



## Safeguarding the Digital Hearth: A Narrative Inquiry into Muhammadiyah's Family Education and Resilience Frameworks

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### ABSTRACT

**Background** Family well-being is a foundational factor in shaping individual character and contributes to broader social resilience. Amid the disruptions of the digital era, families increasingly face risks of disintegration. Muhammadiyah, as a progressive Islamic movement, responds to this challenge through its "Sakinah Family" concept.

**Purpose** This study examines Muhammadiyah's strategies for building family resilience through da'wah, education, and economic empowerment, and identifies the indicators used to evaluate the effectiveness of these strategies.

**Method** This study employs a descriptive qualitative approach using a literature review. Primary sources include Muhammadiyah's official documents the Collection of Tarjih Decisions, the Guidelines for Islamic Living for Muhammadiyah Members, and the Guidelines for Married Life supplemented by 'Aisyiyah's program reports and prior academic studies. Data were analyzed thematically to identify recurring strategic patterns and their documented outcomes.

**Results** Muhammadiyah disseminates progressive Islamic values through structured study programs at branch, regional, and central levels. 'Aisyiyah implements this through the "Bina Keluarga Sakinah" program, family counseling, and community-based economic empowerment. Program reports indicate lower self-reported rates of divorce and domestic violence among participating families compared to non-participating members, based on qualitative case documentation rather than controlled quantitative measurement.

**Conclusion** Muhammadiyah's institutional guidelines and structured programs offer a faith-based model for strengthening family resilience, with documented (though not yet rigorously quantified) positive outcomes. This model demonstrates how religious organizations can meaningfully contribute to national family resilience, while highlighting the need for future quantitative research to validate these preliminary findings.

### KEYWORDS

Digital Hearth, Family Education, Resilience Frameworks

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### INTRODUCTION

The family is not merely the smallest unit in society but the cornerstone of civilization. However, data from the Central Statistics Agency (BPS) indicates a rising trend in divorce rates in Indonesia over the past five years. Economic factors, low digital literacy, and spiritual crises are the primary triggers of the fragility of family resilience.

To address these issues, the government has implemented mitigation measures, including allocating special space for the dissemination of da'wah particularly (Islamic family education) through civil society organizations. One such organization is Muhammadiyah, widely recognized for its strategic role in shaping society based on the values of Progressive Islam (Arif et al., 2026).

As the largest modernist Islamic organization in Indonesia, Muhammadiyah has positioned family issues as a strategic agenda. Through the 47th Congress in Makassar and the 48th Congress in Surakarta, examine the data that presents family issues comprehensively in our country. Divorce rates in Indonesia have fluctuated but have tended to be high over the past five years (2020–2025), peaking at over 516,000 cases in 2022. The primary causes of a wife's distress mean that the majority of cases involve divorce initiated by the wife (gugat) rather than by the husband (talak), with the main factors being conflict, economic issues, and gambling. Data from the past year indicates a resurgence in the trend by 2025, with 438,168 cases. Looking specifically at our region the city of Medan the challenge of fostering a harmonious family has become a critical issue requiring special attention. Statistical data from the Central Statistics Agency (BPS) shows that the divorce rate in North Sumatra, particularly in the city of Medan, has continued to rise year after year. In 2023, the divorce rate reached 4.2 per 1,000 residents, up from 3.8 per 1,000 the previous year (BPS, 2024) . This figure indicates a crisis in family resilience that must be addressed through a holistic and contextual approach.

In addition to these statistical data, a literature review and the results of an initial Focus Group Discussion (FGD) revealed that many families in Medan face internal challenges such as ineffective communication, a lack of understanding of rights and obligations within the household, and a low level of understanding of the concept of a “sakinah” family according to Islamic teachings. Economic factors also pose a major obstacle; economic pressures lead to stress and conflict within families (Hasibuan et al., 2025). On the other hand, external factors such as the influence of social media and the modernization of social values further exacerbate family dysfunction. The urgency of this issue is further reflected in quantitative data. According to BPS (Statistics Indonesia) data, the number of divorce cases recorded 15,505 cases in 2019, followed by a slight decrease to 15,372 cases in 2020 as a result of the pandemic and social activity restrictions. Entering the 2021–2022 period, the number of cases rose significantly, reaching its peak in 2023 with 28,608 cases nearly double the figure recorded in 2019. During the 2024–2025 period, the figure ranged around 18,844 cases (BPS, 2025). This sharp fluctuation, particularly the post-pandemic surge, indicates that economic pressures, shifting patterns of family communication, and changing social values in the post-pandemic period have had a tangible impact on household stability, while also reinforcing the FGD findings that internal and external family challenges are not merely qualitative perceptions but empirically verifiable phenomena.

The complexity of these challenges whether internal, economic, or external demonstrates that family-related problems in Medan cannot be resolved through a single approach. This condition underlies the importance of examining Muhammadiyah's intervention strategies, given that the organization possesses a strong religious value base and institutional network (such as family da'wah institutions and premarital counseling services) relevant to addressing issues of communication, awareness of rights and obligations, economic pressure, and sociocultural influence. However, to date, limited research has specifically examined how Muhammadiyah's strategies are designed and implemented to respond to these factors in an integrated manner a research gap that forms the basis for the urgency of this study

Everyone understands that we are now in the age of information technology, often referred to as the digital age. The digital age has brought about several fundamental changes in the structure

and dynamics of Muslim family life in Indonesia. Advances in information and communication technology, particularly social media and digital platforms, present both new challenges and opportunities for strengthening family resilience. In this context, Islamic organizations such as Muhammadiyah play a strategic role in helping Muslim families adapt to the changing times while upholding Islamic values (Datuzuhriah, 2025; Nurjanah, 2024).

Several studies indicate that the relationship between the community and Muhammadiyah already functions as a decentralized and culturally embedded communication system that connects the organization's ideological values with the broader societal dynamics. This is where the importance of communication between children and parents lies. Communication practices are realized through networks of leaders, institutional units, and multi-channel media, which enable the articulation, interpretation, and dissemination of Progressive Islam in a sustainable manner (Sumarlan & Pramana, 2026).

Muhammadiyah, as one of the largest Islamic organizations in Indonesia, currently manages an extensive network of charitable and social enterprises (*amal usaha*): 172 higher education institutions (comprising 83 universities, 53 colleges, and 36 other forms), 122 hospitals, 231 clinics, 5,345 schools/madrasahs, 440 Islamic boarding schools, and 1,012 social welfare units, with a membership target set to reach 190 million people by 2024. This institutional scale forms the material basis enabling the organization to run family resilience programs in a structured manner and reach broad segments of society (S. Muhammadiyah, 2024).

At the operational level, 'Aisyiyah Muhammadiyah's autonomous women's organization consistently positions family resilience in the digital era as a strategic agenda. At its 48th Congress, family resilience and the optimization of digital technology for progressive da'wah were established as two of ten strategic issues that would guide future program work. This is implemented through various digital family literacy activities at the regional level, such as the "Strengthening Family Values in the Digital Era" forum held by PDA Blitar City, which was attended by around 50 participants from Aisyiyah's regional, branch, and sub-branch leadership, as well as educators from Muhammadiyah's charitable enterprises, and the "Delayed Sakinah" masterclass by Rumah Sakinah Muhammadiyah in Jakarta, which was attended by around 40 participants from various backgrounds, ranging from married couples to engaged couples. At a larger scale, the Central Java regional 'Aisyiyah leadership launched 109 Village Mobilizer Preachers (Mubalighat Penggerak Desa) in an event attended by around 670 participants from across Central Java as part of a community-based da'wah strategy for strengthening family resilience ('Aisyiyah, 2026a, 2026b; S. Muhammadiyah, 2022).

The link between digitalization and family resilience is not merely a juxtaposition of two separate agendas but is treated as a direct response to lived need: 'Aisyiyah leaders have noted that parents and grandparents who serve as caregivers face the reality of digital addiction alongside a digital skills gap, making digital literacy for families a fundamental need and a key pillar supporting family resilience. This urgency is reinforced by the social data underlying such programs for instance, data from the Makassar Class IA Religious Court recording 2,007 divorce cases resolved in 2024, comprising 1,597 wife-initiated and 410 husband-initiated divorces, which provides empirical justification for strengthening community and faith-based family resilience programs (Unismuh, 2026).

That said, it should be acknowledged that the data currently available remains largely descriptive-participatory in nature (number of event attendees, number of institutions, number of programs launched) and does not yet include longitudinal, measurable impact evaluation such as changes in family well-being indicators, marital harmony, or divorce rate reduction among families

who participated in these programs compared to those who did not. The availability of such data would be an important next step for future research aiming to assess the real-world effectiveness of Muhammadiyah/'Aisyiyah's digital family resilience strategy, and to empirically benchmark it against similar initiatives from other religious or community organizations in Indonesia.

As seen in official news reports and Muhammadiyah decisions, strengthening the *sakinah* family is one of the key points in the *Risalah Islam Berkemajuan*. The challenge now is how to implement these values within the context of a complex urban society. Family resilience is defined as a family's ability to endure, adapt, and thrive in the face of pressures and challenges, compounded by the unstoppable influence of social media (Wijayanti, 2024). Given the current digital age, this concept has become increasingly relevant as families face new threats such as misinformation, technology addiction, shifting values, and weakened interpersonal communication (Muin, 2025; Ramadhan, 2025), and even within the family environment, educational values are eroded due to the transfer of knowledge from parents to children, as children increasingly trust social media. Research indicates that families with high resilience possess a strong system of trust, effective communication patterns, and good organizational skills (Kalamiyah, 2025).

Given the various issues and discussions regarding family resilience and the digital era within Muhammadiyah, a foundational concept and standard guidelines are needed regarding the development of family resilience for Muhammadiyah members, which will ultimately have an impact on society at large. This literature review can contribute to this effort; by understanding these dynamics, it is hoped that it can contribute to the development of more effective policies and programs to strengthen the resilience of Muslim families in Indonesia.

### **The Concept of Family Resilience**

Family resilience is a family's ability to manage resources and challenges to achieve physical and psychological well-being. From a sociological perspective, resilience encompasses physical, economic, social, and psychological dimensions. Family resilience from an Islamic perspective is grounded in the concept of the *sakinah*, *mawaddah*, *wa rahmah* family (a family that is peaceful, full of love, and compassion) as outlined in the Qur'an (Berita Resmi Muhammadiyah, 2015). This concept emphasizes the importance of a spiritual foundation, harmonious communication, and a fair division of roles between husband and wife (Arifin, 2023).

The family resilience theory developed by Walsh (2016) identifies three main domains that determine family resilience: family belief systems, organizational patterns, and communication processes (Nasir, 2018). Belief systems encompass values, spirituality, and worldviews that provide meaning and hope. Organizational patterns include flexibility, connectivity, and socioeconomic resources. Communication processes encompass clarity, emotional expression, and collaborative problem-solving (Sumarlan & Pramana, 2026).

From another perspective, several studies indicate that the resilience of Muslim families is built through five main components: (1) the foundation of family legality and integrity, (2) physical resilience, (3) economic resilience, (4) psychosocial resilience, and (5) sociocultural resilience (P. P. Muhammadiyah, 2023). These components interact and reinforce one another in facing external challenges, including the challenges of the digital age.

### **The Muhammadiyah Perspective on the *Sakinah* Family**

The term "*sakinah* family" etymologically originates from the Qur'an (QS. Ar-Rum: 21), which emphasizes the importance of tranquility, compassion, and blessings within the family. According to Maulana et al. (2025), indicators of a *sakinah* family encompass spiritual, emotional,

social, and economic aspects. The spiritual aspect encompasses faith and piety; the emotional aspect relates to love and communication; the social aspect covers relationships among family members and the community; while the economic aspect pertains to financial stability. Despite the many challenges whether internal or external, local or international they must be faced with wisdom, intelligence, full awareness, firm faith in Allah, a strong will, and diligent effort to eradicate and sever all that causes calamity (Nashir, 2011).

Muhammadiyah does not adopt the ecological paradigm used by Islamic environmental groups, but rather focuses on theological reform as well as social and economic welfare and justice; however, its elite members have begun to incorporate ecological concerns into the organization's programmatic orientation (Efendi et al., 2021). Muhammadiyah presents itself as an organization that seeks to offer concrete solutions through the understanding of *wasatiyyah*. This study aims to uncover the concept of *wasatiyyah* in Muhammadiyah's *fiqh*, specifically regarding the expression of the *wasatiyyah* concept in the *fiqh* produced by Muhammadiyah. This study employs a literature review method focusing on the concept of *wasatiyyah* as understood through Muhammadiyah's *fiqh*, as evidenced by decisions, congress outcomes, or other official *fiqh* products issued by Muhammadiyah. This study concludes that the concept of Muhammadiyah's *wasatiyyah* *fiqh* seeks to understand and balance text and context proportionally to highlight non-radical and non-liberal characteristics. Furthermore, Muhammadiyah upholds the principle of *tawāsut* integrated with the codes of *tawāzun* and *ta'ādul* through "Islam Berkemajuan" or the progressive orientation of Islam (Fitra et al., 2002). For Muhammadiyah, a *sakinah* family is one formed through a valid marriage, capable of fulfilling spiritual and material needs in a balanced manner, and characterized by *ihsan* (good) relationships among family members.

## RESEARCH METHODOLOGY

This study employs a descriptive qualitative approach through literature review; its data sources are derived from relevant literature and scholarly works by observers, experts in Islamic education, and sociologists associated with Muhammadiyah and family resilience in the modern era (Nina Adlini et al., 2022). The qualitative descriptive research method is an approach used to describe phenomena systematically and accurately based on data obtained from the field. This study uses the library research method (Creswell, John W. Clark, 2018).

**Data Collection and Analysis** Data were collected from official Muhammadiyah documents, books, indexed journal articles, and the work program reports of the Central Leadership of Muhammadiyah/Aisyyah for the 2022–2027 period. Data analysis was conducted using a triangulation technique, in which the data obtained were cross-checked with Muhammadiyah leadership or verified through the organization's official website, to ensure that the data used represented validated policies or official decisions that comply with organizational regulations.

During the literature search stage, the researcher identified 415 articles related to the theme of the *Sakinah* Family and its influence in the digital era, as well as 330 articles related to Progressive Muhammadiyah, of which 328 articles specifically focused on Islam and the Family. From this search, 12 articles were found that specifically addressed the relationship between the *Sakinah* Family and Muhammadiyah.

**Article Selection Criteria** The selection of the 12 final articles was carried out through a stage-based process based on inclusion and exclusion criteria, namely: (1) articles published between 2018–2024 to maintain relevance to contemporary digital-era issues; (2) articles published in indexed journals (Sinta/Scopus/DOAJ) as an indicator of academic quality and credibility; (3) articles with direct thematic relevance to the concept of the *Sakinah* Family within



Muhammadiyah's perspective, rather than merely touching on the topic tangentially; and (4) articles employing a clear and traceable research method (either qualitative or quantitative). Quality assessment was conducted by reviewing the abstract, methodology, and relevance of findings to the research focus before an article was finalized as a data source.

**Document Analysis and Coding Procedure** Document analysis was carried out using a qualitative content analysis approach. Each selected document and article was read thoroughly and then coded according to predetermined thematic categories, namely: (a) the concept and indicators of the Sakinah Family according to Muhammadiyah; (b) the policies and work programs of PP Muhammadiyah/'Aisyiyah related to the family; and (c) forms of adaptation of Sakinah family values within the digital context. Coding was performed manually using a categorization matrix table to ensure consistency and facilitate triangulation across data sources. The coding results were then analyzed thematically to identify patterns and relationships among categories.

**Evaluation of Digital-Era Aspects** To address the digital-era dimension, the researcher evaluated the selected literature based on three aspects: (1) how Sakinah Family values are adapted or communicated through digital media/online platforms; (2) the challenges and opportunities arising in family development due to advances in information technology; and (3) Muhammadiyah/'Aisyiyah's institutional response to family-related issues in the digital space, as reflected in the policy documents and work programs analyzed.

## RESULT AND DISCUSSION

When viewed from the perspective of the role of civil society organizations in Indonesia, their role is highly strategic in the development of Muslim families. Upon closer examination, the most prominent aspects of this role include religious education, family counseling, economic empowerment, and a focus on da'wah and social welfare. One of them is Muhammadiyah; Muhammadiyah has played a role since before independence in fostering family harmony in this country (Syahidah, 2024).

Muhammadiyah has, in fact, long been aware of the "state of nature" or the ontology of the universe namely, the impermanence of all things and the continuous occurrence of change. This is where the organization's role as a movement for *tajdid* (renewal) and purification lies. Ahmad Dahlan serves as a role model from whom one can learn about a figure who, paradoxically, feels at ease within the "discomfort zone." In the Introduction by the Central Leadership of Muhammadiyah, the Chairman of the Central Leadership of Muhammadiyah emphasized that the RIB should not be reduced to mere resolutions on paper from the General Assembly. The document must be actionable; therefore, to ensure the realization of the concepts within the RIB, there must be leaders, entities, and institutional structures dedicated to implementing these progressive ideas of Muhammadiyah. Not only for Muhammadiyah members, but also for the broader (Arifin, 2023).

Through its numerous autonomous institutions and organizations, Muhammadiyah has made significant contributions in assisting the organization itself in carrying out its da'wah mission and fostering Islamic family values; for instance, 'Aisyiyah (Muhammadiyah's women's organization) has developed specific programs to strengthen family resilience (Adyani, 2025). These programs include family digital literacy, Islamic parenting, character education for children, and family economic empowerment (Suhadah et al, 2025).

Digital transformation refers to the integration of digital technology into various aspects of life, including education, communication, the economy, and da'wah (Nugraha, 2018). In the family context, digital transformation has ambivalent impacts (Pasaribu, 2023). On one hand, digital technology facilitates access to information, distance learning, and family connectivity (Wiyani,

2022). On the other hand, digital technology also poses risks such as gadget addiction, exposure to negative content, cyberbullying, and the weakening of face-to-face interactions (Bukhari, 2024; Tangkin, 2025).

### Strengthening the Family in Muhammadiyah

Since its founding, Muhammadiyah has been committed to guiding society toward both worldly and spiritual prosperity, as stated in the final paragraph of the Preamble to the Muhammadiyah Constitution (Pimpinan Pusat Muhammadiyah, 2020). As the oldest da'wah movement in Indonesia, Muhammadiyah emerged from a religious social movement that gradually evolved into a modern organization. The da'wah movement championed by Muhammadiyah has become an icon and a deeply embedded identity within the organization (Nashir, 2018b). Historically, Muhammadiyah's da'wah has consistently maintained a well-organized institutional structure, with da'wah materials systematically arranged by its preachers (mubaligh).

However, upon closer examination, study circles (*pengajian*) one of the spearheads of Muhammadiyah's da'wah at the branch and sub-branch levels face several tangible challenges. Among the identified obstacles are: declining congregational participation, particularly among younger generations, in regular study circles; limited regeneration of preachers capable of delivering da'wah materials in a contextually relevant manner; and a lack of methodological variation, with delivery still dominated by one-way lecture formats (monologue) that leave little room for dialogue or active congregational engagement. These conditions have diminished the appeal of study circles as a forum for community guidance, ultimately affecting the effectiveness of internalizing Islamic values and Muhammadiyah's organizational ideology among its members.

These challenges become further compounded when situated within the rapidly shifting social and technological landscape. The growing preference among contemporary audiences particularly millennials and Generation Z for digital platforms such as social media and short-form video-based religious content, rather than conventional face-to-face forums, demands that Muhammadiyah undertake a transformation of its da'wah methods. Should study circles remain confined to conventional formats without digital adaptation, a widening gap may emerge between the organization's da'wah approach and contemporary patterns of religious information consumption. At the same time, the digitalization of da'wah introduces its own set of challenges, including the need for digital literacy among preachers, concerns regarding the validity and depth of content delivered in abbreviated formats, and the risk of fragmented religious understanding resulting from instant, bite-sized information consumption.

In light of the foregoing, there is an urgent need to formulate a revitalization strategy for Muhammadiyah's da'wah that integrates its established historical and organizational strengths with contemporary methodological innovations. The well-organized institutional structure and systematically arranged da'wah materials Muhammadiyah's historical legacy need to be adapted into more interactive, participatory, and digitally-based formats, without compromising the ideological substance of the organization's core values. Thus, revitalizing the leadership roles of Muhammadiyah and 'Aisyiyah in optimizing study circle activities Daulay & Amini (2022) should be understood not merely as an effort to preserve tradition, but as an adaptive transformation process that remains relevant to the demands and characteristics of the contemporary era.

In running its operations, Muhammadiyah adheres to the Muhammadiyah Articles of Association and Bylaws (AD and ART). This is supplemented by regulations that have been established and ratified within the organization. If we examine the regulations and provisions established for family strengthening, these include:

## Strengthening and Improving the Quality of Education

One of the pillars in family development is the strengthening and improvement of the quality of education for members of the organization. In accordance with the Muhammadiyah Constitution, members are provided with educational support by attending study sessions prepared at every level in their respective locations, such as Branch-level study sessions, Regional-level study sessions, and even Regional and Central-level study sessions if accessible (Pimpinan Pusat Muhammadiyah, 2020). These study sessions are led by scholars with diverse academic backgrounds and expertise in family strengthening.

For Muhammadiyah members, Islamic religious education is a top priority in establishing a household. Therefore, this education takes precedence. In this digital age, the digital era has brought about a shift in traditional family values, including concepts of marriage, gender roles, and child-rearing this is where the importance of education lies. The “childfree” phenomenon (choosing not to have children), for example, is becoming increasingly popular among Indonesia’s younger generation and is viewed as conflicting with Islam’s marital objective of preserving the lineage (hifz al-nasl) (Zuhriah et al., 2023).

To address these challenges, Islamic organizations such as Muhammadiyah have developed various digital resources for family religious education, including learning apps, educational videos, and online religious consultation platforms (Zuhriah et al., 2023). Islamic organizations such as Muhammadiyah are responding to this shift in values through intensive outreach on the meaning and purpose of marriage, the importance of procreation, and responsibilities as servants of God and social beings. This approach aims to help the public make wise decisions by considering the long-term implications of their choices (Zuhriah et al., 2023).

In this context, the need for family-based da’wah has become extremely urgent. Da’wah is no longer sufficient when conducted merely in a normative manner; rather, it must be able to address the challenges of the times through an integrative and humanistic approach. Muhammadiyah strengthens family education through this da’wah approach, which must foster awareness of the importance of the *sakinah* family as the foundation of an advanced and progressive civil society. This stems from a decision of the 28th National Tarjih Assembly in South Sumatra, which established guidelines for achieving the *Sakinah* Family (Berita Resmi Muhammadiyah, 2015).

## The *Sakinah* Family Development Program

Through its autonomous organization, ‘Aisyiyah, Muhammadiyah is very active in the *Sakinah* Family Development Program. While Muhammadiyah holds religious study sessions attended by all members of the organization, ‘Aisyiyah, as a women’s organization, is granted autonomy to manage the organization it develops by gathering adult women as its members. ‘Aisyiyah is an autonomous women’s organization under the Muhammadiyah organization (Nashir, 2018a), from in terms of its activities, it is almost similar to Muhammadiyah because they also manage education.

One form of education focused on family development is the kindergarten, which serves as a center for children’s education managed by ‘Aisyiyah and named TK ABA (Kholisotin, 2019). More than 22,000 TK ABA kindergartens are spread throughout Indonesia and some are located abroad. TK ABA Kauman was the first kindergarten established in Indonesia. This school was pioneered by Sangidu and the young women’s wing of Muhammadiyah, SPW (Siswo Proyo Wanito), under the original name Frobelschool. In 1924, Siti Djuhainah (secretary of SPW) and Siti Zaibijah (treasurer of SPW) pioneered the continuation of these children’s education into a kindergarten named TK ABA Kauman (Eko, 2026).



Muhammadiyah itself has established guidelines for the Islamic Life of Muhammadiyah Members, which are outlined in the third section regarding the Islamic Life of Muhammadiyah Members, specifically in point B concerning family life. The family is the main pillar of the lives of the community and the nation as the place for the most intensive and decisive socialization of values; therefore, it is the duty of every Muhammadiyah member to realize a family life that is *sakinah*, *mawaddah*, and *rahmah*, known as the *Sakinah Family* (Pasaribu, 2022).

It is further explained that families within the Muhammadiyah community are required to truly embody the concept of the *Sakinah Family*, which is linked to the formation of the *Jama'ah Movement* and *Jama'ah da'wah* toward the realization of a truly Islamic society. This guide to Islamic Living for Muhammadiyah Members also discusses the functions of the family within the Muhammadiyah community, which must be fulfilled not only in disseminating Islamic values but also in carrying out the function of leadership development so that children grow into a generation of Muhammadiyah Muslims who can become the continuers and perfectors of the *da'wah* movement in the future (Keputusan Mukhtar Muhammadiyah Ke-44, 2000). Amid the increasingly open flow of electronic and print media, families within the Muhammadiyah community are increasingly required to pay attention and be earnest in educating their children and creating a harmonious atmosphere to avoid negative influences and fostering a positive family educational environment in accordance with Islamic values, further reinforced by the guidelines toward a *Sakinah family* compiled by the Central Leadership of 'Aisyiyah (Pimpinan Pusat 'Aisyiyah, 2015).

Additionally, within the Muhammadiyah family, guidelines for worship have been established, and one of the ways to realize the progressive message of Islam is by guiding Muhammadiyah members toward a *Sakinah family*. As seen in the Collection of Tarjih Decisions of Muhammadiyah, Chapter II on the Concept of the *Sakinah Family*, it is the aspiration of every individual upon entering married life. Many people long for it but do not fully understand what a *Sakinah family* truly is and how it functions, leading to misunderstandings in its application (Majelis Tarjih dan Tajdid, 2018).

Based on the findings from the research, the role of Muhammadiyah in fostering a *Sakinah family* begins with strengthening education at home and religious study sessions conducted by Muhammadiyah leaders themselves. This aligns with research indicating that Islamic Religious Education (IRE) plays a central role in building family resilience in the digital age by instilling moral principles and spiritual values such as love, communication, and harmony. Research indicates that PAI is supported by the availability of religious educational tools, families' knowledge of religious values, and the involvement of religious figures in the digital age, yet faces challenges such as families' lack of awareness regarding the negative impacts of digital technology, limited access to religious learning materials, and insufficient guidance (Zuhriah et al, 2023).

Communication strategies within Muslim families also include openness, flexibility, and the ability to manage conflicts constructively (Hidayati, 2022). Research indicates that effective interpersonal communication between spouses is key to household resilience in the digital age, where technology can act as either a facilitator or a barrier to communication, depending on how it is used (Mu'in et al, 2025). Within this context, Muhammadiyah's role as a *da'wah* organization with an established and structured leadership system becomes particularly relevant for further examination. Historically, Muhammadiyah has played a significant role in guiding society through systematic *da'wah* activities and study circles (*pengajian*), including in the area of family guidance and development. However, contemporary challenges such as shifting patterns of family interaction

caused by the widespread use of smartphones, social media, and digital platforms—demand a more responsive and adaptive model of da'wah.

For instance, study circles that were previously conducted face-to-face have begun transforming into online study circles and digital da'wah content disseminated through social media platforms. This shift allows for broader outreach and accessibility, enabling participants to engage with religious guidance regardless of geographical or time constraints. However, it also introduces new challenges related to participant engagement, the depth of interpersonal connection compared to face-to-face interaction, and the sustainability of long-term participation among congregation members (*jamaah*).

Unfortunately, documentation regarding the success of this adaptation particularly in terms of measurable outcomes remains limited. Such measurable outcomes could include indicators like participation rates in online versus offline study circles, changes in family communication patterns following religious guidance sessions, the level of engagement with digital da'wah content (such as views, interactions, or sustained attendance), or improvements in marital and parent-child communication quality as a direct result of these programs. Concrete case studies illustrating these outcomes are also scarce in the current literature.

Therefore, further research that systematically measures the real impact of adapting traditional da'wah strategies to digital contexts is urgently needed. Such research would help clarify how Muhammadiyah's historically established organizational strengths its structured leadership, wide-reaching network of branches, and longstanding credibility within Muslim communities can be effectively optimized and translated into digital-era strategies to better address the communication and resilience needs of contemporary Muslim families.

Several guidelines and written regulations established by Muhammadiyah to foster harmonious families align with research conducted by Qorib, such as the role of PHIWM in guiding Muhammadiyah members to live according to Islamic teachings. At PHIWM, prophetic values serve as the foundation for interacting with fellow human beings and the surrounding environment. These values include tolerance, togetherness, brotherhood, and social concern. Tolerance is one of the prophetic values highly upheld in PHIWM (Qorib & Afandi, 2024).

The development of the digital age necessitates that families have a solid educational foundation so they can protect themselves from various media threats faced by both parents and children; thus, parenting practices in the digital age within Muhammadiyah families must transform from traditional approaches toward adaptive parenting grounded in Islamic values and digital literacy. Families must not merely act as supervisors but also as active educators who guide children in using technology wisely. Islamic values such as ethics, responsibility, and self-control serve as the primary foundation for addressing digital challenges.

## CONCLUSION

Muhammadiyah's role in family resilience is carried out holistically, encompassing ideological, economic, and educational aspects. The success of the Muhammadiyah Sakinah family model lies in the organization's ability to transform religious values into practical solutions for modern domestic issues. Thus, digital parenting within Muhammadiyah families is not merely about restricting technology use, but rather about shaping children's digital character to be ethical, critical, and responsible, enabling them to navigate the flow of information without losing their Islamic identity.

In providing its framework for the formation of the Sakinah family, Muhammadiyah has formulated and issued several official decisions to realize this Sakinah family. These include the

Preamble to the Muhammadiyah Constitution, the Collection of Muhammadiyah Tarjih Decisions, the Guidelines for Islamic Living for Muhammadiyah Members, and, reinforced by the Muhammadiyah Autonomous Organization 'Aisyiyah, the issuance of a Guide Toward the Sakinah Family.

## DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

During the preparation of this work the author(s) used ChatGPT in order to improve the grammar of the article. After using this tool/service, the author(s) reviewed and edited the content as needed and take(s) full responsibility for the content of the publication.

## AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-vestigation.

Author 3: Data curation; Investigation.

Author 4: Formal analysis; Methodology; Writing - original draft.

## DECLARATION OF COMPETING INTEREST

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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