

**MUSLIM FAMILY DIGITAL LITERACY AND SOCIAL RESILIENCE:
A COLLABORATIVE GOVERNANCE MODEL IN FACING DIGITAL ERA
DISRUPTION FROM THE PERSPECTIVE OF MAQASHID AL-SYARI'AH
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Abstract

The disruption of the digital era has changed patterns of interaction, communication, and parenting within Muslim families, while simultaneously presenting various challenges to family social resilience, such as exposure to negative information, declining quality of interpersonal communication, and increased vulnerability to domestic conflict. This article aims to analyze the role of Muslim family digital literacy as an instrument for strengthening social resilience through a collaborative governance model from the perspective of Maqashid al-Syari'ah Jamaluddin Athiyyah. This study uses a qualitative approach with a library research method that examines various scientific literature, public policies, and relevant sources related to digital literacy, family resilience, collaborative governance, and Maqashid al-Syari'ah. Data were analyzed using content analysis and critical interpretation techniques. The results show that strengthening Muslim family digital literacy requires multi-stakeholder collaboration involving the government, educational institutions, religious organizations, community groups, and families as the main actors. From the perspective of Maqashid al-Syari'ah Jamaluddin Athiyyah, the collaborative governance model contributes to 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 study confirms that digital literacy based on Islamic values can be an effective strategy in building adaptive, resilient, and competitive Muslim families amidst the dynamics of digital society.

Keywords: *Digital Literacy; Social Resilience; Muslim Family; Collaborative Governance; Maqashid al-Syari'ah.*

Abstrak

Disrupsi era digital telah mengubah pola interaksi, komunikasi, dan pola pengasuhan dalam keluarga Muslim, sekaligus menghadirkan berbagai tantangan terhadap ketahanan sosial keluarga, seperti paparan informasi negatif, menurunnya kualitas komunikasi interpersonal, serta meningkatnya kerentanan terhadap konflik

domestik. Artikel ini bertujuan untuk menganalisis peran literasi digital keluarga Muslim sebagai instrumen penguatan ketahanan sosial melalui model tata kelola kolaboratif dari perspektif Maqashid al-Syari'ah Jamaluddin Athiyyah. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi pustaka yang menelaah berbagai literatur ilmiah, kebijakan publik, dan sumber relevan terkait literasi digital, ketahanan keluarga, tata kelola kolaboratif, serta Maqashid al-Syari'ah. Data dianalisis menggunakan teknik analisis isi dan interpretasi kritis. Hasil penelitian menunjukkan bahwa penguatan literasi digital keluarga Muslim memerlukan kolaborasi multi-pihak yang melibatkan pemerintah, lembaga pendidikan, organisasi keagamaan, kelompok masyarakat, dan keluarga sebagai aktor utama. Dari perspektif Maqashid al-Syari'ah Jamaluddin Athiyyah, model tata kelola kolaboratif berkontribusi pada perlindungan agama (hifz al-din), jiwa (hifz al-nafs), akal (hifz al-'aql), keturunan (hifz al-nasl), dan harta (hifz al-mal). Penelitian ini menegaskan bahwa literasi digital berbasis nilai-nilai Islam dapat menjadi strategi efektif dalam membangun keluarga Muslim yang adaptif, tangguh, dan kompetitif di tengah dinamika masyarakat digital.

Kata Kunci: *Literasi Digital; Ketahanan Sosial; Keluarga Muslim; Tata Kelola Kolaboratif; Maqashid al-Syari'ah.*

A. Introduction

The rapid development of information and communication technology over the past two decades has given rise to fundamental social transformations in global society. The digital era has not only transformed the way people communicate, obtain information, and interact, but has also impacted the structure, function, and resilience of the family, the most fundamental social institution in human life. The presence of the internet, social media, artificial intelligence, and various digital platforms has created a new space that allows the exchange of information to take place without geographical or temporal boundaries. On the one hand, this situation provides significant opportunities for families to gain access to education, information, and various resources that support an improved quality of life (Ansell & Gash, 2021). However, on the other hand, digital disruption also presents new challenges such as the spread of hoaxes, cyberbullying, gadget addiction, moral degradation, religious disinformation, and a decline in the quality of interpersonal interactions within families. This phenomenon demonstrates that digital transformation is not simply a technological change, but a social change that impacts the resilience of families and society at large.

In the context of Muslim societies, the development of digital technology has more complex implications because it is related to efforts to maintain religious values, morality, and family social resilience. The Muslim family serves not only as a

biological and social unit but also as the primary educational institution responsible for instilling Islamic values in the next generation. Therefore, the family's ability to manage the various opportunities and risks arising from the development of digital technology is a crucial factor in maintaining the continuity of education, parenting, and social protection functions (Gilster, 2022). Various studies have shown that the increasing intensity of digital media use without being balanced by adequate literacy skills has the potential to give rise to various social problems, such as family conflict, poor communication quality between family members, the spread of extremist religious ideologies through social media, and the increased vulnerability of children and adolescents to the negative influences of the digital world. These conditions indicate that digital literacy has become an urgent necessity for every Muslim family to face the dynamics of contemporary digital society.

Digital literacy is essentially understood not only as the ability to use technological devices, but also includes the ability to access, understand, evaluate, manage, and produce information critically, ethically, and responsibly. From the perspective of education and social development, digital literacy is one of the core competencies of the 21st century, playing a crucial role in shaping a society that is adaptive to change. Families with a high level of digital literacy tend to be better able to manage information, protect family members from various digital risks, and utilize technology to support education, the economy, and social life (Nasrullah, Aditya, Satya, & Nento, 2020). Conversely, low digital literacy can increase a family's vulnerability to various forms of information manipulation, social conflict, and various threats that arise in the digital space. Therefore, strengthening digital literacy cannot be viewed solely as an educational agenda, but also as a strategy for building social resilience in families and communities.

The concept of social resilience in this study is understood as the ability of families and communities to adapt, survive, and thrive amidst rapid social change. Social resilience reflects the capacity of individuals and groups to face various risks, pressures, and challenges that have the potential to disrupt the stability of social life. In the context of Muslim families, social resilience relates not only to economic or physical capabilities but also encompasses spiritual, moral, educational, and harmonious social relationships (Suyadi & Widodo, 2023). Strong social resilience enables families to effectively carry out their basic functions, including education, protection, socialization, and character building. Therefore, strengthening digital literacy is a crucial instrument in building the social resilience of Muslim families in the digital era.

Although the importance of digital literacy is increasingly recognized by various groups, various studies show that strengthening family digital literacy

cannot be achieved solely through an individual approach. The complexity of digital challenges demands the involvement of various social actors with varying resources, authority, and capacity (U.N.E.S.C.O., 2022). It is in this context that the concept of collaborative governance becomes relevant to study. Collaborative governance is a governance model that emphasizes cooperation between the government, educational institutions, religious organizations, communities, the private sector, and families in resolving public issues. This model is based on the principles of participation, collaboration, accountability, and collective decision-making. Regarding the issue of digital literacy in Muslim families, collaborative governance can be an effective approach because it allows various parties to work together to build a healthy digital ecosystem and support the strengthening of community social resilience.

Several previous studies have addressed various aspects related to digital literacy and family resilience. Research conducted by Nasrullah and colleagues shows that digital literacy plays a crucial role in improving people's ability to filter information and navigate the challenges of digital communication. Another study by Suyadi and Widodo found that digital transformation in Islamic education requires strengthening digital competencies balanced with Islamic values (Zubaedi, 2025). Meanwhile, Habibi and colleagues emphasized that digital literacy is a crucial factor in improving the quality of education and critical thinking skills of the younger generation. On the other hand, research on Muslim family resilience has focused more on economic aspects, education, and social relations within the family. However, most of this research still views digital literacy and family resilience as separate issues.

Studies on collaborative governance in the context of digital literacy have also flourished in recent years. Various studies have shown that the success of digital literacy programs is significantly influenced by the involvement of various stakeholders. The government plays a role in formulating policies and regulations, educational institutions serve as educational agents, religious organizations play a role in strengthening moral values, and communities serve as implementation spaces for various literacy programs. However, research specifically linking Muslim family digital literacy, social resilience, collaborative governance, and the perspective of Maqasid al-Shari'ah (the principles of Islamic law) remains relatively limited. This gap is one of the important reasons for conducting this research (Athiyyah, 2020).

From an Islamic scholarly perspective, strengthening the digital literacy of Muslim families is closely related to the concept of Maqasid al-Shari'ah. One figure who has made a significant contribution to the development of contemporary

Maqasid al-Shari'ah theory is Jamaluddin Athiyyah. Unlike the classical formulation that focuses on the five main objectives of sharia, Jamaluddin Athiyyah developed a more contextual approach, positioning the family as a crucial element in community development (Bunt, 2021). According to Athiyyah, the family holds a strategic position in safeguarding religion, life, intellect, lineage, and property, the primary objectives of Islamic sharia. In the context of the digital era, protecting these five objectives requires a new strategy capable of addressing the challenges of technological development and social change.

From the perspective of Maqasid al-Syari'ah Jamaluddin Athiyyah, digital literacy can be understood as an instrument for safeguarding and strengthening various aspects of Muslim family life. The ability to filter information and correctly understand religious teachings through digital media is related to the protection of religion (hifz al-din). The ability to protect family members from various digital threats is related to the protection of the soul (hifz al-nafs). Developing critical thinking skills through digital literacy supports the protection of the mind (hifz al-'aql). Supervision of digital media use by children and adolescents contributes to the protection of offspring (hifz al-nasl). Meanwhile, the ability to avoid digital fraud and utilize technology for productive activities is related to the protection of property (hifz al-mal). Thus, strengthening the digital literacy of Muslim families has a very strong relevance to the main objectives of Islamic law.

This research differs from previous studies in that it addresses digital literacy not only as a technical competency or family resilience as a social phenomenon, but also integrates both within the framework of collaborative governance and the Maqasid al-Syari'ah Jamaluddin Athiyyah. This approach allows for a more comprehensive perspective in understanding the challenges and opportunities faced by Muslim families in the digital era. The novelty of this research lies in the development of a conceptual model that connects Muslim family digital literacy, social resilience, collaborative governance, and Maqasid al-Syari'ah as a single, interrelated analysis.

Based on the above description, there are two main reasons that demonstrate the importance of this research. First, the increasing complexity of digital challenges demands new strategies capable of strengthening the social resilience of Muslim families in a sustainable manner. Second, the limited research that integrates digital literacy, collaborative governance, and Maqasid al-Syari'ah within a single analytical framework makes this research an important academic contribution. Therefore, this study aims to analyze how Muslim families' digital literacy can contribute to strengthening social resilience through a collaborative governance model and explain the relevance of this approach from the perspective of Maqasid al-Syari'ah

Jamaluddin Athiyyah. The results of this study are expected to provide theoretical contributions to the development of Islamic education studies, Muslim family studies, and public policy based on Islamic values, as well as serve as a practical reference for the government, educational institutions, religious organizations, and the community in building a digital ecosystem that supports the resilience of Muslim families in the era of digital disruption.

B. Research Methods

This research uses a qualitative type with a library research approach (*library research*). This approach was chosen because the research focuses on a conceptual analysis of Muslim families' digital literacy and social resilience in facing digital era disruption through a digital perspective. *Collaborative Governance And Maqashid al-Syari'ah* Jamaluddin Athiyyah. Library research allows researchers to explore, review, and synthesize various relevant scientific sources to gain a comprehensive understanding of the phenomenon being studied. The research was conducted from January to April 2026 by utilizing various data sources obtained through digital libraries, national and international journal databases, university repositories, academic books, government policy documents, reports from related institutions, and scientific publications related to digital literacy, family resilience, collaborative governance, and Maqasid al-Syari'ah.

The target of this research is to develop a conceptual model of digital literacy for Muslim families as an instrument for strengthening social resilience through a digital approach. *Collaborative Governance* The research objectives include the concept of family digital literacy, the social resilience of Muslim families, multi-stakeholder collaboration in digital governance, and the relevance of the thoughts of Maqashid al-Syari'ah Jamaluddin Athiyyah to the dynamics of contemporary digital society. The research subjects are various literature sources that have direct relevance to the research focus, including national and international indexed journal articles, reference books, previous research results, government regulations, and documents discussing strengthening digital literacy and family resilience. The selection of sources was carried out purposively based on the level of relevance, academic credibility, novelty of publications, and their relationship to the research variables.

The research procedure was carried out in several stages. The first stage was the identification and collection of literature related to the research topic. The second stage involved selecting sources based on topic suitability and academic quality. The third stage was grouping the data into several main categories, namely digital literacy of Muslim families, social resilience, and social

inclusion. *Collaborative Governance*, and Maqashid al-Syari'ah Jamaluddin Athiyyah. The fourth stage involved data analysis and interpretation to identify conceptual relationships between research components. The final stage was the development of a theoretical synthesis that resulted in a conceptual model for strengthening the social resilience of Muslim families through digital literacy based on multi-stakeholder collaboration.

The research data consists of primary and secondary data. Primary data were obtained from scientific articles, books by Jamaluddin Athiyyah, and various studies specifically discussing Maqashid al-Syari'ah, digital literacy, and family resilience. Meanwhile, secondary data were obtained from supporting documents such as research reports, government policies related to digital transformation, publications from international organizations, and other academic sources supporting the analysis. The primary instrument in this research was the researcher herself (*human instrument*) which plays a role in identifying, selecting, categorizing, interpreting, and analyzing various data obtained from literature sources.

Data collection techniques were conducted through documentation studies, which involved searching, reading, recording, and inventorying various relevant literature. Researchers utilized various academic databases such as Google Scholar, Scopus, Dimensions, DOAJ, Garuda, and national journal portals to obtain credible and up-to-date sources. All collected data was then documented and classified based on research themes to facilitate the analysis process.

Data analysis using techniques *content analysis* (content analysis) combined with an interpretive-critical approach. Content analysis was used to identify concepts, themes, patterns, and relationships between variables found in various literature sources. Furthermore, an interpretive approach was used to understand the meaning and relevance of these concepts in the context of Muslim families in the digital era. Meanwhile, a critical analysis was conducted to evaluate the alignment between the concepts of digital literacy, social resilience, and *Collaborative Governance*, and Maqashid al-Syari'ah Jamaluddin Athiyyah to obtain a comprehensive conceptual model construction. To maintain data validity, the study applies source triangulation techniques through comparisons of various literatures from different perspectives to produce more objective, systematic, and academically accountable findings.

Table 1. Research Stages

Research Stages	Activities Carried Out
Literature Identification	Exploring scientific sources related to digital literacy, social resilience, collaborative governance, and Maqashid al-Syari'ah
Data Selection	Select sources based on relevance, credibility, and recency of publication
Data Classification	Grouping data into research themes
Data analysis	Conducting content analysis and critical interpretation
Conceptual Synthesis	Developing a digital literacy model for Muslim families based on collaborative governance
Report Preparation	Compiling the analysis results in the form of a scientific article

Table 1 shows that the research was conducted systematically, from literature collection to conceptual synthesis. Through these stages, the research is expected to produce an in-depth analysis of the role of Muslim families' digital literacy in strengthening social resilience through a model. *Collaborative Governance* based on perspective *Maqashid al-Syari'ah* Jamaluddin Athiyyah.

C. Results and Discussion

Muslim Family Digital Literacy as a Foundation for Social Resilience in the Era of Digital Disruption

The development of digital technology has fundamentally changed patterns of social interaction, family communication, and educational processes within Muslim households. The study found that digital literacy in Muslim families is no longer understood solely as technical skills in operating technological devices, but has evolved into a social competency that determines a family's ability to face the various risks and opportunities arising from digital disruption. In the context of modern society, the family is the primary institution responsible for shaping the character, mindset, and behavior of the younger generation (Dwiningrum, 2022). Therefore, the quality of a family's digital literacy significantly influences the level of social resilience of family members in facing the challenges of the digital world.

Based on an analysis of various literature, it was found that low digital literacy within families contributes to the increase in various social problems such as the spread of hoaxes, interpersonal conflict, cyberbullying, social media addiction, technology misuse, and even a decline in the quality of communication between parents and children. This phenomenon shows that the development of digital

technology does not always produce positive impacts if it is not balanced with adequate literacy skills (Hosaini, Zikra, 2022). On the other hand, families with good digital literacy skills tend to be better able to manage information, filter the content received, build healthy communication, and develop critical thinking skills in dealing with various information circulating in the digital space (Habibi, Mukminin, Sofwan, & Sulistiyo, 2022).

These findings align with Gilster's theory of digital literacy, which emphasizes that digital literacy is not merely the skill of using technology, but also the ability to understand and critically evaluate information. In the context of Muslim families, this skill has broader dimensions as it relates to efforts to uphold religious values and morality in daily life. Digital literacy enables parents to carry out their educational role more effectively by providing guidance to their children in using technology productively and responsibly.

The analysis also shows that Muslim families face increasingly complex challenges due to the increasing intensity of digital media use by children and adolescents. Today's young generation is growing up in an environment that is highly technologically connected, allowing easy access to a wide range of information across geographical and cultural boundaries (Hasan, 2021). This situation creates significant opportunities for knowledge development, but also opens up space for the influx of values that do not always align with Islamic principles. Therefore, strengthening digital literacy is a crucial instrument in maintaining a balance between openness to technological developments and protecting the religious identity of Muslim families.

Furthermore, the research results show that family social resilience is not only determined by economic factors and formal education, but also influenced by the family's ability to manage the digital transformation occurring in their social environment. Digital literacy acts as social capital, helping families adapt to change, reducing social risks, and strengthening relationships among family members. From this perspective, families with good digital literacy will be better prepared to face the challenges of globalization and able to build a healthy social environment for the development of the younger generation.

The findings of this study reinforce previous research that digital literacy significantly contributes to strengthening community social resilience. However, this study provides a new perspective by positioning Muslim families as key actors in the digital literacy strengthening process. The family's position is highly strategic because it is the first place where individuals learn about values, norms, ethics, and social responsibility. Therefore, strengthening family digital literacy not only

impacts individuals but also contributes to building broader community social resilience.

Collaborative Governance Model in Strengthening Digital Literacy in Muslim Families

The research results show that strengthening digital literacy in Muslim families cannot be done partially and solely on the family as the smallest social unit. The complexity of the issues arising from digital disruption requires the involvement of various actors with varying resources, capacities, and authority. In this context, a multidisciplinary approach is needed. Collaborative Governance become a relevant model for developing a more comprehensive and sustainable digital literacy strengthening system (Hidayat & Fathurrahman, 2022).

Analysis of various studies shows that the government plays a crucial role in developing policies and regulations that support the development of digital literacy in the community. Various national digital literacy programs implemented by the government demonstrate an awareness that digital transformation must be balanced with increasing the community's capacity to use technology wisely (Informatika Republik Indonesia, 2023). However, the effectiveness of these programs depends heavily on the involvement of other actors closer to the community, including educational institutions, religious organizations, social communities, and families.

Educational institutions have a strategic role as agents of social transformation, capable of instilling digital literacy skills from an early age. Schools and universities can serve as educational spaces that not only teach technological skills but also develop critical thinking skills and digital ethics (Kurniawati & Baroroh, 2022). In Muslim families, the formal education process needs to be reinforced with family education to foster a continuity of values between the school and home environments.

Religious organizations also play a significant role in developing digital literacy in Muslim communities. Studies show that one of the main challenges facing the digital society is the widespread dissemination of religious information lacking a strong scientific basis (Muthohar, 2023). This often leads to misunderstandings, intolerance, and even digital-based radicalism. Therefore, religious organizations play a crucial role in providing moderate religious education based on digital literacy, enabling the public to understand religious teachings more comprehensively.

In addition, the community and private sector also have an important position in the model. Collaborative Governance Communities can serve as shared learning

spaces that encourage the exchange of experiences and knowledge regarding the use of digital technology (Nurhayati & Widodo, 2022). Meanwhile, the private sector, as digital platform providers, has a social responsibility to create a safe digital environment and support community development.

Based on the synthesis of various literature, the model Collaborative Governance Strengthening digital literacy in Muslim families can be illustrated through the collaboration of five main actors: the government, educational institutions, religious organizations, community groups, and families. These five actors interact with each other to build a healthy and productive digital ecosystem. The family serves as the center for implementing digital literacy values and practices, while other actors serve as supporters, providing policies, education, resources, and mentoring (Putnam, 2021).

This finding strengthens the theory Collaborative Governance. Ansell and Gash proposed that solving public problems requires collaboration between government and non-government actors through dialogue and shared decision-making. In the context of Muslim families' digital literacy, this collaboration allows for the formation of a more adaptive system in the face of rapid social and technological change.

Compared with previous research that focused primarily on the role of government or educational institutions separately, this study offers a more integrative approach by placing families at the center of collaboration. This approach provides a new theoretical contribution, demonstrating that the success of digital literacy depends not only on the provision of technological infrastructure but also on the ability to build collaborative networks that actively involve all stakeholders.

Digital Literacy and Social Resilience from the Perspective of Maqashid al-Syari'ah Jamaluddin Athiyyah

Jamaluddin Athiyyah's Maqasid al-Syari'ah perspective provides a strong normative foundation for understanding the relationship between digital literacy and the social resilience of Muslim families. Unlike classical approaches that focus on individual protection, Athiyyah develops a more contextual concept of Maqasid, placing the family as a central element in community development. In his view, the family plays a strategic role in realizing social welfare through the protection of religion, life, intellect, descendants, and property.

The research results show that digital literacy has direct relevance to the five main objectives of sharia (Sari & Mulyani, 2022). First, in terms of Hifz al-Din (protection of religion), digital literacy enables Muslim families to gain access to

credible Islamic sources and to distinguish between true and misleading religious information. This ability is crucial amidst the widespread dissemination of unverified religious information through various digital platforms.

Secondly, in terms of *hifz al-nafs* (life protection), digital literacy helps families recognize various threats that can endanger the physical and psychological safety of family members. Numerous cases of cyberbullying, digital exploitation, and technology-based violence demonstrate that the digital world can be a risky space without adequate literacy skills. Therefore, strengthening digital literacy contributes to efforts to protect the lives and well-being of family members (Wahid & Rohman, 2023).

Third, in terms of preservation of the intellect (protection of reason), digital literacy plays a role in developing critical and rational thinking skills. This ability is crucial because the digital society is inundated with various information that is not always accurate. Families with good digital literacy will be better able to evaluate information, avoid opinion manipulation, and develop objective and scientific mindsets (Widodo & Nurhayati, 2024).

Fourth, in terms of *hifz al-nasl* (protecting offspring), digital literacy helps parents carry out their parenting role more effectively. Supporting children in their use of digital media is crucial for maintaining the moral, intellectual, and social development of the younger generation. Families with strong digital literacy skills tend to be more successful in building healthy communication with their children and guiding their use of technology in a productive manner (Yusuf & Hasanah, 2025).

Fifth, in terms of *hifz al-mal* (Protection of Assets), digital literacy enables families to understand the various economic risks that arise in the digital space, such as online fraud, data theft, and other cybercrimes. Furthermore, digital skills also open up opportunities for families to improve their economic well-being by leveraging technology in productive activities.

Based on this analysis, this study found that Muslim families' digital literacy is a strategic instrument in realizing the goals of *Maqasid al-Shari'ah* contextually in the digital era. Strengthening digital literacy not only yields technical benefits in the form of improved technology use but also contributes to building social resilience oriented towards the well-being of families and society.

This finding also demonstrates that the concept of *Maqashid al-Syari'ah* Jamaluddin Athiyyah has high relevance in responding to the challenges of the times. The integration of digital literacy, social resilience, and Collaborative Governance shows that building Muslim families in the digital era requires a multidimensional approach that combines technological, social, educational, public policy, and Islamic

values. Thus, the model Collaborative Governance based on Maqashid al-Syari'ah can be an effective conceptual framework in building adaptive, resilient, and competitive Muslim families amidst the dynamics of global digital society.

D. Conclusion

This study concludes that digital literacy in Muslim families is a strategic instrument in strengthening social resilience amidst the disruption of the digital era characterized by the rapid development of information technology, social media, and global communication flows. Digital literacy encompasses not only technical skills in accessing and using technology, but also the ability to understand, evaluate, filter, and utilize information critically, ethically, and responsibly in accordance with Islamic values. The study results show that strengthening digital literacy contributes to improving the quality of family communication, protecting family members from various digital risks, developing critical thinking skills, and strengthening the educational and parenting functions in Muslim families. From the perspective of Maqashid al-Syari'ah Jamaluddin Athiyyah, digital literacy has strong relevance in realizing religious protection (*Hifz al-Din*), soul (*hifz al-nafs*), reason (*preservation of the intellect*), descendants (*hifz al-nasl*), and property (*hifz al-mal*) as the main purpose of Islamic law in family and community life.

This study also found that strengthening digital literacy in Muslim families cannot be done individually, but requires a model. *Collaborative Governance* involving the government, educational institutions, religious organizations, community groups, the private sector, and families as key actors. This collaboration enables the formation of a healthy, inclusive, and sustainable digital ecosystem to support the social resilience of Muslim families. Therefore, further research is recommended to develop empirical studies on the implementation of this model. This study aims to explore the impact of social media on various Muslim communities in Indonesia to gain a more comprehensive picture of its effectiveness in improving family social resilience in the digital era. The authors also express their appreciation and gratitude to all academics, educational institutions, religious organizations, and various parties who have provided intellectual support and scientific references, enabling the successful completion of this research.

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