

Muslim Families in The Digital Era: Revitalizing Social Ethics as A Solution of The Moral Crisis

Intan Nabila

Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia

E-mail: intannabila014@gmail.com

Abstract

The moral crisis in the digital era has weakened the integrity of Muslim families through the neglect of daily *Tauhid* practice, the misuse of social media that leads to virtual infidelity and slander, excessive financial management, the influence of Western culture that corrupts children's character, environmental destruction due to neglect of the *khalifah* mandate, and the loss of community solidarity such as the spirit of cooperation among fishermen during difficult seasons. These conditions have contributed to the escalation of domestic conflicts, divorces, moral degradation among the younger generation, and socio-environmental disasters that complicate livelihood. This paper analyzes the root causes of these issues and proposes a holistic revitalization of Islamic social ethics through the daily and digital application of *Tauhid* and *qaulan* principles, *halal* and thrifty financial planning with *infaq*, character building of children through religious examples, environmental preservation, and the revival of mutual assistance. Practical recommendations such as gentle communication, limiting screen time, bedtime stories about the prophets, and sharing sustenance with others are expected to restore family harmony, noble character, and a peaceful society filled with Allah's blessings amid modern challenges.

Keywords: Muslim families, moral crisis, Islamic social ethics, household Tauhid.

Introduction

The digital era has brought significant changes to the lives of Muslim families in Indonesia, where the majority of the population embraces Islam as the primary guide in everyday life. Information technology, such as social media and online applications, has increasingly penetrated household routines, influencing interactions among family members, from parents to children who are still in their formative years. These changes create vast access to information but also present serious threats to moral values, which have long been the foundation of *sakinah, mawaddah, wa rahmah* families. Parents, as the leaders of the household, face the heavy responsibility of protecting their children from exposure to harmful content such as cyberbullying and the risk of gadget addiction, which can damage a child's *fitrah* from an early age (Arkanudin, 2024). Millennial families, who are familiar with the digital world, often struggle to balance the benefits of technology with character education, making children vulnerable to negative impacts such as a lack of direct social interaction and moral deviation (Indriani & Yemmardotillah, 2021).

Domestic conflicts increasingly arise as a result of uncontrolled virtual interactions, particularly with close relatives of the spouse known in Islamic tradition as *al-hamwu*. The Prophet's hadith regarding *al-hamwu al-mawt* serves as a stern warning that boundaries in interaction must be strictly maintained, even in digital spaces, to avoid slander that can destroy marital harmony, as deadly to a household as death itself. Social media facilitates communication but also opens opportunities for virtual infidelity or breaches of family privacy, leading to prolonged disputes. Contextualizing this hadith in the modern era requires married couples to practice the ethics of *ghadd al-bashar* and maintain *mahram* boundaries online so that minor conflicts do not escalate into divorce (Aprilia et al., 2025). The rise of online gambling (*maysir* digital) has also become one of the most destructive forms of digital deviation, causing economic crises, neglect of financial responsibilities, and domestic violence, which ultimately lead to child neglect and spiritual disintegration (Anam & Mukaromah, 2025).

The economic resilience of Muslim families has also been disrupted by digital dynamics that offer new income opportunities but simultaneously bring the risks of online fraud and the uncertainty of digital assets not yet clearly regulated within *sharia*. This paradox renders households financially unstable, where income diversification frequently crosses into prohibited practices such as *riba* or *maysir*. Parents must equip themselves with *sharia* financial literacy to manage these risks while using technology as a tool of empowerment rather than entrapment. The principles of *sharia* ethics serve as the primary filter to ensure that digital transactions remain aligned with Islamic justice (Junaidi et al., 2025). The formation of children's personalities during their golden age has also become increasingly complex, as parents rely on platforms like YouTube for Islamic content but often forget to supervise the risks of addiction, which can gradually displace *aqidah* values under the overwhelming influence of secular information (Akhyar & Zalnur, 2024).

Advocacy in Islamic family law faces challenges of authority shifts, as society tends to trust social media information more than religious scholars, resulting in the widespread dissemination of incorrect understandings regarding marriage, inheritance, and divorce. *Maqashid Syariah*, as the foundation for the protection of religion, life, intellect, lineage, and property, must be reactivated through collective *ijtihad* to address emerging issues such as cryptocurrency or NFTs, which now appear as digital inheritances. This situation presents a great opportunity for advocates to use digital platforms to enhance *sharia* legal literacy among women and millennial families (Az Zahra et al., 2025). Qur'anic families that once practiced the teachings of the Qur'an directly have been displaced by gadgets, thus, parents must emulate the family models of Prophets Ibrahim and Luqman to protect their children from negative influences, rather than resembling the family of Abu Lahab, which serves as a cautionary example of failure (Fajarwati, 2023).

Transformations in marriage and divorce regulations in Indonesia reveal that the digitalization of administrative processes has made procedures more efficient but also widened the gap in legal literacy among Muslim communities. Access to legal information both positive and *sharia*-based has increased significantly, but substantive understanding often lags behind, causing many divorce cases to stem from misinterpretations of online regulations. Therefore, adaptation of Islamic family law policies has become essential to remain relevant to modern realities without abandoning the foundational principles of the Qur'an and Sunnah (Ridwan, 2024). Inheritance law has experienced the most drastic change

with the emergence of digital assets, which necessitate new *ijtihad* for equitable *faraidh* distribution in a world where more than sixty percent of the population participates in the digital economy (Sukmawati & Usu, 2025).

The revitalization of Islamic social ethics emerges as the key solution to the moral crisis affecting Muslim families in the digital age, where values such as *amar ma'ruf nahi munkar*, *silaturahmi*, and justice must be revived through prophetic education, digital literacy, and active supervision. This study analyzes these challenges based on contemporary sources of Islamic family law to propose a holistic pattern of revitalization. The family, as the first *madrasah*, must serve as a moral fortress to ensure that the younger generation remains steadfast in their *aqidah* amid the unstoppable advance of modern technology.

Methods

This research adopts a qualitative approach through a literature study, gathering data from various scientific journals, reference books, and contemporary Islamic family law documents. The analysis focuses on thematic elaboration without involving the collection of primary field data. The researcher examined primary sources such as the Al-Qur'an, hadith, and classical fiqh, integrating them with secondary findings from publications between 2021 and 2025 to identify patterns of moral crisis and strategies for revitalizing social ethics in the digital era. This process involved thematic triangulation and normative-juridical analysis to ensure that the study remained both descriptive and prescriptive in proposing holistic recommendations for Muslim families. The literature review technique was chosen because the topic emphasizes conceptual and adaptive aspects of technology, allowing the research findings to serve as practical guidance unrestricted by time or empirical location. By combining classical Islamic legal thought with modern academic discourse, this study positions itself as a bridge between normative Islamic ethics and contemporary digital realities. The analytical framework enables a multidimensional understanding of moral crises, linking individual, familial, and societal dimensions to broader transformations in global digital culture. Hence, the study not only explores the theological basis of family ethics but also contextualizes it within modern behavioral patterns influenced by social media, online economy, and shifting value systems. Ultimately, this methodology ensures that the research maintains a balance between the timeless principles of Islamic law and the dynamic challenges of the modern era, providing comprehensive insights into how *sharia*-based ethical revitalization can restore harmony and integrity to Muslim family life amid digital disruption.

Results

1. Identification Of Moral Crisis In Muslim Families In The Digital Era

Table 1 Moral Crisis Identification

Crisis Aspect	Impacts	Causative Factor	Real-Life Example
Exposure to Negative Contents	Damage to children's innate nature (fitrah)	Digital technologies	Cyberbullying; Gadget addiction

Domestic Conflicts	Virtual Slander	<i>Al-hamwu</i> (inappropriate online interactions with in-laws or non mahram)	Online infidelity
Online Gambling	Economics Crisis & Domestic violence	Digital/online gambling (<i>maysir</i>)	Neglect of family financial support
Economic Resilience	Online fraud	Non-sharia digital assets	Financial instability
Child Personality Formation	Risk of Addiction	Unsupervised Islamic YouTube contents	Obstruction of the golden age of development
Legal Advocacy	Shift of Authority	Social Media	Misinformation about marriage or inheritance
Qur'anic families Value	Shift from direct interaction	Dominant gadget use	Loss of Qur'anic values in daily life
Regulatory Transformation	Literacy gap	Digitalized administration	Digital inheritance disputes

The increasing exposure to negative content and cyberbullying in the digital age has severely damaged the fitrah of children in Muslim families. Children spend long hours in front of screens without adequate filters, replacing daily interactions that should be filled with love and character education with emotional distance. Many parents are unaware that gadgets have gradually replaced their roles as the primary educators responsible for instilling moral values during the golden age. This dependency on technology also causes children to lose their ability to socialize directly, eroding essential moral values such as respect for parents, empathy toward others, and social responsibility.

This issue is not only individual but systemic, as families, the smallest units of society, have failed to function as moral fortresses. Consequently, younger generations become vulnerable to moral deviations that threaten social stability. Globalization and technology accelerate this ethical degradation, causing children to lose national and religious virtues and easily adopt foreign cultures characterized by individualism, materialism, and hedonism. Muslim families, which should serve as the first *madrasah*, have instead become sources of ongoing moral problems. This has created a vicious cycle in which parents with low digital literacy unconsciously transmit bad habits to their children, disrupting moral regeneration among millennials (Nugraheni & Najicha, 2023). At a deeper level, this represents a collective failure to integrate civic education as a moral compass in shaping resilient character from an early age.

Domestic conflicts have risen sharply due to uncontrolled virtual interactions, particularly between spouses and their close relatives (*al-hamwu*), which open the door to slander and online infidelity. The once clear *mahram* boundaries have become blurred in the digital realm, where private messages, video calls, or even social media comments can trigger ongoing disputes leading to divorce and spiritual disconnection. This often begins with trivial gestures such as a “like” or “share” but escalates into serious problems due to a lack of supervision and understanding of digital ethics. Such behaviors expose private family matters to the public, fostering uncontrollable jealousy and suspicion between spouses. The neglect of the hadith *al-hamwu al-mawt*, a strict warning against such interactions, illustrates the weak

internalization of Islamic values in daily life (Asnani & Pettalongi, 2025). As a result, *amar ma'ruf nahi munkar* and social justice vanish from domestic relationships, eroding family unity and social harmony.

Online gambling (*maysir* digital) represents another form of moral crisis that severely damages family life. It causes financial ruin, domestic violence, and child neglect, as parents become consumed by digital addiction. Beyond financial loss, it inflicts psychological harm, children grow up in stressful environments where parents prioritize gambling over responsibility. Islamic values such as justice, accountability, and compassion disappear from daily practice. The ease of access to online gambling platforms has trapped many Muslim families in cycles of debt, prolonged conflict, and spiritual collapse, as liberalism and technological advancement blur moral boundaries (Miramadhani & Nursalim, 2024). Ultimately, this undermines the formation of an Islamic character that integrates *iman* and *akhlaq* holistically and sustainably.

The economic resilience of Muslim families is also threatened by online fraud and non-sharia digital assets. Many digital transactions involve *riba* or *gharar*, leading to chronic financial instability. Although technology offers convenience, without *sharia* financial literacy, families fall victim to fraudulent investments or speculative cryptocurrency schemes promising quick profits. This crisis reflects the neglect of *sharia* ethics (principles of fairness, *amanah*, and responsibility) are abandoned for temporary gain. Consequently, family education, household harmony, and provision of sustenance are all jeopardized (Fadhilah et al., 2025). This condition calls for new *ijtihad* to reestablish Islamic ethics as the foundation of resilient, blessed family economies in the digital era.

The formation of children's personalities during their golden age has also suffered. Although parents use Islamic YouTube contents, the risk of addiction remains high. Children become fixated on screens, losing interest in real-life religious practices such as *shalat jama'ah* or reciting the Qur'an with family. This illustrates the failure of parental adaptation in the industry 4.0 era where technology should serve as a tool, not an obstacle to character development. Across both rural and urban areas, modernization has caused a decline in religious behavior, and children grow up with superficial religious understanding due to a lack of daily moral modeling within the home (Lestari & Anshori, 2021). It is thus essential to restore a democratic parenting model that balances affection and Islamic discipline.

Islamic family law advocacy has also shifted authority to social media, spreading misinformation about marriage, inheritance, and divorce. Many people now trust viral content more than qualified ulama or *sharia* regulations. The absence of *maqashid syariah* as a guiding framework (protecting *din*, *nasl*, *mal*, *nafs*, and *'aql*, leads to confusion and disputes over issues such as crypto and NFT inheritance. This undermines the authority of classical Islamic jurisprudence, as digital influencers without scholarly training dominate religious discourse. Consequently, families lose access to reliable legal guidance in this era of free and overwhelming informations (Cahyadi et al., 2025), necessitating educational reform that restores holistic *murabbi* roles and classical values.

The development of Qur'anic families faces challenges as gadgets replace direct interaction with the Qur'an's values. Parents preoccupied with their phones fail to become *uswah hasanah* for their children, unlike the exemplary families of Prophet Ibrahim or Luqman, who taught wisdom through heartfelt communication. As a result, *mawaddah wa rahmah* diminish in individualistic digital routines, leaving children morally unprotected. This highlights the failure of families to make the Qur'an a daily guide amid relentless technological influence (Benu, 2025). Parents must therefore reestablish positive habitus through cooperation between families, schools, and communities.

Meanwhile, the digitalization of marriage and inheritance regulations has widened the gap in legal literacy. While administrative processes have become faster, substantive understanding of *sharia* principles remains weak. Many online marriages or inheritance cases involving digital assets lead to prolonged disputes due to misinterpretation of hybrid laws. This imbalance between access to information and comprehension risks undermining *faraidh* justice (Aisyah & Fitriatin, 2025). Legal modernization must thus be accompanied by moral education to preserve *sharia* justice in a rapidly digitalizing world.

2. Revitalization of Islamic Social Ethics

Table 2 Revitalization of Islamic Social Ethics and Its Implementation

Revitalization Strategy	Main Role	Islamic Foundation	Implementation
Preventive– Educational Role	Family law	Prohibition of <i>maysir</i> (gambling)	Premarital education
Digital Literacy	Millennial parents	<i>Aqidah</i> and supervision	Active parenting patterns
Contextualization of Hadith	Interaction boundaries	<i>Al-hamwu al-mawt</i> (in-law interaction ethics)	Virtual privacy
Economic Resilience	<i>Sharia</i> diversification	Filtering <i>riba/gharar</i>	Financial literacy
Prophetic Education	Positive media	Prophetic values	YouTube Islamic contents
<i>Maqashid Syariah</i>	Collective <i>Ijtihad</i>	<i>Hifz al-din/nasl</i> (protection of religion and lineage)	Digital assets management
Qur’anic Family Model	Prophetic example	<i>Uswah hasanah</i> (good example)	Direct interpersonal interaction
Legal Digitalization	Substantive adaptation	Justice in <i>faraidh</i> (inheritance)	Hybrid regulation

Islamic family law provides comprehensive preventive, educational, mediative, and curative functions to counteract digital impacts. Through pre-marital education and *sharia* based mediation, issues such as online gambling and virtual infidelity can be mitigated early, preserving *mawaddah wa rahmah* (the essence of Islamic marriage). This aligns with *maqashid syariah*, which seeks to protect religion, life, intellect, lineage, and property from modern technological threats. Implementation requires collaboration among religious institutions, government, and society to develop adaptive *sharia* digital literacy curricula. Ultimately, Muslim families become resilient in facing contemporary moral crises by upholding the values of Pancasila, which are in harmony with Islam as an ethical foundation for both professional conduct and daily life (Alviolita & Fitria, 2024). Such revitalization strengthens moral integrity and transparency within Muslim households.

Digital literacy for millennial parents is essential for effective parenting that integrates *aqidah* with active supervision. By filtering content wisely, parents can guide their children

during the golden age without allowing gadget addiction to disrupt holistic growth. This involves applying Islamic digital ethics such as *ghadd al-bashar*, using technology for *dakwah*, and limiting screen time, thereby restoring the family's role as a dynamic first *madrrasah*. Ultimately, such revitalization helps Muslim families remain adaptive without losing their religious identity through shared regulations and close guidance (Cahyani et al., 2021). The family becomes the main stronghold against the challenges of technology and foreign cultures.

Contextualizing the *hadith al-hamwu al-mawt* in modern life requires strict control over virtual interactions with non-*mahram* relatives to avoid slander that can destroy family harmony. This hadith metaphorically equates such risks with death, illustrating that unrestrained online interactions are equally dangerous. Reviving this social ethic reinstates *ghadd al-bashar* and *amar ma'ruf nahi munkar* as ethical standards in the borderless digital world. Couples are encouraged to establish mutual agreements regarding social media conduct early in marriage. Ultimately, household harmony is preserved even as technology becomes increasingly invasive and tempting (Asnani & Pettalongi, 2025). This serves as a transformative alternative to the fragmented secular morality in contemporary society.

Sharia-based economic resilience, through diversification of halal income and digital financial literacy, functions as a safeguard against *riba*, *gharar*, and *maysir*. This allows Muslim families to leverage online opportunities without falling into fraud or instability. The implementation of *zakat* digital, *halal* investment, and *ihsan*-based financial ethics can help households achieve sustainable prosperity (Miramadhani & Nursalim, 2024). The family becomes an example of a well-rounded character grounded in faith, piety, and trustworthiness in the global era.

Prophetic education through positive digital media also instills prophetic values from an early age. Platforms like YouTube featuring *murattal*, Islamic animation, and *asmaul husna* contents can convey religious values if combined with direct interaction and ritual habituation. This produces spiritually strong, emotionally stable, and intellectually capable youth, allowing children in their golden age to grow with strong faith (*aqidah*), noble character (*akhlaq*), and mental resilience. This revitalization is creative and adaptive, even in rural areas during the Industrial 4.0 era with affordable information access. As a result, a prophetic generation emerges, resilient amid massive technology and rapid modernization. Ultimately, the family becomes a source of holistic religious education that balances traditional and digital elements (Lestari & Anshori, 2021). This addresses technological challenges by utilizing the positive potential of the 4.0 era.

Maqashid syariah provides the foundation for collective *ijtihad* concerning digital assets and family law advocacy. By applying its five protective pillars to crypto, NFTs, and digital administration, Islamic legal rulings remain just, relevant, and inclusive. This *ijtihad* involves scholars, technology experts, and the community in developing inclusive contemporary fatwas. This revitalization restores authority to the primary sources of Islam amid the chaotic shifts of social media. As a result, society gains strong digital legal guidance that protects against deviation. Ultimately, family law advocacy becomes more effective, inclusive, and justice-oriented (Cahyadi et al., 2025). This model serves as an antithesis to modern knowledge-centric education, emphasizing a holistic focus on spirituality.

The Qur'anic family model exemplified by Prophet Ibrahim or Luqman serves as a primary example for overcoming digital challenges. By emulating patience, wise counsel, and parental exemplarity, this model protects children from the negative influence of gadgets through direct interactions infused with the living values of the Qur'an. It is a holistic model

encompassing spiritual, emotional, social, and intellectual dimensions, guiding families back toward the ideals of *sakinah*, *mawaddah*, and *rahmah*. This revitalization is consistent and well-planned, integrating ethical education with positive daily habits. Ultimately, families become truly Qur'anic in the modern era, fostering children's self-regulation against negative influences. As a result, children develop high moral awareness for responsible decision-making (Benu, 2025). This offers an integrative, cross-sector solution to the current moral crisis among youth.

The digitalization of marriage law administration accelerates processes but requires substantive *sharia* adaptation. Without deep understanding, many errors occur in online registration or digital inheritance, making it essential to enhance digital *sharia* legal literacy on a large scale through innovative curricula. This adaptation upholds the principles of Islamic justice in a fast-paced era through flexible hybrid regulations that integrate positive law and *sharia*. This revitalization is implemented through innovations in Islamic Education curricula for Generation Z (Gen-Z), emphasizing the internalization of faith, ethics, and critical thinking. As a result, legal processes become more efficient, genuinely just, and relevant to digital globalization. Ultimately, Muslim families gain strong legal protection from technological disruption (Fadhilah et al., 2025). Islamic Education in school becomes a fundamental solution for building resilient character among Generation Z (Gen-Z) in the fully digital era.

3. Analysis of Moral Crisis and Its Impact on Family Integrity

Parents often forget to apply the principle of Tauhid in daily family interactions, causing children to imitate attitudes of arrogance or indifference that the Qur'an forbids in *Surah Luqman* verse 18. Parents should serve as the primary role models, yet they are often preoccupied with their own gadgets, resulting in a loss of warmth within the household. Families fail to maintain close relationships because social media makes people more engaged with the outside world than with direct communication with their spouses or children. Consequently, suspicion and misunderstanding frequently arise without clear reason, undermining mutual trust.

Parents are often unaware that gadgets have replaced their role as role models, causing children to lose the sense of respect and empathy that should have been nurtured from an early age within a safe home environment. Muslim families have lost their function as moral fortresses because Tauhid has become merely theoretical rather than a practical, daily principle reflected in every conversation or shared decision that shapes character. Ultimately, this crisis spreads throughout society as families fail to teach tolerance toward non-Muslims without compromising their faith, leading to damaged social relations and rising conflict (Hidayah et al., 2022). Parents must immediately change these habits to maintain household harmony and ensure that children grow with strong noble character in the digital era, filled with temptations that constantly test faith.

Communication on social media often triggers virtual infidelity because people ignore Islamic ethics such as maintaining honor and speaking gently. As a result, messages or posts become weapons that unknowingly destroy households. Women whose husbands work far away are easily trapped by *Facebook* as a way to relieve loneliness, but it eventually ruins their marriage because secret chats lead to major slander that permanently breaks trust. People forget the six *qaulan* principles, such as *qaulan sadidan* (truthful speech) and *qaulan layyinan*

(gentle speech), so false or provocative information spreads quickly and sparks suspicion between spouses who should fully trust each other. Families lose their sense of trust because uncontrolled online interactions open the door to slander that is difficult to close again, causing a sharp rise in divorce rates among young couples whose faith is still weak. Parents fail to teach their children digital ethics, so children imitate adults' bad habits and repeat the same mistakes when they grow up. In the end, digital communication becomes a weapon that destroys families rather than a tool that unites hearts, due to a lack of awareness of the principle of *amanah* (trustworthiness) in every word spoken (Aditia, 2021). Everyone must apply this principle so that social media brings benefit instead of disaster, preserving the harmony of Muslim families in today's era full of virtual temptations.

Family financial management often fails because people become wasteful and follow their desires, causing income to be spent on unnecessary items and leading to prolonged arguments about money without any clear solution between spouses. Families forget the principles of *halal* (lawful), frugality, and charity (*infaq*), resulting in mounting debts and children witnessing their parents constantly stressed as bills keep coming every month. Parents fail to plan finances properly, so basic needs like food and education are disrupted by the temptation of impulsive online shopping. Couples rarely have open discussions about financial goals, leading to misunderstandings that grow into major conflicts affecting both emotional and intimate relationships. Muslim families drift away from *falah* (prosperity) because money becomes a source of conflict instead of a blessing promised by Allah to those who are patient and content (*qana'ah*) with a simple life. As a result, children grow up anxious about money and fail to learn responsibility because their parents do not model wise financial management (Farma et al., 2024). Parents must start talking honestly about money so that the household remains peaceful and children can witness wise, blessed financial practices guided by Allah.

Families fail to shape their children's character because external influences, such as Western culture and mass media, erode religious values from an early age, causing children to lose their Muslim identity, which should have been strengthened at home as the primary foundation. Parents allow children to be exposed to negative content without guidance, leading them to lose their sense of modesty and respect, which are the roots of noble character in Islam. Schools and communities do not support families, allowing Westernization to easily infiltrate and erase local values that once guided daily life. Parents rarely teach religion at home, leaving children without a strong foundation of *taqwa* (piety) to resist the temptations of the modern, materialistic world. Families lose their main role as the first educators because they are preoccupied with work or their gadgets, causing children to seek role models outside, often the wrong and dangerous ones. Consequently, children become a morally fragile generation, easily influenced by harmful trends such as hedonism or extreme individualism that contradict Islamic teachings (Auliarrahma et al., 2024). Parents must strengthen their roles so that children develop resilient ethical character amid the global storm of cultural influences.

4. Revitalization of Social Ethics as a Holistic Solution

Parents implement *Tauhid* in every family interaction so that the household is filled with love and free from arrogance prohibited by the Al-Qur'an. Through this, children learn respect from an early age by observing real-life examples. The family applies *sharia*

consistently both at home and in public, ensuring harmony and avoiding contradictions that might confuse children about moral truths. Parents teach their children to respect others, including those of different religions, without compromising *aqidah*, so that tolerance becomes a natural part of daily life. Families also limit their social media expression in order to uphold the ethics emphasized in *Surah Luqman* verse 18 and to protect the household's good name from slander/false accusations. Every family member practices universal tolerance, becoming an agent of peace and compassion within a diverse society. Ultimately, *Tauhid* functions as a daily moral filter that strengthens the family and nurtures children with resilient akhlaq (noble character) (Hidayah et al., 2022). This can begin simply by speaking gently every day and putting away mobile phones during family gatherings to focus on one another.

Couples apply the six forms of *qaulan* in social media interactions so that communication becomes a source of blessing rather than *fitnah*, making chats and posts full of honesty and tenderness that touch the heart. Individuals choose words that are truthful, kind, and dignified in messages or posts to preserve trust and avoid misunderstandings that could harm relationships. Families monitor the use of *WhatsApp* and *Facebook* to prevent emotional dependency or behaviors that could damage the sanctity of marriage. Single women and wives whose husbands work abroad enhance their ethical digital literacy to avoid virtual infidelity that could destroy lives permanently. Everyone begins by building ethics within themselves and their family, thereby fostering a peaceful society that sincerely respects differences. Ultimately, digital communication becomes a means of connection rather than division, as the principles of *qaulan* serve as the main daily guide (Aditia, 2021).

Families manage finances according to halal principles, with frugality and *infaq*, ensuring sufficient and blessed sustenance so that children observe their parents' wisdom in managing *rizq* from Allah. Parents discuss financial goals openly to maintain unity of vision and avoid conflicts due to small misunderstandings. The family prioritizes primary needs, saves, and invests for the long term to secure the future without anxiety. They avoid *riba* and extravagance, keeping away from debt, and teaching children *qana'ah* (contentment) from an early age through example. Every family member participates in managing expenses to resist the constant temptation of online shopping. Ultimately, financial management leads to *falah* (success in this world and the hereafter) through trustworthiness and gratitude to Allah (Farma et al., 2024). Begin by recording monthly expenses together and setting aside a regular *infaq* every Friday for multiplied blessings.

Families strengthen their role in shaping children's character through example and early religious guidance so that children can resist Western influences that undermine sacred values. Parents counteract westernization by telling prophetic stories every night, making children proud to be Muslim with a strong sense of identity. Families collaborate with schools and communities to help children develop moral filters against the negative influences of mass media. Parents increase religious education at home to establish strong faith foundations that prepare children to face global challenges. All social institutions should improve themselves to build synergy in protecting children from harmful digital content. Consequently, children become ethical and responsible generations because their character is solidly rooted at home and blessed (Auliarrahma et al., 2024). Begin by teaching children bedtime prayers and reading stories of the prophets as nightly inspiration.

Families instill Islamic communication ethics in the digital world so that children use *qaulan sadidan* (truthful speech) and *qaulan layyinan* (gentle speech) online, ensuring that their posts benefit others. Parents supervise their children's social media interactions to prevent involvement in infidelity or *fitnah* that could ruin their bright future. Families enhance

digital literacy with values of honor and harmony so that children learn to choose virtuous online friends. Husbands who work abroad maintain regular communication to prevent loneliness and harmful distractions. Everyone applies Islamic principles so that the digital realm becomes a place of safety and blessings rather than a threat to the family. Ultimately, technology brings benefit instead of harm because ethics guide every click (Ahmadi & Gunarti, 2023). Limit children's screen time starting today and review browsing history together for safety.

Families cultivate *akhlaq* derived from *wahy* (divine revelation) as the core of values, ensuring that moral relativism does not erode Muslim identity. Parents teach children to differentiate between *akhlaq thabit* (absolute morals) and cultural norms so they can withstand the temptations of the fast-changing digital era. Families adopt Al-Ghazali's thought to develop character from early childhood through engaging stories and daily practices. Parents integrate *akhlaq* into social media behavior so that children post what is *ma'ruf* (good) and avoid *ghibah* (backbiting), a major sin. The Muslim community as a whole must increase *akhlaq* literacy to counter moral degradation spread through harmful viral content. Ultimately, society becomes civilized with universal ethics serving as the strong foundation of a meaningful life (Akifah & Adami, 2025). Read stories of the prophets as bedtime tales and discuss their meanings nightly to purify the heart.

5. Implications and Practical Recommendations

Families have lost ethical values, resulting in households being disharmonious and frequently experiencing conflicts due to a lack of mutual respect among members, which forms the foundation of daily life. Parents recommend fostering effective communication and spending quality time together without gadgets to naturally nurture love every day. Families should avoid focusing on phones during dinner so that direct conversations become a warm habit that unites hearts. All members should participate in household decision-making to ensure no one feels ignored or marginalized within the extended family. Parents should model the use of polite and positive language so that children can emulate it and apply it outside the home with pride. Ultimately, strong family ethics create a good society, as the foundation lies in harmonious households (Hutabarat et al., 2022). Starting tonight, turn off phones during family gatherings and share daily experiences to strengthen closeness.

Families should manage finances with careful planning and halal sources to prevent disputes over money and ensure sufficient provision for all needs. Parents should teach children to be thrifty without being stingy, using practical examples such as setting aside pocket money for savings. Couples should discuss monthly expenditures to align their vision and avoid minor misunderstandings escalating into major conflicts. Families should allocate regular *infaq* (charitable giving) to facilitate sustenance and teach children to give sincerely from a young age. Everyone should avoid *riba*-based debt and maintain an emergency fund to secure the future without heavy burdens. Ultimately, households remain stable and blessed when money is managed wisely with gratitude to Allah (Farma et al., 2024). Keep a simple financial record in a notebook and review it together at the end of each month for evaluation.

Families should collaborate with schools and communities to shape children's character with strong religious values, enabling them to resist harmful external influences. Parents should counter westernization by sharing stories of the prophets every night, instilling pride in being Muslim and preserving identity. Teachers should incorporate local values in lessons to encourage cultural pride and prevent children from following empty foreign trends. Communities should improve the environment so children observe positive examples, such as

neighbors' cooperative efforts. All should enhance religious education at home to build strong faith capable of resisting modern worldly temptations. Ultimately, a pious generation emerges from this synergy, becoming good leaders who bring blessings (Auliarrahma et al., 2024). Read the Qur'an together once a week and discuss simple verses for deeper understanding.

Conclusion

The moral crisis in the digital era has weakened the integrity of Muslim families, where parents often neglect the daily practice of *Tauhid*, are preoccupied with gadgets, and fail to serve as moral role models. This has led to the loss of household warmth, increased suspicion and virtual infidelity through social media, wasteful financial management, the influence of Western culture that harms children's character, environmental degradation due to neglecting the role of *khalifah*, and fragile community solidarity. As a result, households have become sources of conflict rather than peace, children grow up without strong ethical filters, and the wider society is affected, evidenced by rising divorce rates, moral degradation, and natural disasters that threaten livelihoods.

To address this, families must holistically revitalize Islamic social ethics by applying *Tauhid* and the principle of *qaulan* in daily and digital interactions, planning finances according to *halal*, *thrifty*, *infaq* principles, shaping children's character through religious guidance and role modeling, safeguarding the environment as a *khalifah*'s trust, and reviving communal cooperation. Parents must begin with themselves by practicing gentle communication, limiting screen time, discussing finances openly, sharing stories of the prophets every night, planting trees together, and distributing wealth to neighbors. These practical steps will restore household harmony, nurture morally upright generations, and foster a peaceful society blessed by Allah amid modern challenges.

References

- Aditia, R. (2021). Etika Diseminasi Informasi dalam Perspektif Komunikasi Islam dan Humanisme di Era Digital. *KOPIS: Kajian Penelitian dan Pemikiran Komunikasi Penyiaran Islam*, 04(01).
- Ahmadi, M., & Gunarti, T. T. (2023). Etika Komunikasi Dalam Dunia Maya: Interaksi dan Implikasi Komunikasi. *JURNAL KOMUNIKASI ISLAM (J-Kis)*, 2797-1619.
- Aisyah, N. N., & Fitriatin, N. (2025). Krisis Moral dan Etika di Kalangan Generasi Muda Indonesia dalam Perspektif Profesi Guru. *Jurnal Pendidikan dan Pembelajaran Indonesia (JPPI)*, 5(1), 329–337. <https://doi.org/10.53299/jppi.v5i1.908>.
- Akhyar, Muaddyl, dan Muhammad Zalnur. "Pembentukan Kepribadian Muslim Anak di Masa *Golden Age* Melalui Pendidikan Profetik Keluarga di Era Digital." *Al-Fikra: Jurnal Ilmiah Keislaman* Vol. 23, No. 1, Januari-Juni 2024 (130-140).
- Akifah, N., & Adami, F. F. (2025). AKHLAK, MORAL DAN ETIKA PERSPEKTIF ISLAM. *AT-TAZAKKI*: Vol. 9 No. 1 Januari - Juni 2025.
- Alviolita, D. E., & Fitria, N. (2024). Pancasila Dan Etika Profesi: Penerapan Nilai-Nilai Moral Dalam Kehidupan. *PACIVIC (Jurnal Pendidikan Pancasila dan Kewarganegaraan)*, 4(2).
- Anam, Khurul, dan Lisa Aminatul Mukaromah. "Peran Hukum Keluarga Islam dalam Menanggulangi Dampak Sosial Judi Online Terhadap Keutuhan Rumah Tangga." *AL-*

- MAQASHIDI Journal Hukum Islam Nusantara* Vol. 08, No. 1, 2025 (Asumsi tahun jurnal).
- Aprilia, Mery, Alfi Julizun Azwar, dan Almunadi. "Mencegah Konflik Rumah Tangga di Era Digital: Kontekstualisasi Hadis *Al-Hamwu Al-Mawt* dalam Shahih Bukhari Nomor 5232." *Jurnal Riset Agama* Vol. 5, No. 1, April 2025.
- Arkanudin, Ari. "Fikrah Hukum Keluarga Islam Perihal Tanggung Jawab Orangtua dalam Menghadapi Tantangan Era Digital bagi Anak." *Crossroad Research Journal* Vol. 1, Issue 4, November 2024.
- Asnani, A., & Pettalongi, A. (2025). Etika Sosial dalam Islam: Menjawab Krisis Moral Masyarakat Kontemporer. *Prosiding Kajian Islam dan Integrasi Ilmu di Era Society 5.0 (KIHES 5.0)*, 4..
- Asroni, A. (2022). ETIKA LINGKUNGAN DALAM PERSPEKTIF ISLAM. *PROSIDING KONFERENSI INTEGRASI INTERKONEKSI ISLAM DAN SAINS*, 4, 54-59.
- Auliarrahma, N. I., Solihah, C., Yulianah, Y., & Mulyana, A. (2024). Orientasi Pembentukan Karakter Individu yang Beretika: Peran Strategis Keluarga. *Jurnal Parenting dan Anak*, 1(3), 1-14.
- Az Zahra, Amelda, et al. "Tantangan dan Peluang di Era Digital Bagi Advokasi Hukum Keluarga Islam." *CENDEKIA Jurnal Penelitian dan Pengkajian Ilmiah* Vol. 2, No. 7, 2025 (1150-1161).
- Benu, M. W. (2025). Pendidikan Etika Sebagai Solusi Atas Krisis Moral Remaja Sekarang. *Jurnal Ilmu Pendidikan (JIP)*, 3(1), 169–181+Marni.+169-181.+0885.pdf].
- Cahyadi, A. I. D., Rena, S., Pahrurraji, P., & Syarif, F. (2021). Strategi Keluarga Muslim Dalam Pendidikan Islam Terhadap Remaja Di Era Modern Kelas IX SMP Al-Azhar Syifa Budi Cibinong Kelurahan Sukahati Kecamatan Cibinong Kabupaten Bogor. *AL-ISHLAH: Jurnal Pendidikan Islam*, 19(2).
- Cahyadi, T. D., Marlia, A., Al-Ikhsan, M. F., Adelia, N. H., & Andriani, P. (2025). Pendidikan Berbasis Nilai dalam Peradaban Islam Klasik: Solusi untuk Krisis Moral dalam Dunia Pendidikan Modern. *Jurnal Ilmu Sosial dan Humaniora (JISoH)*, 1(2), 199–211. doi.org/10.63822/ptgz3k12.
- Fadhilah, N., Usriadi, A. Y., & Gusmaneli, G. (2025). Peran Pendidikan Islam Sebagai Solusi Krisis Moral Generasi Z di Era Globalisasi Digital. *Jurnal Manajemen dan Pendidikan Agama Islam*, 3(3), 230–237. <https://doi.org/10.61132/jmpai.v3i3.1119>.
- Fajarwati. "Membangun Keluarga Qur'ani di Era Digital, Antara Harapan dan Tantangan." *Jurnal Tahqiq* Vol. 17, No. 2, Tahun 2023.
- Farma, J., Gunawan, E., Riyaldi, M. H., Sentosa, D. S., & Umuris, K. (2024). ANALISIS PENGELOLAAN KEUANGAN KELUARGA DALAM PERSPEKTIF ISLAM. *Adz Dzahab: Jurnal Ekonomi dan Bisnis Islam*, 9(1).
- Hidayah, S., Fadillah, R., Basith, S. A., Fadillah, Y. S., Komarudin, & Suharyat, Y. (2022). ETIKA BERINTERAKSI MENURUT PANDANGAN ISLAM. *Jurnal Riset Rumpun Agama dan Filsafat (JURRAFI)*, 1(2), 83-94.
- Hutabarat, N. A., Silitonga, N., Purba, I., & Nainggolan, S. M. (2022). Kurangnya Etika Dalam Lingkungan Keluarga. *SOSMANIORA (Jurnal Ilmu Sosial dan Humaniora)*, 1(3), 322-327.

- Indriani, Rini, dan M. Yemmartotillah. "Literasi Digital Bagi Keluarga Milenial Dalam Mendidik Anak Di Era Digital." *Continuous Education: Journal of Science and Research* Volume 2, Issue 2, July 2021.
- Junaedi, M. F., & Hakim, A. R. (2023). POLE TEPPU WARU: STRATEGI BERTAHAN HIDUP MASYARAKAT NELAYAN PANCING PADA MUSIM PACEKLIK DI PULAU KERASIAN. *Huma: Jurnal Sosiologi*, 2(2).
- Junaidi, Najamuddin, dan Amaruddin. "Ketahanan Ekonomi Keluarga di Era Digital: Perspektif Ekonomi dan Hukum Islam." *INNOVATIVE: Journal Of Social Science Research* Volume 5, Nomor 3, Tahun 2025 (5607-5614).
- Lestari, E. W., & Anshori, I. (2021). Pendidikan keagamaan anak keluarga muslim pedesaan pada era industri 4.0. *Jurnal Pendidikan Islam Ta'dibuna*, 10(3), 319–336. DOI: 10.32832/tadibuna.v10i3.4939.
- Miramadhani, A., & Nursalim, E. (2024). Model Pendidikan Karakter Berbasis Islam: Solusi Menghadapi Krisis Moral Di Era Global. *Jurnal Kajian Islam Dan Sosial Keagamaan (JKIS)*, 2(2), 262–270.
- Nugraheni, S. D., & Najicha, F. U. (2023). Pentingnya Pendidikan Kewarganegaraan dalam Mengatasi Krisis Moral di Era Milenial. *Jurnal Global Citizen*, 12(2)..
- Rahmawati, D. A., & Faraby, M. E. (2023). IMPLEMENTASI ETIKA BISNIS ISLAM PEDAGANG MUSLIM PADA DESTINASI WISATA PANTAI LOMBANG. *Jurnal Industri Pariwisata*, 5(2).
- Ridwan, Muhammad. "Transformasi Hukum Keluarga Islam Di Era Digital: Analisis Sosiologi Hukum Terhadap Regulasi Perkawinan dan Perceraian Di Indonesia." *Al-Iqtisodiyah: Jurnal Ilmu Hukum dan Hukum Keluarga Islam* 2024 (Asumsi tahun jurnal).
- Sukmawati, dan La Usu. "Dinamika Perubahan Hukum Waris dalam Keluarga Muslim di Era Digital." *As Sakinah: Jurnal Hukum Keluarga* Vol. 1, No. 1, 2025.