



STRATEGI KETAHANAN KELUARGA DI ERA DIGITAL MENURUT AL-QUR'AN

Derysmono¹

Abstract: Digital progress is so rapid, it has a good impact on humans, so they can communicate between countries and continents, easy access to information and digitalization. However, there are negative impacts on human life, for example cyber crime, pornography, LGBT and others, which pose a threat to families in Indonesia. So in this study, attempts to explain the concept of family resilience in the Koran and how the strategy of family resilience from the perspective of QS Tahrim: 6. The conclusion of this study is that what is meant by family resilience is a form of protection, mitigation, or prevention and self-defense in the face of various threats and danger to the family as well. There are at least four strategies in family resilience in QS At-Tahrim verse 6 from the perspective of Tafsir Ibnu Katsir, religious education, improving the quality of communication between families, collective family protection based on maqashid sharia, state protection for families.

Keywords: Strategy, Family Resilience, Digital Age.

Abstrak: Kemajuan digital yang begitu pesat, berdampak baik bagi manusia, sehingga dapat berkomunikasi antar negara dan benua, mudahnya akses informasi dan digitalisasi. Namun demikian adanya dampak buruk bagi kehidupan manusia, misalnya kejahatan siber, pornografi, LGBT dan lain-lain menjadi ancaman sendiri bagi para keluarga di Indonesia. Maka dalam penelitian ini, berupaya menjelaskan konsep ketahanan keluarga dalam alquran dan bagaimana strategi ketahanan keluarga perspektif QS Tahrim : 6. Kesimpulan penelitian ini adalah bahwa yang dimaksud dengan Ketahanan Keluarga adalah bentuk proteksi, mitigasi, atau upaya pencegahan dan pertahanan diri dalam menghadapi berbagai ancaman dan bahaya kepada keluarga serta . setidaknya ada empat strategi dalam ketahanan keluarga dalam QS At-Tahrim ayat 6 perspektif Tafsir Ibnu Katsir, Pendidikan agama, peningkatan kualitas komunikasi antar keluarga, Perlindungan keluarga secara kolektif berbasis maqashid syariah, perlindungan negara kepada keluarga.

Kata Kunci: Strategi, Ketahanan Keluarga, Era Digital.

A. Introduction

Based on the 2015 Inter-Census Survey (SUPAS), there are approximately 81.2 million families in Indonesia, consisting of 61.75 million families with male heads of household, and 19.45 million families with female heads of household. However, the number of households is only 66.2 million, which means that in each household there are 1.23 families.² on the one hand this is an advantage for

¹Dosen Prodi Ilmu Alquran dan Tafsir, STIU Dirosat Islamiyah Al Hikmah, Jakarta Email: Email : derysmono@stiudialhikmah.ac.id.

² Tim Penyusun, *Profil Penduduk Indonesia Hasil Supas*, t.tp;Badan Pusat Statistik 2015, hal.29.

Indonesia but if it is not managed properly it will have a negative impact on the country.

In this digital era, with the rapid progress and sophistication in digital technology, of course this provides extensive benefits for existing families. However, like having "two blades", technological advances and the digital world on the one hand have benefits, a good impact on users of digital technology, but also have a negative impact.

Cybercrime in Indonesia has been reported as many as 6,388 cases since 2019 until May 22, 2020. Most of these crimes are in the form of spreading provocative content, namely 2,584 reports. Meanwhile, the second most common crime received by cyber patrols is online fraud, 2,147 cases. Crimes in the form of pornography are also often committed digitally, namely 536 cases.³ These are just a few of the crimes that can threaten society, especially families.

Some of the problems faced by families are caused by the negative impact of digital technology, such as the high rate of divorce between husband and wife, addiction to pornography, addiction to games, LGBT and others. The author gives an example of the LGBT movement that is increasingly organized can be a serious threat, in one of the articles entitled "Countermeasures against Lgbt Orientation in Baligh Age Children (Psychology and Al-Quran Studies) mentioned that for the territory of Indonesia, various researches in 2014 estimated that LGBT people are as much as 1% of the total population of the Indonesian people and it is estimated that this figure will continue to grow every year.⁴ Of course this will have a negative impact on society with the growth of the LGBT movement, because a lot of sexual violence that occurs where the target is a child.⁵ Surely this must be anticipated and mitigated so as not to spread and widespread and the increasing number of victims of violence, both caused by LGBT and others.

³<https://lokadata.beritagar.id/chart/preview/jenis-kejahatan-siber-di-indonesia-2019-2020-1590136655>, diakses pada tanggal 22 Agustus 2023, pukul.15.29.

⁴ Iin Yuniarni & Derysmono, Penanggulangan Orientasi LGBT Pada Anak Usia Baligh (Kajian Psikologi dan Al-Quran), *Jurnal el-Umdah (Jurnal Ilmu Al-Quran dan Tafsir)*, Vol. 5 No. 1 (2022), hal. 79 <https://doi.org/10.20414/elumdah.v5i1.5569> diakses pada tanggal 23 Agustus 2023 pukul.11.10

⁵Trinita Anggraini, Erine Nur Maulidya, Dampak Paparan Pornografi Pada Anak Usia Dini , *Al Athfal: Jurnal Ilmiah Pendidikan Anak Usia Dini*, Vol.3 No.1 (2020) 45-55 p-ISSN : 2622-5484, hal. 48-51

One other example is the negative impact of pornography for children and adults, including brain damage, addiction, difficulty concentrating and focusing, triggering sexual violence by children.

So the purpose of this research is to explain the strategies in seeking family resilience in order to deal with the negative impacts caused by advances in technology and science.

There are several articles and writings that have discussed family resilience. The first article, entitled Family Resilience in the Perspective of Masalah Mursalah and Marriage Law in Indonesia written by Feni Arifiani,⁶ according to her family resilience in a masalah perspective is to realize family resilience as a basis for national resilience, so that each individual in the family carries out their respective rights and obligations. Likewise, to build family resilience starting from the marriage process to running a household life, the role of husband and wife is very important and has a big influence. In addition to carrying out rights and obligations, husband and wife must also understand each other and understand each other, this is a benefit in running household life as the smallest resilience base in society. Building family resilience is not enough to only demand rights and obligations, but must be accompanied by benefits that must understand each other and understand each other in the family environment. In this paper, it is more general and not specific according to the Koran. In contrast to the writing in this study, which looks at the perspective of the Koran and its interpretation by the scholars.

The second article, entitled The Concept of Ideal Family Resilience to Create Resilient and Prosperous Families in South Tangerang City written by Isnu Harjo Prayitno and Edi Sofwan Ibrohim⁷ in this paper explains family resilience is a family condition that has tenacity and resilience and contains material physical abilities to live independently and develop themselves and their families to live harmoniously in improving physical and mental well-being and happiness. In terms of potential, the city of South Tangerang has a large number of human resources. Thus, the basic competence of development in South Tangerang city is based on human resources. If we want a qualified generation, then the family must also be qualified because the family is the smallest unit of society, so it is necessary to optimize the role of the family so that if the family is resilient and optimal, the

⁶ Feni Arifiani, Ketahanan Keluarga Perspektif Masalah Mursalah dan Hukum Perkawinan di Indonesia, *Jurnal Sosial dan Budaya Syar-i*, P-ISSN: 2356-1459, E-ISSN: 2654-9050, Vol. 8 No. 2 (2021), pp. 533-554, DOI: 10.15408/sjsbs.v8i2.20213 hal. 551.

⁷ Isnu Harjo Prayitno et.al, Konsep Ketahanan Keluarga Yang Ideal Untuk Menciptakan Keluarga Yang Tangguh Dan Sejahtera Di Kota Tangerang Selatan, *Jurnal GARDA; Jurnal Pengabdian kepada Masyarakat*, pISSN 2746-8232, eISSN, hal. 70.

country will become stronger, the divorce rate can be minimized, juvenile delinquency can also be handled. In this article, there is no mention of strategies for family resilience in the perspective of the Qur'an, only mentioning how the role of local government in helping family resilience in South Tangerang City.

The third article, entitled *Preparing for Family Resilience During the Adaptation of New Habits During the Covid-19 Pandemic* written by Maulana Rezi Ramadhana,⁸ the conclusion in this article is that the family's emotional reactions (positive and negative) that arise are related to their family resilience during the COVID-19 isolation period, and differences in family type, family socio-economic level (parental employment) and type of family residential area show significant differences in family resilience during the COVID-19 isolation period. In this paper focuses on family defense in facing the COVID 19 period. Of course, in this new normal era, the need for broader research does not focus only on the theme of COVID 19.

The fourth article, entitled *Family Resilience and the Implementation of Family Jurisprudence in Millennial Muslim Families in Gresik, Indonesia*, written by Achmad Fathoni,⁹ in his research results show that resilience in millennial Muslim families is classified as good in the aspects of economic resilience, social resilience and psychological resilience. The aspect of economic resilience is measured by employment status, income amount, and residence status. The social resilience aspect is assessed from communication patterns and participation in social activities. The psychological resilience aspect is seen from problem solving and efforts to maintain harmony in the family. These three aspects, consciously or unconsciously, have shown the implementation of family fiqh in millennial Muslim families in Gresik. Achmad Fatoni argues that the better the implementation of family fiqh in millennial Muslim families, the better the family resilience they have.

From the explanations above, the difference between previous writings is that there is a focus on each area not in general, and some are only casuistic in the Covid 19 period, while there is no writing that discusses the strategy, so this paper wants to discuss the concept of family resilience in QS At-Tahrim verse 6 and how is the digital era family resilience strategy?

⁸ Maulana Rezi Ramadhana, *Mempersiapkan Ketahanan Keluarga Selama Adaptasi Kebiasaan Baru Di Masa Pandemi Covid-19*, *Jurnal Pengabdian kepada Masyarakat*, pISSN 2746-8232, hal. 83-84.

⁹ Achmad Fathoni, *Ketahanan Keluarga dan Implementasi Fikih Keluarga Pada Keluarga Muslim Milenial di Gresik, Indonesia*. *Journal of Islamic Law (JIL)*, Vol. 2, No. 2, 2021, hal. 248.

B. Research Methods

The method used in this research is qualitative method and (Library Research) or library research. As for qualitative research according to Zuchri Abdussamad,¹⁰ there are several characteristics in using this method, including qualitative research is concerned with processes, not results or products, data analysis is inductive, and the main concern of qualitative research is on "meaning" and others. Research sources from Ilmiah journals, books such as books of interpretation, seminars, and others. While in collecting data in this paper using observation methods, collecting data from non-human sources and recording data / information from data collection results.¹¹

According to Noeng Muhadjir,¹² the definition of data analysis is "an effort to systematically search and organize records of observations, interviews, and others to improve the researcher's understanding of the case under study and present it as findings for others. Meanwhile, to improve this understanding, the analysis needs to be continued by trying to find meaning." This research will focus on how the family resilience strategy in the perspective of the verses of the Koran along with its interpretation by the mufassirs, especially by Ibn Kathir.

There are three methods that are often used in research including (1) the constant comparative method as proposed by Glaser & Strauss in their book *The Discovery of Grounded Research*, (2) the data analysis method according to Spradley as found in his book *Participant Observation*, and (3) the data analysis method according to Miles & Huberman as they put forward in the book *Qualitative Data Analysis*.¹³ In this study using the constant comparative method, namely in data analysis, constantly comparing one general data with other general data, and then constantly comparing categories with other categories.

As for drawing conclusions according to Ahmad Rijali, namely starting data collection, qualitative researchers begin to look for the meaning of objects, note the regularity of patterns (in theory notes), explanations, possible configurations, causal flow, and propositions. More precisely, this research will use the causal flow, will

¹⁰ Zuchri Abdus Somad, *Metode Penelitian Kualitatif*, (t.tt; CV. syakir Media Press, 2021), hal.30-31.

¹¹ Iryana dan Risky Kawasati, Teknik Pengumpulan Data Metode Kualitatif, <https://osf.io/cy9de/download/?format=pdf> diakses pada tanggal 16 Agustus 2023 pukul 11.31.

¹² Noeng Muhadjir, Metodologi Penelitian Kualitatif Pendekatan Positivistik, Rasionalistik, Phenomenologik, dan Realisme Metaphisik Telaah Studi Teks dan Penelitian Agama, 1998 dalam Ahmad Rijali, Analisis Data Kualitatif, *Jurnal Al Hadharah*, Vol. 17 No. 33 Januari – Juni 2018, hal.84.

¹³ Mastang Ambo Baba, *Analisis Data Penelitian Kualitatif*, Makassar: Penerbit Aksara Timur, 2017, Hal. 125.

see what are the causes and threats to the family and their impact, and how to anticipate them through family resilience strategies.

C. Results and Discussion

1. Family Resilience and the Digital Age Course

Before entering into the discussion of family resilience, it is necessary to know the family discourse from various perspectives.

The family as the smallest social system has an important role in achieving population welfare, which is the goal of development. The family becomes the first social environment to introduce love, religious morals, social culture and so on. The family is also the main defense that can ward off various negative influences from existing social dynamics. Negative influences caused by the interaction between external and internal dynamics in communities that come into contact with other social systems are expected to be counteracted by a family that has strong family resilience. Therefore, the measurement of family resilience that can illustrate the resilience of families in Indonesia in warding off various negative impacts that come from within the community and from outside the community is a very urgent thing to do.¹⁴

In the context of legislation, the family is defined as the smallest social unit in society consisting of: (1) husband and wife; (2) husband, wife and children; (3) father and children; or (4) mother and children.¹⁵ In addition, the family has 8 (eight) functions, as referred to in Government Regulation (PP) Number 21 of 1994, which includes the function of fulfilling physical and non-physical needs, namely: (1) religious function; (2) socio-cultural function; (3) love function; (4) protection function; (5) reproduction function; (6) socialization and education function; (7) economic function; and (8) environmental development function.¹⁶ In relation to measuring the level of family resilience, the family concept used will be sought to refer to the applicable laws and regulations.

As in the Koran in expressing the word family, Allah mentions it with various lafadz, such as the word qarabah or zawil qurba with 15 times in the

¹⁴ Isnu Harjo Prayitno et.al, Konsep Ketahanan Keluarga Yang Ideal Untuk Menciptakan Keluarga Yang Tangguh Dan Sejahtera Di Kota Tangerang Selatan, *Jurnal Garda; Jurnal Pengabdian kepada Masyarakat*, pISSN 2746-8232 | eISSN, hal. 71.

¹⁵ Undang-Undang Nomor 52 Tahun 2009 Tentang Perkembangan Kependudukan dan Pembangunan Keluarga.

¹⁶ Peraturan Pemerintah Republik Indonesia Nomor 21 Tahun 1994

Koran, ahlun, rahth 3¹⁷ times in the Koran, dzurriyyah 32 times¹⁸, asyiroh, and arham. While in Arabic using the word usrah, according to some linguists the meaning of usrah is bond or shackle.

Usrah is an optional bond or shackle that is sought by humans, because he gets solid protection in the bond, and with it he can realize common interests, which he cannot realize alone, without putting himself (ikhtiârî) on the bond or shackle. this bondage. We also find usrah ar-rajul which means rahtuh (his group), because he takes refuge in his group.¹⁹

The author is more inclined to choose the opinion that says that a family is one whose members are father, mother and children, or who are borne by the family or who have blood relations. This is based on the large Indonesian dictionary. The word "family" in the Big Indonesian Dictionary is defined with several meanings, including: (a) Family consists of mother and father and their children, (b) People who are dependent on the house, (c) Sanak saudara, (d) A kinship unit that is very basic in kinship.²⁰

2. Family Resilience

Family resilience refers to the ability of a family to cope with, adjust to and recover from stress, challenges or changes in their lives. This includes the family's ability to stay together, maintain the physical and psychological well-being of family members, and maintain healthy functioning and relationships amid social, economic, cultural, or environmental changes.

In another view, namely the opinion of Frankenger Family resilience (family strength or family resilience) is a condition of adequacy and continuity of access to income and resources to meet various basic needs including: food, clean water, health services, educational opportunities, housing, time to participate in the community, and social integration.²¹ Another view also defines family resilience as a dynamic condition of a family that has the

¹⁷ Faidullah, *Fath ar-Rahmân li Thâlib ayah al-Qur'ân*, t.tp.: CV. Diponegoro, t.th, hal.360.

¹⁸ Depag, *Al-Qur'an dan Terjemahannya*, Semarang: CV. Asy-Syifa', 1999), hal. 599 dan 341.

¹⁹ Muhammad Abu Bakar ar-Râzi, *Mukhtar ash-Shihhah*, hal. 27 dalam Umar Faruq Thohir, *Konsep Keluarga Dalam Perspektif Al-Qur'an*, *Jurnal Asy-Syari'ah*, Volume 4, Nomor 2, Juni 2018, hal. 97.

²⁰ Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, Jakarta: Balai Pustaka, 2005, hal. 536.

²¹ Lihat, Umar Faruq Thohir, *Konsep Keluarga Dalam Perspektif Al-Qur'an*, ..., hal. 97.

tenacity, resilience, and physical, material, and mental ability to live independently.²²

The definition of family resilience is a dynamic condition of a family that has tenacity and resilience, and contains physical-material and psychological mental-spiritual abilities to live independently, develop themselves and their families to live in harmony and improve physical and mental well-being. Family resilience is the family's ability to use the resources owned by the family.

Family in achieving family independence and welfare. A good and optimal pattern of family resilience makes the family more prepared and strong in solving the problems and difficulties faced. It is necessary to present love, kindness, and blessings in it in order to establish harmony.²³

From the explanation of the previous definition, the author is detached from the above understanding, that the author has his own view, Family Resilience is a form of protection, prevention and self-defense efforts based on the quality of communication between families, faith education, collective family protection based on maqashid sharia, state protection to families in realizing a resilient family.

3. Family Resilience Strategies in Facing the Adverse Impacts of the Digital Age According to the Qur'an.

Strategy refers to a systematically organized plan or steps to achieve a specific goal. Strategy involves long-term thinking that considers environmental factors, available resources, and the most effective ways to achieve desired results. Strategy can be applied in various contexts, such as business, military, government, education, etc.

- Improving the quality of communication between families

Improving communication is one way to prepare resilience in the family, because no matter how important the material to be conveyed to someone, of course it must be followed in a good way. Even in the Quran itself there are many methods and approaches to communication.

1) Qaulan Ma'rufan (Good Speech): Words that are good, polite, and useful; 2) Qaulan Karima (Noble Speech): Words that are full of honor and high values. 3) Qaulan Layyinan (Gentle Speech): Words that are spoken

²² Peraturan Pemerintah Republik Indonesia Nomor 21 Tahun 1994

²³ Amatul Jadidah, Konsep Ketahanan Keluarga Dalam Islam, *Al-Ahwal Al-Syakhsyah, IAI Al-Qolam Maqashid* (2021) Vol 4 No 3 : November-2021, <http://ejournal.alqolam.ac.id/index.php/maqashid>, p-ISSN: 2127128301, hal. 72.

with gentleness and politeness; 4) Qaulan Sadidan (Honest Speech): Words that are honest and true, without distortion or manipulation; 5) Qaulan Zuriyyan (Lying Speech): Words that contain lies or falsification of information; 6) Qaulan Balighan (Speech that reaches): Words that are communicative and effective in conveying messages. 7) Qaulan Hafiyyan (Weak Speech): Words that are spoken with care and caution, perhaps due to certain circumstances or contexts. 8) Qaulan Nazilan (Severe Speech): Words that have serious implications or deep impact. 9) Qaulan Layyina (Gentle Speech): Words spoken with gentleness and friendliness; 10) Qaulan Mufida (Beneficial Speech): Words that provide benefit, knowledge, or guidance to the listener; 11) Qaulan Da'iman (Persistent Speech): Words that are emphasized as principles that must be upheld; 12) Qaulan Hakima (Wise Speech): Words that reflect wisdom and deep knowledge. 13) Qaulan Nashiha (Guiding Speech): Words that provide good advice or guidance to others.

From the terms used by the Quran, the author can understand that communication should also be of quality by adjusting the situation and conditions, communication should be of quality as said by the professor of Islamic communication, Asep Usman Ismail, that in the perspective of the Qur'an, there are two forms of primary communication media; First, spoken language which is verbal communication; and second, sign language, which is non-verbal communication. The Quran emphasizes that Muslims communicate effectively, efficiently, with quality and weight by choosing polite diction so that the message makes an impression on the communicator.

Included in how to communicate between husband and wife, children and parents, relatives and siblings should maintain communication (silaturrahim) and communicate with good quality, so as to achieve good family resilience as well.

- Provide religious education and guidance to family members

أوق { :بلاعت هلق يف ،هنع الل ي ضر ،يلع نع ،لجر نع ،روصنم نع ،يروثلا نايفس
لاق فنأ مهوملع ،مهوبدا :لوقي } اران مكيلهاؤ مكس

Sufyan As-Sauri has narrated from Mansur, from a man, from Ali ibn Abi Talib r.a. regarding the meaning of His words: guard yourselves

and your families from hellfire. (At-Tahrim: 6) The meaning is to educate them and teach them.²⁴

For example, creed education, worship and muamalat need to be taught in the family, so that family members can carry out worship properly and correctly. However, it should be noted that child development carried out by parents will not be optimal, if it is not supported by a good environment, because humans as social beings certainly establish communication with other people, especially children who are vulnerable to being influenced by friends, and the surrounding community. This means that fellow parents must remind each other, and work together so that in their environment in fostering children, so that it is hoped that there will be no violence against children.

D. Conclusion

The conclusion of this study is that what is meant by Family Resilience is a form of protection, mitigation, or prevention and self-defense efforts in the face of various threats and dangers to the family. at least there are strategies in family resilience in QS At-Tahrim verse 6 Religious education and improving the quality of communication between families.

As for the message in this paper, how family resilience becomes a joint attention, because the threats to the family are getting more and more uncontrollable. The existence of a family resilience law is a necessity considering the emergency of pornography, pornoaction and also cyber crimes that are so sophisticated and structured.

E. Literature

Katsir, Ibnu, Tafsir Qur'anil Azhim, QS. Tahrim;6, t.tp; Maktabah As-Salamah, t.th

Jadidah, Amatul, Konsep Ketahanan Keluarga Dalam Islam, *Al-Ahwal Al-Syakhsyah*, IAI Al-Qolam Maqashid (2021) Vol 4 No 3 : November-2021, <http://ejournal.alqolam.ac.id/index.php/maqashid>, p-ISSN: 2127128301

Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, Jakarta: Balai Pustaka, 2005

Peraturan Pemerintah Republik Indonesia Nomor 21 Tahun 1994

²⁴ Ibnu Katsir, *Tafsir Qur'anil Azhim*, QS. Tahrim;6, t.tp; Maktabah Salamah, t.th, jilid 8, hal.167.

Peraturan Pemerintah Republik Indonesia Nomor 21 Tahun 1994

Faidullah, *Fath ar-Rahmân li Thâlib ayah al-Qur'ân*, t.tp.: CV. Diponegoro, t.th, hal.360.

Depag, *Al-Qur'an dan Terjemahannya*, Semarang: CV. Asy-Syifa', 1999), hal. 599 dan 341.

Bakar ar-Râzi, Muhammad Abu, *Mukhtar ash-Shihhah*, hal. 27 dalam Umar Faruq Thohir, Konsep Keluarga Dalam Perspektif Al-Qur'an, Jurnal Asy-Syari'ah, Volume 4, Nomor 2, Juni 2018, hal. 97.

Prayitno, Isnu Harjo, Konsep Ketahanan Keluarga Yang Ideal Untuk Menciptakan Keluarga Yang Tangguh Dan Sejahtera Di Kota Tangerang Selatan, Jurnal Garda; *Jurnal Pengabdian kepada Masyarakat*, pISSN 2746-8232 | eISSN

Undang-Undang Nomor 52 Tahun 2009 Tentang Perkembangan Kependudukan dan Pembangunan Keluarga.

Abdus Somad, Zuchri, *Metode Penelitian Kualitatif*, (t.tt; CV. syakir Media Press, 2021), hal.30-31.

Iryana, Risky Kawasati, *Teknik Pengumpulan Data Metode Kualitatif*, <https://osf.io/cy9de/download/?format=pdf> diakses pada tanggal 16 Agustus 2023 pukul 11.31.

Muhadjir, Noeng, *Metodologi Penelitian Kualitatif Pendekatan Positivistik, Rasionalistik, Phenomenologik, dan Realisme Metaphisik Telaah Studi Teks dan Penelitian Agama*, 1998 dalam Ahmad Rijali, Analisis Data Kualitatif, Jurnal Al Hadharah, Vol. 17 No. 33 Januari – Juni 2018

Fathoni, Achmad, Ketahanan Keluarga dan Implementasi Fikih Keluarga Pada Keluarga Muslim Milenial di Gresik, Indonesia. *Journal of Islamic Law (JIL)*, Vol. 2, No. 2, 2021,

Ramadhana, Maulana Rezi, Mempersiapkan Ketahanan Keluarga Selama Adaptasi Kebiasaan Baru Di Masa Pandemi Covid-19, *Jurnal Pengabdian kepada Masyarakat*, pISSN 2746-8232

Arifiani, Feni, Ketahanan Keluarga Perspektif Masalah Mursalah dan Hukum Perkawinan di Indonesia, *Jurnal Sosial dan Budaya Syar-i*, P-ISSN: 2356-1459, E-ISSN: 2654-9050, Vol. 8 No. 2 (2021), pp. 533-554, DOI: 10.15408/sjsbs.v8i2.20213

- Derysmono, Iin Yuniarni, Penanggulangan Orientasi LGBT Pada Anak Usia Baligh (Kajian Psikologi dan Al-Quran), *Jurnal el-Umdah (Jurnal Ilmu Al-Quran dan Tafsir)*, Vol. 5 No. 1 (2022), hal. 79
<https://doi.org/10.20414/elumdah.v5i1.5569> diakses pada tanggal 23 Agustus 2023 pukul.11.10
- Erine Nur Maulidya, Anggraini Trinita, Dampak Paparan Pornografi Pada Anak Usia Dini , Al Athfal: *Jurnal Ilmiah Pendidikan Anak Usia Dini*, Vol.3 No.1 (2020) 45-55 p-ISSN : 2622-5484, hal. 48-51
- Tim Penyusun, *Profil Penduduk Indonesia Hasil Supas*, t.tp;Badan Pusat Statistik 2015.
- <https://lokadata.beritagar.id/chart/preview/jenis-kejahatan-siber-di-indonesia-2019-2020-1590136655>, diakses pada tanggal 22 Agustus 2023, pukul.15.29.