue while preventing conflicts arising from misunderstandings or the misuse of digital media.³⁰

c. Family Privacy Protection

The development of social media has blurred the boundaries between private and public spaces, making the protection of family privacy increasingly important. Practices such as *oversharing*, the public disclosure of household conflicts, or the dissemination of personal information without a spouse's consent have the potential to diminish trust and damage family honor. From the perspective of Islamic Family Law, maintaining privacy constitutes part of the protection of dignity (*ḥifẓ al-'ird*) and family honor. Therefore, *Family Privacy Protection* positions the ability to manage family information wisely as one of the essential elements in preserving the integrity of Muslim families within the digital sphere.³¹

²⁸ Bourkibate, "Family Cybersecurity Jurisprudence (FCJ): A Foundational Interdisciplinary Framework Integrating Islamic Legal Theory, Cybersecurity Engineering, and Digital Family Psychology."

²⁹ Ita Musarrofa, Husnul Muttaqin, and Ridha Amaliyah, "The Problems of Islamic Family Law in the Digital Era and Its Relevance to Renewal of the Compilation of Islamic Law," *Jurnal Hukum Islam* 22, no. 1 (2024): 89–124.

³⁰ Muhammad Solekhan, "Communication Ethics in Social Relationships Using Social Media Wisely in Islamic Values," *Journal of Modern Islamic Studies and Civilization* 1, no. 01 (2023): 1–11.

³¹ Idris Alfarizi, "Batasan Privasi Dalam Hukum Islam: Analisis Fenomena Oversharing Di Media Sosial," *Jurnal Ilmu Hukum* 1, no. 2 (2025): 56–65.

d. Online–Offline Relational Balance

The presence of social media facilitates communication but also has the potential to reduce the quality of direct interactions among family members. Excessive use of digital devices may create emotional distance even when family members are physically present in the same space. Therefore, the *Online–Offline Relational Balance* dimension emphasizes the importance of maintaining a balance between digital activities and face-to-face interactions as a means of strengthening emotional bonds, fostering healthy communication, and preserving household harmony.³²

e. Digital Literacy

Family integrity in the digital era is influenced not only by moral values but also by the ability of family members to understand the characteristics of the technologies they use. *Digital Literacy* encompasses the ability to use social media critically, understand the risks of digital interactions, verify information, and apply digital ethics in everyday life. From the perspective of Islamic Family Law, digital literacy is not merely understood as a technical competence but also as the ability to utilize technology responsibly in accordance with the principles of benefit (*maṣlaḥah*) and the prevention of harm (*dar' al-mafāsid*). Thus, digital literacy becomes a supporting factor that enables all dimensions of DFIF to be implemented effectively.³³

Table 1. Core Dimensions of the Digital Family Integrity Framework (DFIF)

DIMENSION	ISLAMIC FOUNDATION	PRIMARY FUNCTION
Digital Loyalty	Amanah, Mithāqan Ghalīzan	Maintaining commitment and fidelity in digital interactions
Islamic Digital Communication Ethics	Mu'āsyarah bi al-Ma'rūf	Promoting respectful and ethical digital communication
Family Privacy Protection	Ḥifẓ al-'Irḍ	Protecting family dignity and privacy
Online–Offline Relational Balance	Mawaddah wa Raḥmah	Maintaining emotional closeness through balanced interaction
Digital Literacy	Maṣlaḥah, Dar' al-Mafāsid	Strengthening responsible and ethical digital behaviour

These five dimensions do not operate separately but mutually reinforce one another in forming a system that preserves the integrity of Muslim families amid digital transformation. *Digital Loyalty* strengthens marital commitment, *Islamic Digital Communication Ethics* maintains the quality of communication, *Family Privacy Protection* safeguards family honor, *Online–Offline Relational Balance* preserves emotional closeness, while *Digital Literacy* serves as a supporting capacity that enables all of these dimensions to be implemented effectively. The interrelationship among these dimensions ultimately forms the comprehensive structure of the *Digital Family Integrity Framework* (DFIF) as an integrative conceptual framework.

5. Conceptual Integration of the Digital Family Integrity Framework

The *Digital Family Integrity Framework* (DFIF) does not perceive each dimension as an independent component but rather as an interconnected conceptual

³² Miftakur Rohman, “Dinamika Konflik Keluarga Era Digital: Pengaruh Media Sosial Terhadap Hubungan Keluarga,” *Masadir: Jurnal Hukum Islam* 4, no. 02 (2024): 911–29.

³³ Hani Sholihah and Sri Nurhayati, “Child Protection in the Digital Age through Education in the Islamic Educational Environment,” *Journal of Islamic Education* 9, no. 1 (2024): 200–218.

system in building the integrity of Muslim families in the digital era. The relationship among these dimensions demonstrates that maintaining family unity cannot be achieved solely through strengthening a single aspect but requires the simultaneous integration of values, ethics, behaviors, and adaptive capacities. Therefore, DFIF is developed as a holistic framework that positions each dimension as part of a mutually reinforcing process.

Within this framework, *Digital Loyalty* functions as a moral foundation that preserves the commitment and fidelity of spouses in every form of digital interaction. This commitment is further strengthened by *Islamic Digital Communication Ethics*, which guides family communication patterns to remain grounded in honesty, respect, and responsibility in accordance with the principles of Islamic Family Law. At the same time, *Family Privacy Protection* plays a role in maintaining the boundaries between the private sphere of the family and the public sphere of the digital environment, ensuring that honor (*hifz al-'ird*) remains protected from various forms of information misuse and excessive exposure.³⁴

Furthermore, *Online–Offline Relational Balance* ensures that the intensity of technology use does not diminish the quality of direct interactions among family members.³⁵ This balance becomes an essential factor in maintaining emotional closeness, building trust, and strengthening authentic communication amid the increasing intensity of digital activities. All of these dimensions are further supported by *Digital Literacy* as a fundamental capacity that enables each family member to understand the characteristics of technology, recognize digital risks, and apply responsible social media usage ethics.³⁶ Accordingly, digital literacy does not merely function as a technical competence but also serves as an instrument that strengthens the implementation of all dimensions within DFIF.

This integrative relationship demonstrates that family integrity in the digital era is the result of continuous interaction between the normative values of Islamic Family Law and everyday digital practices. If one of the dimensions does not function optimally, the overall effectiveness of the framework will be diminished because each dimension provides a complementary contribution. Conversely, the balanced implementation of all dimensions will establish a preventive mechanism capable of strengthening relationship quality, preserving marital commitment, and enhancing the ability of Muslim families to face various challenges arising from digital transformation.

Based on this construction, DFIF is positioned not only as a conceptual framework for understanding the dynamics of Muslim families in the digital era but also as a normative model that can serve as a reference for the development of policies, family education, counseling services, and future empirical research. This framework illustrates the interconnectedness between normative foundations, operational dimensions, and the ultimate goal of strengthening the integrity of Muslim families in the digital era.

This conceptual construction demonstrates that DFIF not only offers a new perspective in understanding Muslim family relationships in the digital era but also has broader implications for the development of Islamic Family Law studies and family protection practices. Therefore, the theoretical and practical contributions of this

³⁴ McDaniel, Drouin, and Cravens, “Do You Have Anything to Hide? Infidelity-Related Behaviors on Social Media Sites and Marital Satisfaction.”

³⁵ Sherry Turkle, *Reclaiming Conversation: The Power of Talk in a Digital Age* (Penguin Press, 2015).

³⁶ UNESCO, “Digital Literacy Global Framework 2.0” (UNESCO Institute for Statistics, 2023).

framework require further analysis to examine its relevance to the advancement of knowledge as well as its implementation in social life.

C. Implications of the Digital Family Integrity Framework

The *Digital Family Integrity Framework* (DFIF) provides a theoretical contribution to the development of Muslim family studies in the era of digital transformation. Thus far, various approaches, such as *Family Resilience*, *Family Well-being*, and *Family Stability*, have provided important foundations for explaining the capacity of families to cope with pressures, maintain the continuity of relationships, and recover after experiencing crises.³⁷ Nevertheless, the development of digital relationships demonstrates that contemporary family challenges do not always emerge after conflicts occur but often develop gradually through changes in communication patterns, declining trust, weakening commitment, and the blurred boundaries between private and public spaces in the digital sphere.³⁸ In this context, DFIF is not intended to replace existing approaches but rather to complement them by offering a preventive paradigm that places relational integrity as the primary foundation for preserving the unity of Muslim families in the digital era.

This contribution also expands the scope of Islamic Family Law studies. Thus far, discussions on family law have primarily focused on aspects of marriage legality, the rights and obligations of spouses, dispute resolution, and the legal consequences of divorce.³⁹ Meanwhile, the development of digital technology has given rise to new forms of relationships, such as *digital infidelity*, *cyber intimacy*, *oversharing*, and increasing dependence on social media, which are not always associated with formal legal violations but have significant implications for the quality of family relationships.⁴⁰ Based on the conceptual findings of this study, these challenges demonstrate that strengthening Muslim families in the digital era requires an expansion of the perspective of Islamic Family Law through the integration of *maqāsid al-syarī'ah* principles, family ethical values, and the characteristics of contemporary digital relationships. Thus, digital integrity can be understood as part of the effort to preserve the objectives of marriage (*maqāsid al-usrah*) within the context of modern life.

At the practical level, DFIF has the potential to serve as a reference framework for various Muslim family strengthening programs. The five dimensions developed in this study can be adapted as a basis for the formulation of premarital education, marriage guidance programs, family counseling services, and family-based digital literacy programs organized by various institutions, such as the Ministry of Religious Affairs, the National Population and Family Planning Agency (BKKBN), the Advisory, Guidance, and Preservation of Marriage Agency (BP4), as well as Islamic educational institutions.⁴¹ In this context, family strengthening is no longer directed solely toward resolving conflicts after they occur but also toward building a healthy digital communication culture,

³⁷ Froma Walsh, *Strengthening Family Resilience*, 4th ed. (New York: Guilford Press, 2021); Heather Prime, Mark Wade, and Dillon T Browne, "Risk and Resilience in Family Well-Being During the COVID-19 Pandemic," *American Psychologist* 75, no. 5 (2020): 631–43, <https://doi.org/10.1037/amp0000660>.

³⁸ Brandon T McDaniel and Sarah M Coyne, "Technoference: The Interference of Technology in Couple Relationships and Implications for Family Functioning," *Current Opinion in Psychology* 32 (2020): 82–87, <https://doi.org/10.1016/j.copsyc.2019.06.027>.

³⁹ Ahmad Rofiq, *Hukum Perdata Islam Di Indonesia* (Jakarta: Rajawali Pers, 2021).

⁴⁰ Michelle Drouin et al., "How Social Networking Site Use Influences Romantic Relationships: A Systematic Review," *Computers in Human Behavior Reports* 6 (2022): 100187, <https://doi.org/10.1016/j.chbr.2022.100187>.

⁴¹ UNESCO, "Digital Literacy Global Framework 2.0."

protecting family privacy, strengthening marital commitment, and utilizing technology responsibly in accordance with the values of Islamic Family Law.

Nevertheless, this study has limitations because DFIF was developed as a conceptual framework constructed through literature synthesis and normative analysis. Therefore, the relationships among the dimensions that constitute DFIF still require empirical testing to obtain stronger construct validity.⁴² Future research can develop measurement instruments for each dimension of DFIF, examine the relationships among variables through quantitative approaches such as Confirmatory Factor Analysis (CFA) and Structural Equation Modeling (SEM), and explore its implementation through qualitative studies involving various characteristics of Muslim families.⁴³ This development is expected to strengthen the position of DFIF not only as a conceptual framework in Islamic Family Law studies but also as an analytical model that can be applied in empirical research and the development of family policies in the era of digital transformation.

CONCLUSION

This study demonstrates that the development of digital technology has transformed the character of Muslim family relationships, giving rise to various challenges that cannot be fully explained through previously developed family approaches. Phenomena such as *digital infidelity*, *cyber intimacy*, *oversharing*, and the increasing intensity of virtual interactions indicate that threats to family integrity no longer originate solely from conventional social spaces but also from the dynamics of digital relationships. These findings emphasize the need for an approach capable of both explaining and responding to the changing nature of family relationships within the context of a digital society.

In response to this need, this study develops the *Digital Family Integrity Framework* (DFIF) as a conceptual contribution to the development of Islamic Family Law studies. DFIF integrates the principles of Islamic Family Law, *maqāṣid al-syarī'ah*, and the characteristics of digital relationships into five main dimensions, namely *Digital Loyalty*, *Islamic Digital Communication Ethics*, *Family Privacy Protection*, *Online–Offline Relational Balance*, and *Digital Literacy*. Through this integration, the study positions family integrity as an ongoing process of maintaining commitment, trust, ethics, and relationship quality within the digital sphere. Thus, DFIF offers a preventive perspective that complements previous approaches, which have been more oriented toward adaptation and recovery after the occurrence of family crises.

Nevertheless, this study remains at the stage of developing a conceptual framework constructed through literature synthesis and normative analysis. Therefore, empirical validation of the relationships among the dimensions within DFIF is still required to examine the strength of the construct and its implementation across various characteristics of Muslim families. Future research is expected to develop measurement instruments, test the DFIF model through empirical approaches, and explore its application in family education, counseling services, and policy development. Thus, DFIF has the potential not only to enrich contemporary Islamic Family Law discourse but also to serve as a conceptual foundation for developing strategies to strengthen Muslim families in the digital era.

⁴² Joseph F Hair et al., *Multivariate Data Analysis*, 9th ed. (Cengage Learning, 2022).

⁴³ John W Creswell and J David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 6th ed. (Thousand Oaks, CA: SAGE Publications, 2023).

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