Enhancing Family Resilience in Society 5.0: A Study from Islamic Psychology and Maqashid Shari'ah Perspective

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Abstract:

The massiveness of technology today significantly affects the interaction patterns of a family. An examination of the interaction system between family members to create family resilience in the 5.0 era is the subject of this article. The qualitative phenomenology approach is the method to explain and analyze this discussion. According to the study of Islamic Psychology theory, a family must have an active interaction relationship to establish emotional closeness between family members. Not only in Islamic Psychology, the values contained in maqashid sharia proposed by scholars, become the view of Islamic law to create family resilience according to Islamic law. In its application, maqashid has five important points summarized in *kulliyat khams*, one of which is *hifdzu nafs*. The role of hifdzu nafs in family members by always having ideal interactions and establishing a relationship between family members. If *hifdzu nafs* is established, it will maintain the principles in the other maqashid shariah. So, the interaction between family members must be massively intertwined following the theory of Islamic psychology and values in maqashid to create a *sakinah mawaddah warahmah* family.

Keywords: Family, Psychology, Maqashid shariah, Interaction, Society 5.0

Abstrak:

Masifnya teknologi saat ini sangat mempengaruhi pola interaksi sebuah keluarga. Telaah terhadap sistem interaksi antar anggota keluarga untuk menciptakan ketahanan keluarga pada era 5.0 menjadi pokok bahasan dalam

artikel ini. Pendekatan kualitatif fenomenologi menjadi metode untuk menjelaskan dan menganalisis pembahasan ini. Melalui kajian teori psikologi keluarga, sebuah keluarga harus memiliki hubungan interaksi yang aktif agar terjalin kedekatan emosional antar anggota keluarga. Tidak hanya dalam psikologi keluarga, nilai-nilai yang terkandung dalam maqashid syariah yang dikemukakan oleh para ulama, menjadi pandangan hukum Islam untuk menciptakan ketahanan keluarga sesuai syariat Islam. Dalam penerapannya maqashid memiliki lima point penting terangkum di kulliyat khoms salah satunya hifdzu nafs. Peran *hifdzu nafs* dalam anggota keluarga dengan selalu interaksi yang ideal dan menjalin hubungan ketersalingan antara anggota keluarga. Apabila *hifdzu nafs* sudah terjalin maka akan memelihara prinsip-prinsip di dalam maqashid shariah yang lain. Jadi dalam interaksi antar anggota keluarga harus terjalin secara masif sesuai dengan teori psikologi Islam dan nilai-nilai dalam maqashid agar tercipta keluarga yang sakinah mawaddah warahmah.

Kata Kunci: Keluarga, Psikologi, Maqashid shari'ah, Interaksi, society 5.0

Introduction

The rapid development of the technological world influences family life. In the aspect of communication, it cannot be separated from cellphones or social media-based communication tools. In the era before massive technology, correspondence was still valid; which took a very long time to be received by the party concerned. However, in the era of society 5.0, several things must be considered to maintain harmonious relationships in the family. Islamic Psychology prioritizes that closeness between family individuals is essential in building harmony. The maqashid shari'ah also has principles that must be maintained to make a *sakinah* family.[1]

In studies that several researchers have conducted, the role of maqashid shari'ah in forming a sakinah family requires several verbal and non-verbal approaches. One example is establishing massive and open communication between couples. The opposite impact if communication is not established causes many cons or not one goal. In this research, the role of maqashid is concretely described as becoming the foundation of the Islamic family to form family resilience in an era that is inseparable from the influence of technology in today's life.

The family needs smooth communication between all individuals so harmony is established. Islamic Sharia summarizes it in essential values, which must be maintained and fulfilled. All these values are contained in the points of maqashid

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[1] M. Nur Kholis Al Amin, "Komunikasi Sebagai Upaya Untuk Membangun Ketahanan Keluarga Dalam Kajian 'Teori Nilai Etik,'" *Al-Ahwal: Jurnal Hukum Keluarga Islam* 11, no. 1 (17 April 2020): 80

shari'ah. In the maqashid shari'ah theory, these five points should be a vital guide in building a sakinah mawaddah warahmah family. Not only maqashid shari'ah in determining the order of life, but an individual is said to be adequate or ideal in his life, which is strengthened in the form of mental strengthening of a Muslim in maintaining his aqidah. The family element of the psychology perspective contains aspects that must be considered in family resilience, such as religious, socio-cultural, and economic.[2]

In another review, the role of Islamic Islamic Psychology is also influential in forming a prosperous and harmonious family. This is because the existence of this theory discusses the state of the soul, emotions, and mental functions in family life. A family must have a relationship between family members, and this relationship is a place to build emotional closeness between its members.[3]

The many forms of crime, both in the real world and in cyberspace, are things that must be addressed and overcome so that Islamic families can remain resilient with the guidance of Islamic law.[4] Although this is negative, as followers of the Prophet Muhammad, we must change the perspective or deviant behavior in society, even in the state. This is very prioritized because by knowing the forms of crime that arise, it can be filtered so as not to hurt the surrounding environment and so that unwanted things do not happen. The contribution of this paper is as a means to recognize that many positive impacts can be taken from the massive technology in this society 5.0 era. The main goal is to take benefits and reject mudharat according to maqashid and Islamic Psychology.

This research offers a unique contribution by integrating the perspectives of Islamic family psychology and *maqashid shariah* to address the challenges posed by the rapid technological advancements of Society 5.0. While much of the current discourse focuses on the individual impacts of technology, this study is novel in its holistic approach to enhancing family resilience, combining psychological insights with Islamic legal and ethical principles. By doing so, it provides a comprehensive framework for understanding how Muslim families can thrive in an increasingly digital world, making it a timely and relevant study in the field of Islamic family studies.

Method

The researchers, in presenting their paper used a qualitative phenomenological approach. This approach is a method to explain and analyze the discussion critically and deeply. Through the study of Islamic Psychology theory, a family must have an

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[2] Moh Nasuka, "Urgensi Maqhasid Shari'ah Dalam Membangun Keluarga Sakinah di Era Globalisasi," *Isti'dal; Jurnal Studi Hukum Islam* 3, No. 2 (2016): 114.

[3] Ratna Suraiya Dan Nashrun Jauhari, "Psikologi Keluarga Islam Sebagai Disiplin Ilmu (Telaah Sejarah Dan Konsep)," *Nizham Journal of Islamic Studies* 8, No. 02 (3 Desember 2020): 158.

[4] Suci Ramadhan, 'Islamic Law, Politics and Legislation: Development of Islamic Law Reform In Political Legislation of Indonesia', *ADHKI: Journal of Islamic Family Law* 2, no. 1 (21 July 2020): 63–76, https://doi.org/10.37876/adhki.v2i1.35.

active interaction relationship to build emotional closeness between family members. Not only in Islamic Psychology, but the values contained in maqashid sharia initiated by scholars, become the view of Islamic law to create family resilience following Islamic law. The phenomenological research approach tries to understand human life events within the framework of people's thoughts and behaviors as understood or thought by individuals. Phenomenological research provides answers to ontological problems. Phenomenological studies aim to gain better knowledge about reality.[5]

Discussion
Muslim Family Resilience Based on the Concept of Maqashid Shari'ah and Islamic Psychology

The family is the smallest unit in social life in which there are family members in the form of parents and children with their respective roles. Each individual is a nuclear family member before being connected by other kinship relationships.[6] Even though the nuclear family is tiny, its stability greatly influences various other aspects. In general, the majority of Indonesian people are Muslims, making Islam their religion. Thus, all followers of the Islamic religion are required to apply Islamic law from the decrees of Allah SWT. to be safe in this world and the hereafter. In the Big Indonesian Dictionary, endurance is the physical and mental strength to maintain balance. Family resilience is usually defined as a condition in which families strive to have physical and psychological abilities to be independent by developing their potential for each individual so that prosperity and happiness can be achieved physically and mentally in this world and the hereafter. According to Walsh, family resilience has three essential aspects that must be fulfilled: physical resilience, social security, and psychological quality.[7]

Several characteristics of healthy couple relationships have been identified: mutual respect, strong trust and loyalty, good sexual relations, good communication, a desire to share reciprocally, cooperation and mutual support, a desire to continue together, a sense of spirituality, and the ability to act flexibly when facing an atmosphere of transition and change.[8] This atmosphere occurs when, during a family, there is a development of insights, ideals, and goals that are more advanced or better.

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[5] Abdul Nasir et al., 'Pendekatan Fenomenologi Dalam Penelitian Kualitatif', *Innovative: Journal Of Social Science Research* 3, no. 5 (21 October 2023): 4445–51, https://doi.org/10.31004/innovative.v3i5.5224.

[6] Lukman Santoso, Hanim Kurnia Izati, and Fiki Nur Sa'adah, 'Halal Lifestyle and Family Resilience in the Digital Era in Maqashid Sharia Perspective', *AL-IKTISAB: Journal of Islamic Economic Law* 8, no. 1 (1 May 2024): 25–42, https://doi.org/10.21111/aliktisab.v8i1.11898.

[7] Arifiani, "Ketahanan Keluarga Perspektif Maslahah Mursalah Dan Hukum Perkawinan Di Indonesia." 133.

[8] Kristin Hadfield and Michael Ungar, 'Family Resilience: Emerging Trends in Theory and Practice', *Journal of Family Social Work* 21, no. 2 (15 March 2018): 81–84, https://doi.org/10.1080/10522158.2018.1424426.

Even in this development, it is natural that some minor problems can be easily overcome with strong family resilience.[9]

Strong family resilience will positively influence the continuity of family relationships, but if it is the opposite, family members who experience conflict or problems will experience disruption. Especially in his mental (psychological) sense, one of them will show anxiety from his facial expression.[10] This anxiety then makes it possible to influence daily attitudes and behavior. In general, when experiencing problems, family members will experience reactions in three stages of action: first, adapting to other people to seek protection and security. Second, being negative by seeing other people as enemies is compensation for feelings of anxiety and fear. Third, withdraw from the environment and isolate yourself to overcome all anxiety.[11]

In Islamic law, various rules have been regulated, originating from the Al Qur'an and Al-Hadith. These rules have existed for hundreds of years, but they remain the primary basis for all areas of problems in the lives of Muslims, one of which is in the field of family. Islamic law has main goal is to obtain goods and eliminate damage. Etymologically, maqashid shari'ah consists of two words, namely maqashid meaning intention or goal, and the path to the primary source of life. Then, terminologically, maqashid shari'ah means a principle used as a basis by mujtahids towards benefiting the lives of Muslims about shari'ah law.[12] In the rules of *al-kulliyat al-khams*, maqashid shari'ah has been systematically formulated, which is the aim of Islamic law: Maintaining religion, preserving the soul, preserving the mind, preserving offspring, and preserving property.[13] Family resilience can be maintained, and its strength can be increased by adhering to the maqashid shari'ah. According to Ibn 'Asyur, there are four things that are the aim of holding maqashid shari'ah as a basis for action in maintaining and strengthening family resilience, namely: 1) *Asirah al-Nikah* (strengthening the marriage bond); 2) *Asirah al-Nasab wa al-Qurabah* (strengthening *nasab* and kinship ties); 3) *Asirah al-Sihar* (strengthening the bonds of relatives); 4)

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[9] Rizqi Maulida Amalia, Muhammad Yudi Ali Akbar, Dan Syariful Syariful, "Ketahanan Keluarga Dan Kontribusinya Bagi Penanggulangan Faktor Terjadinya Perceraian," *Jurnal Al-Azhar Indonesia Seri Humaniora* 4, No. 2 (31 Januari 2018): 129.

[10] James M. Duncan et al., 'Family Resilience: Variations by Individual Psychological and Health Resources, Social Capital and Sociodemographic Characteristics', *The Family Journal* 30, no. 3 (1 July 2022): 376–83, https://doi.org/10.1177/10664807211061825.

[11] Winda Kustiawan Dan Kartini Kartini, "Media Dan Ketahanan Keluarga Muslim Di Indonesia," *Jurnal Pemberdayaan Masyarakat* 8, No. 1 (18 Juni 2020): 64, Https://Doi.Org/10.37064/Jpm.V8i1.7374.

[12] Habib Wakidatul Ihtiar, "Membaca Maqashid Shari'ah Dalam Program Bimbingan Perkawinan," *Ahkam: Jurnal Hukum Islam* 8, No. 2 (19 November 2020): 233–58, Https://Doi.Org/10.21274/Ahkam.2020.8.2.233-258.

[13] Nur Lailatul Musyafaah, "Analisis Program Kampung Keluarga Berencana Perspektif Maqasid Al-Shari'ah (Studi Di Kampung Logam Ngingas Waru Sidoarjo Jawa Timur)," *Al-Manahij: Jurnal Kajian Hukum Islam* 13, No. 2 (28 November 2019): 259–79, Https://Doi.Org/10.24090/Mnh.V13i2.3132.

Inhilai Awairal-Usrah bi al-Salam (settlement of the conflict of the three previous ties using peace).[14]

Cahyadi Takariawan explained the concept of maintaining family resilience with several things that need improvement, considering that starting a family is eternal learning for each family member. These things include: 1) Understand the sciences related to family resilience; 2) Have the motivation to maintain and increase family resilience; 3) Having supporters who constantly remind you of the importance of maintaining family resilience; 4) Remembering that every problem in maintaining family resilience will be resolved; 5) Understand periodic and continuous adaptation systems.[15]

In Islam, the family is a sacred field in which there are relationships between husband and wife, parents and children, and so on. These things are also related to various kinds of muamalah or other daily worship in life. Thus, it would help if you remembered that, as a Muslim, you understand the importance of maintaining resilience in the family. To maintain family resilience and even increase it to a standardization level that is more than adequate. The central concept of family resilience can be described by Law Number 52 of 2009, Chapter II Part Three Article 4 Paragraph (2), that family development aims to improve the family's quality, namely where the family can provide a sense of security, peace, and hope for a better future in realizing physical prosperity and inner happiness.

A quality family is a family that is formed based on a valid marriage and is characterized by prosperity, health, progress, independence, having an ideal number of children, having a broad outlook towards the future, a high sense of responsibility, harmony in the family and devotion to God Almighty.

Family quality is the family's condition, which includes aspects of education, health, economics, socio-culture, family independence, and spiritual, mental, and religious values, which are the basis for a prosperous family.

Family resilience and well-being is the condition of a family with tenacity, toughness, and physical and material capabilities to live independently and develop themselves and their families to live in harmony, increasing physical and spiritual well-being and happiness.

Family empowerment is all efforts to improve the family's quality as targets and as actors of development to create increased resilience, physical and non-physical independence, and family welfare to create high-quality human resources.[16]

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[14] Farida Ulvi Naimah Dkk., "Building Religious Institutions with Maqasid Al-Sharia'ah In Family Affairs," *Al-'Adalah: Jurnal Syariah Dan Hukum Islam* 7, No. 1 (30 Juni 2022): 111–40, Https://Doi.Org/10.31538/Adlh.V7i1.2275.

[15] Insiyah Abdul Bakir Dan Maida Hafidz, "Konsep Kafa'ah Sebagai Upaya Membangun Ketahanan Keluarga Dalam Membentengi Campur Tangan Orang Tua/Mertua," *Al-'Adalah: Jurnal Syariah Dan Hukum Islam* 7, No. 2 (28 Desember 2022): 204–32, Https://Doi.Org/10.31538/Adlh.V7i2.2516.

[16] Arditya Prayogi dan Muhammad Jauhari, "Bimbingan Perkawinan Calon Pengantin: Upaya Mewujudkan Ketahanan Keluarga Nasional," *Islamic Counseling: Jurnal Bimbingan Konseling Islam* 5, no. 2 (7 November 2021): 223, https://doi.org/10.29240/jbk.v5i2.3267.

Nowadays, Islamic law is often faced with the challenge of solving tumultuous problems in line with the millennial era and digitality. Auda, as quoted by Hengky Ferdiansyah, explained that six features of systems philosophy can be used as an approach to contemporary Islamic law, namely: first, Cognitive disposition. The character of cognitive disposition products is part of the Islamic legal system that must be recognized and understood. This is necessary so that every Muslim can understand religion as a whole and not only apply the culture of *taqlid* (doing an act of worship without knowing the legal basis) or *bid'ah* (doing worship or work that the Prophet did not order) or even superstition (believing in things that have power other than Allah), which of course not only affects the existence of faith but also affects other aspects of life. Behind the need for cognitive products, several consequences need to be addressed, namely, the validity of Islamic legal thought as a product derived from the debate of cognition and the reality of human life can bring up weaknesses that can be rejected, updated, and or developed. Then, the dialectical factor of cognition with social reality in the context of the Islamic legal system ultimately has implications for the emergence of various products of Islamic legal thought related to some instances. Although still based on the exact normative text as the source of Islamic law.

Second, Whole. In the millennial era, they can easily find new cases related to Islamic legal problems that have never happened before. The response that must be given must be dynamic and complex, namely a comprehensive Islamic legal paradigm. More specifically, this paradigm is a paradigm that views the interrelationship between various components of the Islamic legal system. Instead of just pulling parameters from one component and leaving the other components. This paradigm is intended to avoid Islamic legal logic's reductionistic and atomistic tendencies. This tendency can be shown in the logic of classical ushul fiqh, which emphasizes using partial postulates, such as maslahah postulates, compared to universal postulates, such as maqashid shari'ah.

Third, Openness. The existence of the Islamic legal system must be seen as an open legal system that is easily accessible. Namely by developing instruments based on various established classical Islamic legal theories. To produce various classical Islamic legal theories applicable to the complexity of contemporary Islamic legal problems.

Fourth, Rational. Hierarchical Relations Categorization based on concepts is the proper categorization for renewing the approach to Islamic law. These categorizations are then interconnected so that a relationship is formed between them. The categorization aims to create an integrative and systematic approach to Islamic law. This can cause a hierarchy of benefits, including *dharuriyat, hajiat,* and *tahsiniyat,* to be positioned at the same and urgent status.

Fifth, Multidimensional. There is awareness that the Islamic legal system does not only have one dimension but is a legal system that has various dimensions. The existence of a binary opposition paradigm in the use of various approaches to Islamic

legal theory does not need to occur. So, the criteria for legal arguments usually seen as conflicting can be used correlatively and integratively. That is, they complement each other.

Sixth, Intent. The existence of maqashid shari'ah is a feature of intention in the Islamic legal system. Therefore, maqashid shari'ah is a core feature that cannot be ignored in all existing approaches to Islamic law. However, it should be remembered that this feature of intent cannot be separated from other features of Islamic law, which have been explained previously in points one to five.

The existence of maqashid shari'ah in the Islamic legal system occupies a position of purpose (ghayat) that is not monolithic and mechanistic. Or it could be said that maqashid shari'ah is an Islamic legal system that can realize various goals with various methods, conditions, and results.[17]

Application of Maqashid Shari'ah Values in Dealing with Family Cases in the 5.0 Era

It is impossible to find permanent and continuous harmony within a family consisting of several family members. However, it has become customary that a gap will occur at some point, usually a difference of opinion or mindset of the family members. Especially considering that today's digital developments cannot be stopped, family members can quickly absorb new things characterized by contemporary problems. Of course, this gap is caused by other factors whose impact can be minimized if you can anticipate these factors. Anticipating the factors that cause gaps or differences in opinion and thought patterns can at least be done by applying maqashid sharia values. Scholars such as Imam Abu-Hanifah, Maliki, Syafi'i, Hanbali, and Ibn Hazm have stated their arguments regarding the obligation of prospective married couples before carrying out marriage to choose partners of the same religion carefully. Thus, this argument applies both the Marriage Law and the Compilation of Islamic Law article 61 in Indonesia. It explains that there are no restrictions on the sekufu category but instead emphasizes the same religion. More clearly, there is no difference in religion or ikhtilafu ad-din. It should be remembered that religious differences are one of the most significant differences because religion is an ideology tied entirely and directly to the continuity of family life. Remember that maintaining religion (*ad-din*) and fulfilling one's soul's needs prevents cases that can damage a person's family life.[18]

Maqashid shari'ah, according to Hasbullah, can be classified into three categories, namely as follows: First, the *Ad-dharuriyyah* category, namely maqashid

[17] Apik Anitasari Intan Saputri and Athoillah Islamy, 'Nilai-Nilai Maqasid Syariah dalam Fungsi Keluarga di Tengah Pandemi Covid-19', *Al-Qisthu: Jurnal Kajian Ilmu-Ilmu Hukum* 19, no. 1 (16 June 2021): 1–15, https://doi.org/10.32694/qst.v19i1.899.

[18] Ashwab Mahasin, "Reinterpretasi Konsep Kafā'ah (Pemahaman Dan Kajian Terhadap Maqaṣid Sharī'ah)," *Al-Syakhsiyyah: Journal Of Law & Family Studies* 2, No. 1 (7 Juni 2020): 21–37, Https://Doi.Org/10.21154/Syakhsiyyah.V2i1.2158.

shari'ah, which covers the basic needs that humans must fulfill to obtain salvation. This category is usually called maslahah ad-dharuriyyah, which includes five basic needs, namely: guarding religion (*hifdz ad-din*), guarding the soul *(hifdz an-nafs)*, guarding wealth (*hifdz al-mal*), guarding reason (*hifdz al-'aql*), looking after offspring (*hifdz al-nasl*).[19] Second, the *Al-hajiyyah* category, namely maqashid shari'ah, includes matters related to secondary needs so that human life can run better and continue to develop. Secondary needs can be a person's ability to write, read, etc. Third, the *At-tahsiniyyah* category, namely maqashid shari'ah, includes complementary or broadcast things to make human life look neater and even more beautiful. Tertiary needs can be a tablespoon, even though eating food does not require using a spoon.[20]

The era of Society 5.0 was first developed by Japan in 2019 and is known as the super-intelligent system. This era is an innovation from the previous era, namely Industry 4.0, which made technology a human being's primary focus. This era has overcome concerns regarding the taking over of the role of human businesses by robots and artificial intelligence (AI). In the era of Society 5.0, the role of humans is to solve social problems that combine physical and virtual space so that humans can overcome problems quickly and find the solutions they seek.[21]

The development of global information technology has entered all sectors without exception, including the financial business. This development has opened up geographical, language, cultural, and ideological barriers because global needs are also developing and intertwined. In the era before the era of Society 5.0, if someone wanted to connect with financial institutions, they had to go to financial institutions such as banks and cooperatives. As we know nowadays, there is no need to act in such a way, just with a smartphone, someone can take advantage of financial services.[22] Today's families need a system that can pay attention to security in muamalah to avoid losses. Sharia economics can become a system that maintains and supervises it today because it is an economic system based on Islamic principles. These principles include the prohibition of usury (interest), the prohibition of excessive speculation, the promotion of social justice, and adherence to Islamic ethical principles in business and finance. The role of fintech in transforming the Sharia financial sector covers several important aspects, namely, to provide product

[19] Muhammad Syukri Albani Nasution and Rahmat Hidayat Nasution, *Filsafat Hukum Islam & Maqashid Syariah* (Jakarta: Kencana, 2020).

[20] Zahrotun Zahrotun, "Dialog Ayah Dan Anak Dalam Al-Qur'an; Analisis Tafsir Maqashidi Terhadap Fenomena Fatherless," *Al-Qudwah* 1, No. 2 (31 Desember 2023), Https://Doi.Org/10.24014/Alqudwah.V1i2.27593.

[21] Triska Candra Sari Dan Universitas Ahmad Dahlan, "Menghadapi Era Society 5.0 Dengan Keluarga Sakinah: Telaah Surah Ar-Rum Ayat 2" 9, No. 2 (2023).

[22] Mochamad Novi Rifai, "Konsep Fintech Lending Dalam Perspektif Maqāṣid Syarī'ah," *Islamic Economics Journal* 6, No. 1 (28 Juni 2020): 101, Https://Doi.Org/10.21111/Iej.V6i1.4591.

and service innovation, financial inclusion, operational efficiency, and conformity with Syaria principles.[23]

Even though the presence of this era has had a positive impact on increasing human capabilities so that opportunities for humanity expand, some things are worrying and even sure to have negative impacts, such as the interest of someone in the family to follow the flow of globalization excessively, which is worse if it is only aimed at pursuing false popularity. However, one of these Muslim concerns or certainties can be addressed by understanding and implementing maqashid shari'ah. Analysis through the application of maqashid shari'ah presents the values of *al-kulilliyat al-khams,* including family cases in the era of society 5.0, which are essential to know, namely as follows:

1. Maintaining Religion (*Hifdz ad-Din*) The era of Society 5.0 is when information and technology have developed significantly so that a family cannot be separated from its radical influence. Each family member must be able to protect themselves from the negative influence of things related to digitalism by implementing maqashid sharia values. In this way, we can improve the quality of maintaining the Islamic religion for ourselves and/or others, starting from aspects of monotheism and fiqh to morals. Religion has regulated all areas of life so that, if you can maintain your religion, it means you are not only able to face family cases but also other areas of life.

2. Protecting the Soul (*Hifdz an-Nafs*) The maqashid sharia values in the millennial era well, all family members will maintain their mentality. This will create a stable psychological state for each member. To prepare people who have strong and sturdy mental health to be able to face family cases from both internal and external factors. The soul will tend to be calm and free from anxiety, anxiety, and depression when it encounters problems in the family. Meanwhile, when someone is in a marriage bond, he will be protected from committing adultery because the act of channeling his sexual desires is within the Sharia marriage bond established by Allah.

3. Maintaining Reason (*Hifdz al-'Aql*) Intellect is the greatest gift apart from the gift of lust given by Allah SWT. to humans, as well as a gift that will distinguish humans from other creatures created by God. Reason can take the form of thoughts and knowledge so that humans can improve their standard of living to become more meaningful. Intellect will be maintained if a family pays attention to education and teaching as one of the consequences of implementing maqashid sharia values amidst the onslaught of negative influences from the era of society 5.0. So that in applying knowledge from teaching and education, someone will be able to understand the prohibitions

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[23] Rezki Akbar Norrahman, "Peran Fintech Dalam Transformasi Sektor Keuangan Syariah," *Jibema: Jurnal Ilmu Bisnis, Ekonomi, Manajemen, Dan Akuntansi* 1, No. 2 (5 Oktober 2023): 101–26, Https://Doi.Org/10.62421/Jibema.V1i2.11.

in Islam against immoral acts such as adultery, drinking wine, gambling, and so on.

4. Protecting the Offspring (*Hifdz an-Nasl*) The purpose of marriage is not only to obtain peace of mind physically and mentally but also to obtain legitimate offspring. So that we can form a quality generation, namely educating children to be pious and pious children and devoted to Allah. Then, the specification for protecting offspring is to stop activities that lead to promiscuity, which can result in the mixing of lineages.[24]

5. Guarding Assets (*Hifdz al-Mal*) The Islamic religion forbids its followers from taking the property of their fellow believers through all forms of false means. Because it will cause damage and harm not only to a person but also to various balances related to life, assets will be protected in marriage. That is, you can share the assets needed in the household between husband and wife. Apart from that, assets owned by parents can be passed on to their descendants if the parents are gone or die so that the parent's assets will be looked after by their children.[25]

The application of maqashid shari'ah in dealing with family cases in the era of society 5.0 is the right step because it can be proven that its implementation exists when looking at the method for obtaining maqashid. Namely, the method formulated by al-Syatibi and Ibn 'Asyur who became al-Syatibi's successor and complemented the formulation of his method. The method formulated by al-Syatibi is too focused on analyzing the partial maqashid (*juz'iyyah*) based on the ahad texts. So it is minimal and only covers the *zanni* (approximate) method. However, Ibn 'Asyur's method as al-Syatibi's successor was able to formulate a qat'i method for obtaining maqashid, which produces maqashid *qat'i istiqra* ' (inductively) and mutawatir.[26]

The Massive Impact of Cyberspace Development on the Interaction of Family Members to Build Family Resilience

The development of the world of technology makes people more dependent on it because the increasingly rapid development of technology makes some jobs more accessible and helped by this development. It is essential to know that cyber developments in this era are sometimes accompanied by a lot of use of technology

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[24] Muhammad Zainuddin Sunarto Dan Lutfatul Imamah, "Fenomena Childfree Dalam Perkawinan," *Jurnal Darussalam: Jurnal Pendidikan, Komunikasi Dan Pemikiran Hukum Islam* 14, No. 2 (13 April 2023): 181–202, Https://Doi.Org/10.30739/Darussalam.V14i2.2142.

[25] Muhammad Syarif Dan Furqan Furqan, "Maqashid Al-Syariah Kesepakatan Pasangan Suami Isteri Tidak Memiliki Anak (Childfree) Dalam Perspektif Hukum Islam," *Jurnal Al-Ijtimaiyyah* 9, No. 1 (30 Juni 2023): 51, Https://Doi.Org/10.22373/Al-Ijtimaiyyah.V9i1.17545.

[26] M. Fahrian Noor, Yuni Wahyuni, Dan Bisri Samsuri, "Kemaslahatan Manusia Sebagai Puncak Maqāṣid Al-Qur'ān 'Tinjauan Terhadap Konsep Maqāṣid Al-Qur'ān Abdul Karim Hamidiy,'" *Al-Qudwah* 1, No. 1 (15 Agustus 2023): 92, Https://Doi.Org/10.24014/Alqudwah.V1i1.23249.

that is not good or is used for crimes that are very detrimental to other people and those around them.[27]

The massive increase in technology also impacts the continuity of family life, because in today's families, many things arise in the cyber 5.0 era. Quoted to divorce data in Indonesia in 2023, the divorce rate according to data from the Central Statistics Agency (BPS), there were 463,654 divorce cases in Indonesia in 2023. This number decreased by 10.2% compared to the previous year's 516,344 cases 22.[28] It is evident that in family life in Indonesia in particular, many people experience divorce and one of the impacts is the rapid development of technology.

The number of social media platforms such as WhatsApp, Twitter, Facebook, Instagram, and others sometimes makes the information out there more rapidly. With the rapid growth of information, one positive impact is the influence of digitalization in today's life.[29] Not only limited to information but sometimes with the digital era, progress has been made in education and other sectors. Not a few or even almost all educational institutions are taking advantage of the massiveness of technology at this time. There are also technological tools in the agricultural sector that are very helpful in agricultural work.

Massive technology and powerful internet or cyber networks are connected, forming cyber system governance in the digital world. This resulted in many changes in society's cultural sector and social life.[30] A situation like this causes the family to experience dynamics from time to time, both from positive things and towards crime or harmful behavior. The speed of information and ease of doing work have become a positive form in this era, preventing many moral deviations that have resulted in divisions between individuals, causing concern about the inadequate development of cyber.[31]

In this case, the family, in forming moral and ethical behavior, also becomes a bulwark to face problems that arise in this massive internet and digital era. When someone engages in muamalah or relationships with others, whether in the natural or virtual world, they should prioritize ethics or courtesy in their behavior or attitude. This kind of thing becomes a family's full attention so that they can continue to have

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[27] Alfan Haydar Najmuddin, Nur Khamimah, Dan Naifa Salma Ufaira, "Perceraian Di Era Digital: Pengaruh Media Sosial Dan Teknologi," *Jurnal Hukum Dan Kewarganegaraan* 1, No. 4 (2023).

[28] "Data Jumlah Kasus Perceraian Di Indonesia Hingga 2023 - Dataindonesia.Id," Diakses 11 Juli 2024, Https://Dataindonesia.Id/Varia/Detail/Data-Jumlah-Kasus-Perceraian-Di-Indonesia-Hingga-2023.

[29] Riana Dia, Duwi Finata, Dan Silvina Noviyanti, "Peran Dan Fungsi Bahasa Dalam Kehidupan Manusia Di Era Industri 4.0," *Innovative: Journal Of Social Science Research* 3, No. 5 (17 November 2023): 11124–33, Https://Doi.Org/10.31004/Innovative.V3i5.6222.

[30] Kiki Mariah, "Urgensi Pendidikan Keluarga Islami Pada Era Digital," 2018.

[31] Aulia Nursyifa, "The Socialization Of The Important Of Family Roles As Prevention Actions Toward The Negative Impact Of Technology On Children In The Digital Age [Sosialisasi Peran Penting Keluarga Sebagai Upaya Pencegahan Dampak Negatif Teknologi Pada Anak Dalam Era Digital]," *Proceeding Of Community Development* 2 (21 Februari 2019): 648, Https://Doi.Org/10.30874/Comdev.2018.371.

an orderly life according to the directions of the Shari'a and the state.[32] There are many positive and negative impacts in this cyber era, which also have a big impact on family relationships. The positive impact of this cyber influence makes a family more organized in communication and absorption of information that can build the family. On the other hand, if there are many negative impacts within the family, it will be difficult for a relationship to last long. The reason is that sometimes this influence occurs due to a lack of full attention in managing the massive circulation of technology within the family.[33]

The family has a goal of forming a quality community group, namely as follows:[34] First, Religious Functions. In the family, the role of religion is significant for the continuity of the family and its resilience because, in religion, the moral values, ethics, and norms of mutual worship are taught. Instilling this value is very important for the creation of a sakinah family. This religious function applies the maqashid sharia value, namely *hifdz ad-din* (protecting religion).

Second, Socio-Cultural Functions. The family is the guardian of the noble values taught by the nation's elders, who always prioritize cooperation, high solidarity, and a spirit of empathy in society. Character formation, which is so essential, is a family priority in fostering and preserving the values inherent in the social culture that is inherent in the archipelago.

Third, Function of Love. This function is realized in the family through relationships of love, security, and attention to all family members. The existence of a forum, namely the family, must always ensure that all its members have peace of mind and comfort in interacting and living life in society.

Fourth, Protection Function. *Hifdz an-nafs* are highly prioritized in living life's guidance based on maqashid shari'ah. Protection in the family is a place of shelter and protection for all its members. This function prioritizes that with a shelter, namely the family, all family members have peace of mind and body if they experience a problem in their life.

Fifth, Reproductive Function. The family has a role as a regulator of healthy and planned reproduction of offspring. Having a hereditary family or having children born can make them a superior and high-quality generation. The reproductive function in the family can be developed as a whole in terms of healthy sexuality and providing sexuality education for children. About the essential values in maqashid sharia, this is a place to channel or maintain ideal offspring and by the guidance of

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[32] Budi Ismanto, Yusuf Yusuf, Dan Asep Suherman, "Membangun Kesadaran Moral Dan Etika Dalam Berinteraksi Di Era Digital Pada Remaja Karang Taruna Rw 07 Rempoa, Ciputat Timur," *Jurnal Abdi Masyarakat Multidisiplin* 1, No. 1 (30 April 2022): 43–48, Https://Doi.Org/10.56127/Jammu.V1i1.253.

[33] Najmuddin, Khamimah, Dan Ufaira, "Perceraian Di Era Digital: Pengaruh Media Sosial Dan Teknologi."

[34] Nurliana Pratiwi, Naufal Arif Maulana, Dan Ahmad Zuhdi Ismail, "Dinamika Interaksi Keluarga Dalam Era Digital: Implikasi Terhadap Hubungan Orang Tua-Anak," T.T.

sharia. Regarding reproductive function, the family must adhere to the maqashid shari'ah point, namely *hifdz an-nasl*.

Sixth, Family Socialization & Education Function. In this case, the family is the first education for children to learn to socialize and interact with others. The family's function as a madrasa or non-formal school means it has more time to teach all family members, especially children, how to socialize with family members and the wider community. This is also related to cultivating ethics in doing muamalah and habituating good behavior to make a person a helpful person and beneficial to the surrounding environment.

Seventh, Economic Functions. In the maqashid shari'ah, Muslims must look after their assets (*hifdzu al maal*). The function of the family is to regulate the wheels of the economy in a society. Financial circulation circulates in society, which also leads to a family. As the most miniature financial or economic builder, the family is a place to learn and manage finances to prepare a generation proficient in small and large-scale economic management systems.

Eighth, Environmental Development Function. The attitude to care for, protect, and manage the environment is the obligation of every individual as a caliph on earth. As a place of education, the family forms a character that always builds around creatures. The environment, as a place for a family to live, is required to make the environment comfortable, safe, and peaceful.

The impact of technological development in the cyber era leads to bad things and many positive influences on social life. With this development, the family, in particular, must be a protector for all its members so that they are always in order by the values of maqosihid shari'ah and the function of the family's existence in society.[35]

Conclusion

Character development and cultivation in a family must be based on the values recommended by the Syari'a, namely by applying the values of the maqoshid Shari'ah in the continuity of the family. Maqashid shari'ah has become an increasingly important benchmark for achieving family resilience, especially in the current era of many advances in the world of technology. Of course, many problems arise as a result of these developments. The maqashid values are contained in five basic needs, namely: guarding religion (*hifdz ad-din*), guarding the soul (*hifdz an-nafs*), guarding property (*hifdz al-mal*), guarding reason (*hifdz al-'aql*), looking after offspring (*hifdz al-nasl*).

The era of society has significantly influenced the order of social life, from a social and cultural perspective to a lifestyle involving a lot of technology in carrying out daily activities. It cannot be separated from the fact that society's lifestyle is now more relevant to muamalah in cyberspace than in the real world. This kind of lifestyle

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[35] Moh Nasuka, 'Urgensi Maqhasid Syari'ah Dalam Membangun Keluarga Sakinah Di Era Globalisasi'.

results in a lot of information distortion and news circulation that impacts social conflict. Here, as the smallest unit in society, the family acts as a supervisor for all its members so that they do not fall into the negative impacts of massive technology in the current era. The role of Islamic Islamic Psychology in shaping harmonious family interaction patterns must be applied in the current era because if there is no strong soul bond in the family, the family is undoubtedly easily destroyed, resulting in divorce.

Family resilience can be formed by always paying attention to the safety and welfare of family members in establishing good relationships with the family or those around them. Therefore, maintaining family harmony can be made a priority for a family to form an ideal social order by the functions and benefits of having a family. Not only referring to function but the values in maqashid shari'ah must also be maintained to become the foundation of a harmonious family, *sakinah mawaddah* and *rahmah*.

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