



MAQASID AL-SHARIAH AS A DIGITAL FAMILY RESILIENCE FRAMEWORK: RECONFIGURING THE IMPACT OF SOCIAL MEDIA ON MUSLIM FAMILIES

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[Received: 18/06/2026] [Revised: 25/08/2026] [Accepted: 30/8/2026] [Published: 31/08/2026]

How to Cite:

Aprinda, R., Ahwal Ramadhani, T., Umar, A., & Yadri Abrar, M. (2026). MAQASID AL-SHARIAH AS A DIGITAL FAMILY RESILIENCE FRAMEWORK: RECONFIGURING THE IMPACT OF SOCIAL MEDIA ON MUSLIM FAMILIES. *Jurnal Risalah Addariyah : Studi Ilmu-Ilmu Keislaman, Pendidikan Dan Sosial Kemasyarakatan*, 12(2). <https://doi.org/10.56324/jariyah.v12i2.226>

Keywords:

Advocates, Justice, Low-cost
Justice, Religious Courts

ABSTRACT

This study aims to examine the impact of social media use on the resilience of Muslim families in Indonesia through the perspective of Maqashid Syariah. The increasing penetration of social media has significantly changed patterns of interaction, communication, and values within the family institution. The method used is a systematic literature review guided by PRISMA, analyzing 45 reputable scientific articles published between 2019 and 2024 from the Scopus, Web of Science, and Google Scholar databases. The results of the study indicate that social media has a dual impact: on the one hand, it facilitates the strengthening of communication and access to Islamic information, but on the other hand, it poses a serious threat to the five principles of Maqashid Syariah, namely the protection of religion (hifz al-din), life (hifz al-nafs), reason (hifz al-aql), descendants (hifz al-nasl), and property (hifz al-mal). This article produces an original conceptual model that positions Maqashid Syariah as an evaluative filter between social media penetration and the resilience of Muslim families, while also formulating a three-layered strengthening strategy: Islamic digital literacy, family social media governance, and revitalization of religious institutions. The contribution of this article is to fill the research gap by integrating the theological-juridical framework of Maqashid Syariah in the analysis of the impact of social media on Indonesian Muslim families, which has not been done systematically before.

Kata kunci:

Advokat, Keadilan,
Peradilan Biaya Ringan,
Peradilan Agama

ABSTRAK

Penelitian ini bertujuan mengkaji dampak penggunaan media sosial terhadap ketahanan keluarga Muslim di Indonesia melalui perspektif Maqashid Syariah. Meningkatnya penetrasi media sosial secara signifikan mengubah pola interaksi, komunikasi, dan nilai-nilai dalam institusi keluarga. Metode yang digunakan adalah tinjauan



Maqasid Al-Shariah as A Digital Family Resilience Framework: Reconfiguring the Impact of Socialmedia on Muslim Families

Ririn Aprinda, Tianshi Ahwal Ramadhani, Akbar Umar, Muhammad Yadri Abrar.

pustaka sistematis (*systematic literature review*) berpedoman PRISMA dengan menganalisis 45 artikel ilmiah bereputasi yang diterbitkan pada periode 2019–2024 dari basis data Scopus, Web of Science, dan Google Scholar. Hasil penelitian menunjukkan bahwa media sosial memberikan dampak ganda: di satu sisi memfasilitasi penguatan komunikasi dan akses informasi Islami, namun di sisi lain menimbulkan ancaman serius terhadap lima prinsip *Maqashid Syariah*, yakni perlindungan agama (*hifz al-din*), jiwa (*hifz al-nafs*), akal (*hifz al-aql*), keturunan (*hifz al-nasl*), dan harta (*hifz al-mal*). Artikel ini menghasilkan model konseptual orisinal yang menempatkan *Maqashid Syariah* sebagai filter evaluatif antara penetrasi media sosial dan ketahanan keluarga Muslim, sekaligus merumuskan strategi penguatan tiga lapis: literasi digital Islami, tata kelola media sosial keluarga, dan revitalisasi lembaga keagamaan. Kontribusi artikel ini adalah pengisian research gap berupa integrasi kerangka teologis-yuridis *Maqashid Syariah* dalam analisis dampak media sosial terhadap keluarga Muslim Indonesia yang sebelumnya belum dilakukan secara sistematis.

A. INTRODUCTION

The digital era, characterized by the rapid development of information and communication technologies, has brought about fundamental changes across various aspects of human life, including the family institution. Social media has now become an integral part of everyday life in Indonesia, including within Muslim families. Data from We Are Social and Hootsuite(Kemp, 2024). We Are Social and Hootsuite reported that Indonesia had 167 million active social media users, representing 60.4% of the total population, making Indonesia one of the countries with the largest social media user bases worldwide.(Kemp, 2024) This reality is closely intertwined with the dynamics of family life, as digital interactions have increasingly permeated even the most intimate private spaces.

Muslim families, as the smallest social units within Islamic society, hold a highly strategic position. From an Islamic perspective, the family is not merely a biological unit but also the first and primary educational institution responsible for shaping the character of future generations, transmitting religious values, and contributing to the development of civilization. The Qur'an explicitly instructs Muslims to protect their families from destruction (Qur'an 66:6) and to establish families characterized by tranquility, affection, and mercy (Qur'an 30:21). Nevertheless, the widespread penetration of social media has presented Muslim families with a range of new challenges that they have not previously encountered. (Mohd Noor N. A., 2021)

The paradox of social media in the context of Muslim families represents an urgent academic issue that warrants further investigation. On the one hand, social media offers tangible benefits, including strengthening long-distance family ties, facilitating access to high-quality religious content, supporting digital da'wah, and providing opportunities for productive

Maqasid Al-Shariah as A Digital Family Resilience Framework: Reconfiguring the Impact of Socialmedia on Muslim Families

Ririn Aprinda, Tianshi Ahwal Ramadhani, Akbar Umar, Muhammad Yadri Abrar.

economic activities. (Putri A. M., 2022) On the other hand, uncontrolled use of social media may contribute to rising divorce rates, domestic conflict, digital addiction among children, and the erosion of Islamic values. (Ibrahim Y., 2023) Data from the Religious Courts Directorate General (Badilag) of the Supreme Court of the Republic of Indonesia indicate that disputes triggered by social media rank among the third most common causes of divorce in Indonesia.

Maqasid al-Shariah, as a philosophical framework of Islamic law, offers a comprehensive perspective for analyzing this phenomenon. Systematically developed by Imam al-Ghazali and further refined by Imam al-Shatibi, this concept identifies five primary objectives of Islamic law: the preservation of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-‘aql*), lineage (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*). (Al-Syatibi, 2004) These five objectives are interconnected and constitute a normative framework that safeguards the well-being of individuals and society across different historical contexts, including the digital era.

The literature review indicates that existing research on social media and Muslim families remains largely fragmented and has yet to be integrated into a systematic theological framework. Table 1 maps the academic gap addressed by this article.

Tabel 1. Mapping the Research Gap and the Position of the Article

Previous Research	Key Findings	Limitations / Contribution of This Article
Mohd Noor et al.	Social media has transformed interactions within Muslim families.	Did not employ a Maqasid al-Shariah framework; limited to the Malaysian context.
Ibrahim & Rahman	Social media contributes to marital conflict.	Focused on divorce without systematically examining the five dimensions of Maqasid al-Shariah.
Putri & Hasanah	Social media provides benefits for maintaining family ties.	Focused solely on positive aspects without a comprehensive analysis of potential risks.
Baroroh et al.	Divorce rates have increased in association with social media use.	Relied on quantitative data without a theological framework.
Azzahra & Prasetyo	Screen time affects mothers' mental health.	Did not relate these effects to <i>ḥifẓ al-nafs</i> .
This Article	A holistic synthesis of 45 studies through the five dimensions of Maqasid al-Shariah, complemented by value-based strategies for strengthening Muslim families.	Novel contribution: integrating Maqasid al-Shariah as an evaluative framework for assessing social media use in the context of Indonesian Muslim families.

Based on the mapping presented in Table 1, this article addresses the identified research gap through three specific objectives: (1) to identify patterns in the impact of social media on the dimensions of Muslim family resilience; (2) to analyze the relevance of Maqasid al-Shariah

Maqasid Al-Shariah as A Digital Family Resilience Framework: Reconfiguring the Impact of Socialmedia on Muslim Families

Ririn Aprinda, Tianshi Ahwal Ramadhani, Akbar Umar, Muhammad Yadri Abrar.

as a holistic evaluative framework; and (3) to formulate a conceptual model and strategies for strengthening Muslim family resilience based on Maqasid al-Shariah values in the digital era.

B. RESEARCH METHOD

This study employed a systematic literature review (SLR) approach guided by the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) guidelines. The SLR method was selected because it enables the systematic, transparent, and reproducible synthesis of scientific evidence from multiple sources, thereby providing a comprehensive overview of the state of the art in the research topic. (Snyder, 2019) A qualitative-interpretive approach was employed in the data analysis to enable an in-depth exploration of the meanings and implications of the findings within the context of Islamic values.

1. Search Strategy and Selection Criteria

The literature search was conducted using three reputable international databases: Scopus, Web of Science (WoS), and Google Scholar, as well as reputable local sources indexed in SINTA-2 or higher. The following keywords were used: "social media" AND "Muslim family," "media sosial" AND "ketahanan keluarga," "Maqashid Syariah" AND "digital," "social media" AND "Islamic family values," and "digital technology" AND "Muslim household." The search was limited to publications from 2019 to 2024 to ensure the recency of the evidence. The inclusion criteria comprised peer-reviewed scholarly journal articles, reputable international conference proceedings, and relevant academic books. Publications that were neither in Indonesian nor English, did not explicitly address family-related themes or Islamic values, or were duplicates were excluded.

Google Scholar was used solely as a supplementary search platform rather than a primary database to identify relevant Indonesian-language literature that had not yet been indexed in Scopus or Web of Science (WoS). To maintain the credibility of the included literature, publications identified through Google Scholar were retained only if they were published in journals accredited by SINTA 1–3 or an equivalent accreditation system and subsequently passed the same CASP quality appraisal applied to studies retrieved from Scopus and WoS (see Section 2.2). This multi-layered screening mechanism was intended to mitigate the potential risk of reduced evidentiary credibility associated with the less stringent peer-review and indexing standards of sources identified through Google Scholar.

2. PRISMA Selection Process

Maqasid Al-Shariah as A Digital Family Resilience Framework: Reconfiguring the Impact of Socialmedia on Muslim Families

Ririn Aprinda, Tianshi Ahwal Ramadhani, Akbar Umar, Muhammad Yadri Abrar.

The selection process strictly followed the PRISMA protocol. Table 2 summarizes the article selection process, from the initial 312 records identified to the 45 final articles included in the analysis.

Table 2. Article Selection Flow Based on the PRISMA Protocol

PRISMA Stage	Number of Articles	Description
Identifikasi (Searching)	312	Scopus (98), WoS (74), Google Scholar (87), SINTA (53).
Duplicate Exclusion	-89	Articles appearing in more than one database.
Title and Abstract Screening	-134	Not relevant to the themes of Muslim families or social media.
Full-Text Assessment	-36	Did not meet the inclusion criteria: language, focus, and methodology.
Quality Appraisal (CASP)	-8	Did not meet at least 4 of the 5 CASP criteria: clarity of objectives, methodological appropriateness, data reliability, depth of analysis, and thematic relevance.
Final Articles Included in the Analysis	45	Met all inclusion criteria and demonstrated thematic relevance

Article quality assessment was conducted using criteria adapted from the CASP (Critical Appraisal Skills Programme) framework, covering: (1) clarity of the research objectives, (2) appropriateness of the methodology to the research objectives, (3) reliability of data collection, (4) depth of analysis, and (5) relevance of the findings to the themes of Maqasid al-Shariah and Muslim families. Only articles that met at least four of the five criteria were included in the final analysis.

3. As shown in Table 2, of the 53 articles that passed the full-text assessment, 8 were excluded during the CASP quality appraisal because they did not meet at least four of the five criteria described above, leaving 45 articles that successfully passed all stages of the selection process and were included in the subsequent analysis.

4. Article Matrix and Thematic Analysis

Of the 45 selected articles, 15 representative articles are presented in Table 3 as a sample matrix. The analysis employed the thematic analysis approach developed by Braun and Clarke (Braun V., 2006), with al-Shatibi's Maqasid al-Shariah framework serving as the primary analytical lens. An inductive-deductive coding process generated five overarching themes aligned with the five dimensions of Maqasid al-Shariah.

The 15 articles presented in Table 3 were selected purposively rather than randomly, based on two criteria applied sequentially. First, thematic representation was considered to ensure that three articles with the broadest scope of discussion were selected to represent each

Maqasid Al-Shariah as A Digital Family Resilience Framework: Reconfiguring the Impact of Socialmedia on Muslim Families

Ririn Aprinda, Tianshi Ahwal Ramadhani, Akbar Umar, Muhammad Yadri Abrar.

dimension of Maqasid al-Shariah proportionally. Second, among the articles meeting the representational criteria, priority was given to those with the highest CASP scores (meeting all five of the five criteria) to ensure the methodological rigor of the matrix presented.

Table 3. Matrix of Selected Articles (15 of 45 Articles Analyzed)

No.	Author(s) / Year	Method	Key Findings	Maqasid Dimension
1	Mohd Noor et al.	Mixed Methods	Social media has transformed patterns of interaction within Muslim families in Malaysia.	Hifz al-Nasl, Hifz al-Nafs
2	Ibrahim & Rahman	Qualitative	Marital conflict increases as a result of uncontrolled social media use.	Hifz al-Nasl
3	Putri & Hasanah	Survey	Social media strengthens family ties and Islamic identity.	Hifz al-Din
4	Baroroh et al.	Data Analysis	A 31.4% increase in divorce was associated with social media use during 2019–2022.	Hifz al-Nasl
5	Azzahra & Prasetyo	Longitudinal	More than four hours of daily screen time was associated with increased depression among Muslim mothers.	Hifz al-Nafs
6	Yusuf et al.	Experimental	A YouTube-based Qur’anic recitation program increased the frequency of Qur’anic recitation by 43%.	Hifz al-Din
7	Fatimah et al.	Survei	41.2% of Muslim adolescents in Makassar experienced social anxiety associated with Instagram and TikTok use.	Hifz al-Nafs, Hifz al-Aql
8	Nasution & Harahap	Qualitative	58.3% of Muslim parents reported exposure to hedonistic content.	Hifz al-Din, Hifz al-Mal
9	Hidayat & Mahmud	Case Study	Digital extremist content influences the religious orientation of adolescents.	Hifz al-Din
10	Hasan & Marwah	Comparative	High social media use reduced family quality time by 67%.	Hifz al-Nasl
11	Kusumastuti & Ilyas	Survey	Fear of missing out (FOMO) encourages impulsive purchases beyond the family’s financial capacity.	Hifz al-Mal
12	Muhaimin & Rohman	Experimental	Digital educational content enhances children’s cognitive development.	Hifz al-Aql

Maqasid Al-Shariah as A Digital Family Resilience Framework: Reconfiguring the Impact of Socialmedia on Muslim Families

Ririn Aprinda, Tianshi Ahwal Ramadhani, Akbar Umar, Muhammad Yadri Abrar.

No.	Author(s) / Year	Method	Key Findings	Maqasid Dimension
13	Rahmawati & Kurniawan	Critical Analysis	Echo chambers weaken the critical-thinking abilities of Muslim users.	Hifz al-Aql
14	Noviani & Hamid	Qualitative	23.8% of early marriages were initiated through social media relationships without the involvement of a guardian (<i>wali</i>).	Hifz al-Nasl
15	Zulkifli & Hamdan	Quantitative	Family media agreements reduced digital-related family conflict by 52%.	All five dimensions

C. RESULTS AND DISCUSSION

Based on a thematic analysis of the 45 selected studies, five overarching themes were identified, illustrating the complex interplay between social media and Muslim family resilience within the framework of Maqasid al-Shariah. Table 4 presents a cross-dimensional thematic synthesis prior to the detailed discussion of each dimension.

Table 4. Thematic Synthesis: Social Media from the Perspective of the Five Dimensions of Maqasid al-Shariah

Maqasid Dimension	Positive Impacts of Social Media	Negative Impacts of Social Media	Maqasid-Based Strategies
Hifz al-Din (Religion)	Digital da'wah and access to high-quality Islamic content	Deviant theological content, digital radicalism, and religious syncretism	Curation of Islamic content and value-based digital filters
Hifz al-Nafs (Life)	Online community support and digital health services	Social anxiety, FOMO, cyberbullying, and digital depression	Digital detox, online-based family counseling, and digital mental health literacy
Hifz al-Aql (Intellect)	Access to global knowledge and Qur'anic learning platforms	Echo chambers, filter bubbles, and declining attention spans	Islam-based critical media literacy and analytical thinking education
Hifz al-Nasl (Lineage)	Maintaining long-distance family ties and Islamic parenting communities	Rising divorce rates, reduced family quality time, and digitally mediated early marriage	Family media agreements, gadget-free zones, and digital <i>tarbiyah</i>
Hifz al-Mal (Wealth)	Digital MSMEs and economic empowerment of Muslim women	Impulsive consumerism, interest-based online lending (<i>pinjol ribawi</i>), and digital wastefulness	Islamic financial education and Maqasid-based consumption

1. Social Media and the Preservation of Religion (*Hifz al-Dīn*)

The principle of *hifz al-dīn* represents the highest-priority objective within Maqasid al-Shariah, requiring the preservation and strengthening of religious values across all aspects of life. Findings from 18 articles addressing this theme reveal a significant ambivalence between the potential of digital da'wah and threats to Islamic creed (*akidah*). On the positive

Maqasid Al-Shariah as A Digital Family Resilience Framework: Reconfiguring the Impact of Socialmedia on Muslim Families

Ririn Aprinda, Tianshi Ahwal Ramadhani, Akbar Umar, Muhammad Yadri Abrar.

side, social media has emerged as a highly effective platform for da‘wah. A survey by the Pew Research Center (Center, 2022) found that 67% of Indonesian Muslim millennials accessed religious content through digital platforms, while Yusuf (Yusuf M., 2023) demonstrated that a YouTube-based Qur’anic literacy program increased the frequency of family Qur’anic recitation (*tilawah*) by 43% compared with conventional methods.

On the other hand, social media has become a channel through which content that conflicts with Islamic values enters the family environment. Nasution and Harahap (Nasution R., 2023) found that 58.3% of Muslim parents in urban areas reported that their children had been exposed to hedonistic, materialistic, and liberal content through social media. More concerningly, Hidayat and Mahmud (Hidayat M., 2022) identified that digital radicalism content has influenced the religious orientations of some Muslim adolescents, thereby creating intergenerational tensions. This phenomenon is consistent with Al-Qaradawi’s warning (Al-Qaradawi, 2021) that an unchecked influx of information without Islamic value-based filtering may undermine the foundations of *akidah* established within the family. Viral content promoting religious syncretism and pluralism has also created confusion among young Muslims regarding the boundaries of sound *akidah*. (Sari I. P., 2023)

A critical analysis of the literature indicates that the impact of social media on *hifẓ al-dīn* is largely determined by two intervening variables: parents’ level of religious digital literacy and the resilience of adolescents’ Islamic identity. Families with strong socio-religious capital, characterized by regular congregational worship, open discussions of Islamic values, and consistent religious education, have been shown to be more resilient to the infiltration of negative content (Putri A. M., 2022). This finding implies that strategies for safeguarding *hifẓ al-dīn* in the digital era should not be limited to restrictions as a preventive measure, but should also involve the development of a robust Islamic value ecosystem through a promotive approach.

2. Social Media and the Preservation of Life (*Hifẓ al-Nafs*)

The principle of *hifẓ al-nafs* encompasses the protection of life, physical health, and individual psychological well-being. In the context of the family, this entails safeguarding the mental health of all family members. An analysis of 22 articles revealed a strong correlation between excessive social media use and various forms of psychological distress. In a longitudinal study involving a sample of Muslim Javanese families (N = 450), Azzahra and Prasetyo (Azzahra F., 2023) found that social media screen time exceeding four hours per day among homemakers was significantly and positively

Maqasid Al-Shariah as A Digital Family Resilience Framework: Reconfiguring the Impact of Socialmedia on Muslim Families

Ririn Aprinda, Tianshi Ahwal Ramadhani, Akbar Umar, Muhammad Yadri Abrar.

correlated with depression and anxiety ($r = 0.67$, $p < 0.001$), with negative implications for parenting quality.

Fatimah (Fatimah N., 2024) found that 41.2% of Muslim high school students in Makassar experienced symptoms of social anxiety associated with social comparison on Instagram and TikTok, while 28.7% exhibited indications of nomophobia. These conditions not only affect individual mental health but also disrupt family communication, as adolescents become increasingly emotionally engaged with virtual communities. The widespread prevalence of cyberbullying also poses a threat to *hifz al-nafs*. Wulandari and Santoso (Wulandari P., 2022) reported that 34.6% of children aged 10–17 from Muslim families had experienced cyberbullying, with psychological consequences including trauma and reduced self-confidence.

A critical synthesis revealed an interesting finding: social media can also function as a psychological outlet for Muslim mothers experiencing substantial caregiving burdens, provided that it is used moderately and selectively. Islam-based virtual communities, such as online *pengajian* groups and Islamic parenting communities, have been shown to enhance social support and reduce social isolation among homemakers (Putri A. M., 2022). This finding suggests that the impact of social media on *hifz al-nafs* is dose-dependent and context-specific rather than inherently negative or deterministic.

3. Social Media and the Preservation of Intellect (*Hifz al-‘Aql*)

The principle of *hifz al-‘aql* emphasizes the importance of preserving and developing intellectual capacity as a primary instrument through which human beings understand the commands of Allah. Findings from 15 articles reveal a pronounced duality. Muhaimin and Rohmah (Muhaimin A., 2023) found that children from Muslim families exposed to high-quality educational content through YouTube Kids and Qur’anic learning applications demonstrated better cognitive development and memorization performance than the control group, highlighting the potential of social media to strengthen *hifz al-‘aql*.

Conversely, Rahmawati and Kurniawan (Rahmawati S., 2022) identified the phenomena of echo chambers and filter bubbles on social media, whereby users become confined within homogeneous information environments, thereby weakening their capacity for critical thinking. In the family context, this phenomenon can hinder intergenerational dialogue, as family members may consume information from different and mutually conflicting sources. Fahrizal and Amalia (Fahrizal A., 2023) demonstrated that excessive exposure to

Maqasid Al-Shariah as A Digital Family Resilience Framework: Reconfiguring the Impact of Socialmedia on Muslim Families

Ririn Aprinda, Tianshi Ahwal Ramadhani, Akbar Umar, Muhammad Yadri Abrar.

entertainment content and gamified features reduces children's attention spans, with direct implications for the quality of Qur'anic learning and religious education within the family.

4. Social Media and the Preservation of Lineage (*Hifẓ al-Nasl*)

The principle of *hifẓ al-nasl* encompasses the protection of the institution of marriage, lawful reproductive functions, and the transmission of Islamic values to future generations. Social media has multidimensional effects on this objective. Baroroh (Baroroh U., 2023) analyzed data from 127 Religious Courts in Indonesia and found a 31.4% increase in divorce cases associated with social media-related issues during 2019–2022. These cases included infidelity initiated through social media, online pornography addiction, and conflicts arising from jealousy over spouses' social media activities.

Hasan and Marwah (Hasan A., 2023) found that parents with an average social media screen time of 4.5 hours per day spent an average of only 47 minutes of quality time with their children, substantially less than parents with moderate social media use, who spent approximately 2.3 hours in quality time with their children. This deficit in quality time weakens parent–child emotional bonds and reduces the transmission of Islamic values through direct parental role modeling. Early marriage facilitated through social media also poses a threat to *hifẓ al-nasl*. Noviani and Hamid (Noviani D., 2022) found that 23.8% of early-marriage cases in West Nusa Tenggara (NTB) and South Sulawesi were preceded by introductions through social media that developed into romantic relationships without parental or *wali* supervision.

5. Social Media and the Preservation of Wealth (*Hifẓ al-Māl*)

The principle of *hifẓ al-māl* requires the prudent, productive, and Islamically compliant management of wealth, including the avoidance of *isrāf* (wastefulness). On the positive side, Pratiwi and Setiawan (Pratiwi L., 2023) confirmed that social media creates new economic opportunities for Muslim families, particularly homemakers, through online businesses operated via Instagram and WhatsApp. Data from Statistics Indonesia (BPS, 2023) indicate that 38.7% of women-owned Muslim microenterprises in Indonesia use social media as their primary marketing platform.

However, the threats posed by social media to *hifẓ al-māl* are also significant. Kusumastuti and Ilyas (Kusumastuti D., 2022) found that the phenomenon of fear of missing out (FOMO) encourages consumerist behavior and impulsive purchases beyond the financial

Maqasid Al-Shariah as A Digital Family Resilience Framework: Reconfiguring the Impact of Socialmedia on Muslim Families

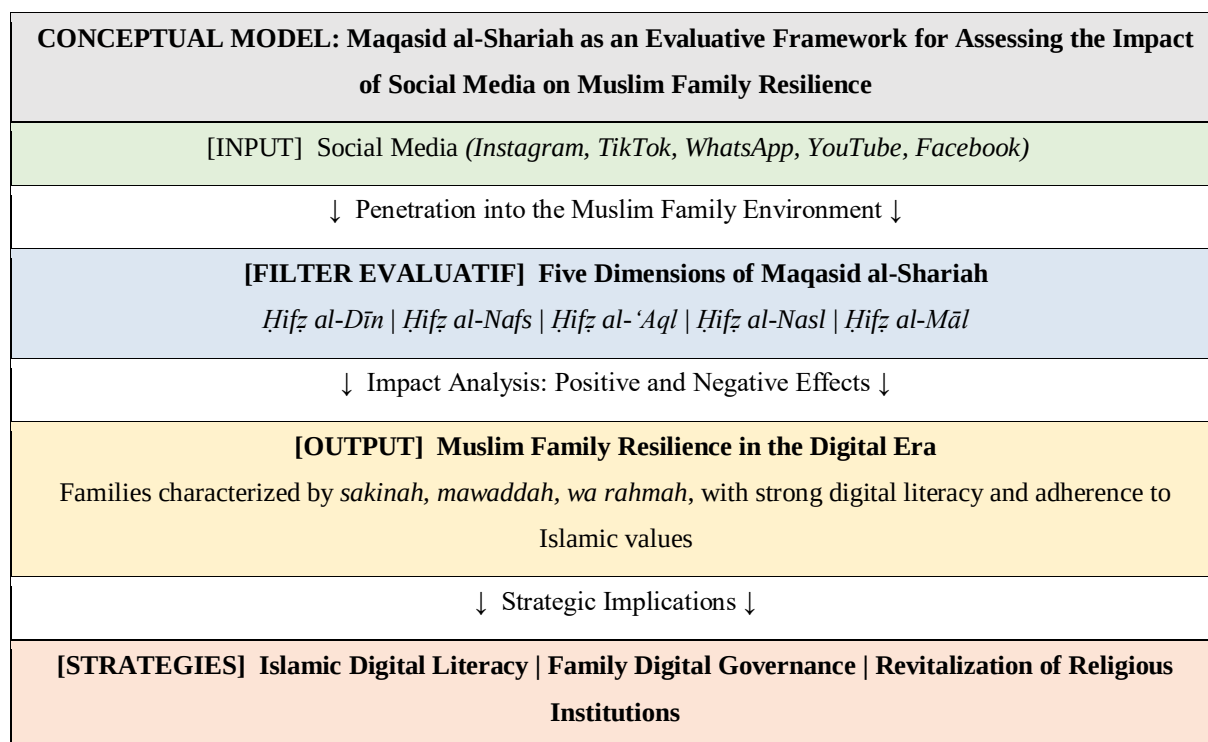
Ririn Aprinda, Tianshi Ahwal Ramadhani, Akbar Umar, Muhammad Yadri Abrar.

capacity of families. A survey by the Financial Services Authority (OJK, 2023) revealed that 43.2% of active social media users had made unplanned online purchases, with 18.6% financing such purchases through high-interest online loans, which directly conflict with the Islamic prohibition of *riba*.

6. Conceptual Model and Strengthening Strategies

Based on the synthesis of the five dimensions, this article develops an original conceptual model that positions Maqasid al-Shariah as an evaluative filter between social media penetration and Muslim family resilience. Figure 1 presents a schematic representation of this model.

Figure 1. Conceptual Model: Maqasid al-Shariah as an Evaluative Filter for the Impact of Social Media on Muslim Family Resilience



This conceptual model makes three original theoretical contributions. First, it moves beyond a dichotomous halal–haram approach by positioning Maqasid al-Shariah as a tiered evaluative system that takes into account the context, intensity, and cumulative effects of social media use. Second, the model integrates upstream perspectives (social media inputs) and downstream outcomes (family resilience) within a coherent framework, thereby enabling interventions at multiple points. Third, the model is adaptive, as the five dimensions of Maqasid

Maqasid Al-Shariah as A Digital Family Resilience Framework: Reconfiguring the Impact of Socialmedia on Muslim Families

Ririn Aprinda, Tianshi Ahwal Ramadhani, Akbar Umar, Muhammad Yadri Abrar.

al-Shariah can be operationalized in accordance with the evolving nature of social media platforms without altering the normative foundations of Islam.

The strengthening strategies derived from this model consist of three layers. The first layer involves strengthening Islamic digital literacy (*al-thaqafah al-raqmiyyah al-islamiyyah*), encompassing the critical ability to evaluate social media content based on Islamic value standards, an understanding of digital footprints, and the skills required to use social media as a means of da‘wah. Ideally, such programs should be integrated into religious education curricula in schools and *majelis taklim* (Islamic study circles) .(Ramadhan F., 2024). The second layer involves establishing family digital governance, including jointly agreed rules for gadget use, gadget-free zones during worship and meals, and regular practices of open discussion about social media content. Zulkifli and Hamdan (Zulkifli A., 2023) demonstrated that consistent family media agreements can reduce digital conflicts within families by up to 52%. The third layer involves revitalizing religious institutions. Mosques, Islamic boarding schools (*pesantren*), and Islamic organizations need to develop structured digital family guidance programs that include digital premarital counseling and parenting programs grounded in Islamic values. (Saefullah H., 2023)

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Maqasid Al-Shariah as A Digital Family Resilience Framework: Reconfiguring the Impact of Socialmedia on Muslim Families

Ririn Aprinda, Tianshi Ahwal Ramadhani, Akbar Umar, Muhammad Yadri Abrar.

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