

Implementation of Family Functions Based on Islamic Prophetic Parenting in Building Family Resilience in the Digital Era

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Abstract: This study examined the implementation of Islamic Prophetic Parenting in strengthening family functions amidst the transition from the digital 4.0 disruption era to Society 5.0. The problem addressed was the vulnerability of Indonesian families to instability, uncertainty, and permissiveness caused by rapid technological change, information overload, and emerging psychosocial risks such as parental burnout, internet gaming disorder, pornography exposure, and online infidelity. A qualitative library research approach was applied by critically reviewing national and international journals, academic books, and conference proceedings published within the past decade. Content analysis identified patterns and synthesized concepts related to family roles, religious, educational, affective, protective, social, and economic and their alignment with the principles of Prophetic Parenting, including honesty (*sidq*), responsibility (*amanah*), effective communication (*tabligh*), and wisdom (*fathanah*). Findings indicated that the infusion of Prophetic Parenting values reinforced moral-spiritual resilience, optimized emotional bonding, and created a cultural “filter” against harmful digital exposure. Family routines such as shared prayer, dialogue, and mutual supervision emerged as stabilizing factors mitigating overload and anxiety. The study concluded that effective family adaptation in Society 5.0 requires a dual strategy: embedding Qur’anic-prophetic values and strengthening digital literacy and self-regulation skills. These combined approaches enable families to maintain cohesion, safeguard children’s well-being, and preserve moral integrity while navigating abundant technological opportunities. Limitations of the study include the absence of empirical field data, suggesting the need for longitudinal and intervention-based research to validate causal pathways and program effectiveness.

Keywords: Prophetic Parenting; family functions; family resilience; digital era

INTRODUCTION

The family is the primary foundation in shaping individual character as well as social and spiritual resilience (Abubakar et al., 2023a). In the Islamic context, family functions which include religious guidance, affection, education, protection, and value socialization must be balanced with the principles of Prophetic Parenting, such as *ṣidq* (honesty), *amānah* (responsibility), *tabligh* (effective communication), and *faṭānah* (wisdom), in order to nurture excellent individuals (Abubakar et al., 2023b).

The digital era presents a wide range of opportunities but also serious challenges to modern family resilience (Abidin et al., 2024). The development of technology, initially marked by the Industrial 4.0 era or disruption era, has brought accelerated innovation, social disruption, and

drastic changes in patterns of interaction. Today, the world is transitioning toward Society 5.0 or the abundance era, in which technologies such as artificial intelligence, big data, and the Internet of Things (IoT) are deeply integrated into human life. These changes generate potential risks, including instability (the fragility of social and economic relations), uncertainty (an unpredictable future due to rapid innovation), and permissiveness (a loosening of norms, values, and behaviors), all of which further challenge the functioning of the family (Afiyah et al., 2024).

In addition, Indonesian families are facing several serious challenges in the digital era (Adarsh & Sahoo, 2023). These include a decline in family functioning due to limited quality time together, a shift from traditional to modern and more individualistic family dynamics, as well as information fatigue that reduces the quality of interaction among family members (J. Wang et al., 2022). Other increasingly concerning issues are infidelity and divorce facilitated by the ease of digital communication; crimes committed by children and adolescents; suicide phenomena linked to social pressures in digital spaces; and exposure to pornography and deviant sexual content that undermine the moral development of the younger generation. Equally serious are online gaming and pornography addictions, which erode productivity and psychosocial balance for both adolescents and parents (Akbar & Hidayati, 2025).

It is within this context that Prophetic Islamic Parenting becomes highly relevant as a model for strengthening family functions (Al Musafiri & Miftahurrohmah, 2022). By emphasizing role modeling, effective communication, supervision, and the instilling of Islamic values derived from prophetic attributes, parents are expected to safeguard family resilience amid the turbulence of digital disruption and Society 5.0. Numerous studies have confirmed that Islamic parenting can serve as both a moral and spiritual filter as well as an adaptive strategy to face the challenges of digitalization (Haderani, 2019).

Recent studies highlight the strength of Islamic parenting in reinforcing family resilience. For instance, research in Aceh revealed that parenting education based on Islamic values supported family resilience in the aftermath of natural disasters (Nasrullah & Rahman, 2025a). Similarly, studies in Southeast Asia affirmed that the integration of Islamic values and local culture strengthens family resilience while shaping children's identities with noble character. More recent research on Islamic Parenting, which emphasizes Qur'an Surah Luqman verses 12–19 as a guideline for raising the Alpha Generation, also demonstrates the continuing relevance of Islamic parenting models in fortifying family resilience amid modernity (Rouzi et al., 2025).

Nevertheless, few studies have comprehensively examined how family functions can be implemented through the lens of Prophetic Islamic Parenting in order to address the challenges of family resilience in the digital era and the transition toward Society 5.0. This indicates a significant research gap that needs to be filled so that Islamic parenting theories and practices can make a real contribution to sustaining strong, harmonious, and competitive families in the modern era.

METHOD

This study employs a library research approach, focusing on the collection, critical review, and analysis of literature sources relevant to the topic of Implementing Family Functions Based on Prophetic Islamic Parenting in Building Family Resilience in the Digital Era. The literature sources used include national and international scientific journals, academic books, conference proceedings, and research reports published within the last 5–10 years to ensure relevance to current conditions. These works specifically address three main aspects: (1) family functions from

an Islamic perspective, (2) the concept of Prophetic Parenting and its application in Islamic child-rearing, and (3) family resilience in facing the challenges of the digital era 4.0 up to Society 5.0.

The research instrument used is a literature review sheet designed by the researcher to assess the relevance of each source to the focus of the study. The research procedure was carried out in several stages: (1) literature search through online databases such as Google Scholar, DOAJ, ResearchGate, and national journal portals; (2) selection of literature based on inclusion criteria; (3) categorization of the selected literature into research themes (family functions, Prophetic Islamic Parenting, family resilience, and digital era challenges); and (4) content analysis to identify patterns, gaps, and contributions of previous studies (Julita et al., 2022).

Data analysis was conducted using a qualitative descriptive approach with content analysis, examining the content of the literature systematically to identify concepts, principles, and relationships between variables. The validity and reliability of the research were maintained through source triangulation, by comparing literature from various publishers and disciplines, as well as through peer debriefing, involving discussions with experts in Islamic Guidance and Counseling to test the consistency of findings.

This study assumes that the literature reviewed has academic accuracy and can be scientifically justified. The limitation of this library research method is the absence of empirical field data, which makes the results more conceptual and theoretical in nature. Nevertheless, this methodology remains relevant for providing academic contributions in the form of knowledge synthesis, identification of research gaps, and practical recommendations for strengthening family functions based on Prophetic Islamic Parenting in facing the challenges of the digital era (Karimah, 2020).

RESULTS AND DISCUSSION

The socio-technological transition from the disruption era (Digital 4.0) toward Society 5.0 which emphasizes human-centered integration with smart technologies to create “abundance” opens vast opportunities while simultaneously reshaping the operational context of family functions (religious, educational, affective, protective, social, and economic) (Alvanda et al., 2024). Cross-disciplinary research shows that digital transformation in Indonesia has shifted patterns of interaction, sources of information, and the rhythm of work-life, so that the home is no longer merely a space for face-to-face interaction but also a virtual space flooded with streams of information, content, and new communication platforms. This demands adaptation of the educational function (managing the curriculum of values at home), the affective function (maintaining emotional attachment), and the protective function (safeguarding children from online risks). However, Society 5.0, with its goal of creating “abundance,” also magnifies risks of instability and uncertainty at the family level. Excessive information flow (information overload) heightens anxiety, weakens parents’ decision-making capacity, and contributes to parental burnout, thereby diminishing parenting functions. Psychological studies show a strong link between information overload, increased anxiety, and reduced emotional regulation (Almaajid, 2025).

The direct connection to Prophetic Parenting lies in the prophetic model of child-rearing, which emphasizes role modeling (*uswah*), dialogue, prayer, balancing love and discipline, and choosing “teachable moments” (e.g., travel, mealtime, illness) (Arnold et al., 2023). This model offers strategies to mitigate overload and uncertainty: practices such as collective prayer, value-based routines (Qur’an recitation, congregational prayer), and brief but meaningful communication serve as a “cultural filter” stabilizing family identity amid the flood of digital content (Y. Wang et

al., 2023). Research in Islamic education shows that when parents consistently serve as role models, their protective effect on children's value internalization is stronger than mere technological controls (Arvyan & Cahyadi, 2025).

Nevertheless, accredited studies warn of a surge in specific problems in the digital era: (1) the permissiveness of early access to pornography and sexually explicit content increases the risk of high-risk sexual behavior; cross-Island research in Indonesia found a strong correlation between pornography exposure and risky sexual conduct (Villena-Moya et al., 2025). (2) Gaming addiction and internet gaming disorder (IGD) among adolescents, with significant prevalence in Indonesian surveys, negatively affect social, academic, and family functioning (Siste et al., 2021). (3) Online infidelity and emotional cyber-affairs, which trigger marital conflict and divorce; clinical literature equates their impact with offline affairs (Nascimento et al., 2024). (4) Online sexual exploitation and live-stream abuse, identified as major protective threats to children, with reports confirming increasing cases and new methods via digital platforms (Ridlwan & Fitriana, 2024).

Findings indicate a strong correlation between gaming duration and IGD among Indonesian medical students. While this may reflect the effect of exposure, an alternative explanation is that underlying temperament or psychopathology drives both gaming duration and vulnerability, meaning causality remains uncertain due to cross-sectional study design. Among a broader adolescent population in Indonesia, prevalence of gaming disorders is also reported to be high, though figures vary depending on school context, urban-rural setting, and measurement instruments. This heterogeneity warrants caution before drawing broad policy conclusions. Globally, recent systematic reviews and meta-analyses confirm that the burden of gaming disorders among adolescents is increasingly evident but highlight methodological variations across studies, requiring interpretation within ranges of estimates and publication bias.

Information overload, often cited as a trigger for parental and child anxiety and psychological fatigue, has been studied across countries during the pandemic (Zamzami et al., 2024). Evidence shows plausible mediation pathways from overload to anxiety to unverified information sharing, but health-crisis contexts may amplify effects that might not fully recur in non-crisis conditions, thus caution is needed when generalizing to Society 5.0 (Huang et al., 2022). Other quantitative studies also link overload to anxiety, depression, and even PTSD symptoms, though still at the associative level. Effective interventions should target social media fatigue and self-efficacy improvement rather than generic "digital detox" approaches (Frontiers, PMC). Comprehensive literature reviews emphasize that preventing or managing overload requires multi-level approaches (information design, literacy education, self-regulation), aligning with the educational-protective function of families and the ethos of Prophetic Parenting (role modeling, dialogue, compassionate discipline) (Ramadhan, 2024).

Adolescent exposure to pornography in Indonesia is strongly associated with risky sexual behavior. However, confounding variables such as parental control, religiosity, and peer norms are often undermeasured, suggesting that the direct effects of exposure need to be reassessed using longitudinal or experimental designs (PMC). Recent cross-country reviews conclude a relationship between pornography use and various outcomes (early sexual initiation, distorted sexual scripts) but emphasize diverse definitions of "problematic use" and the need for standardized cross-cultural measures. In clinical contexts, this indicates that family counseling services and value-based sex education must integrate digital literacy, self-regulation, and parent-child communication, not merely technological control (Azim et al., 2024).

Online infidelity exhibits distinct psychosocial mechanisms (e.g., perceived abundance of partner alternatives on digital platforms) that theoretically increase intentions of unfaithfulness (Datuzuhriah, 2024). However, causal evidence is limited and influenced by relational norms, meaning Prophetic Parenting emphasizing honesty, self-control, and commitment should be seen as a value framework rather than a “magic cure” in prevention design (Dwinandita, 2024a). In practice, couples’ therapists report that infidelity cases (including online-based ones) are among the most challenging issues in clinical services, making risk screening, digital communication agreements, and emotional intimacy recovery clinically relevant in the Indonesian setting (Irlina et al., 2024).

The impact of these phenomena on family resilience is evident in several domains: declining family functioning (e.g., reduced communication, weakened parental supervision), the transition of Indonesian family dynamics (shifts in parental roles due to remote work, children as “digital natives” accessing public online spaces earlier), and psychological fatigue in both parents and children due to information overload (Y. Wang et al., 2023). Empirical analysis shows that unstructured digital use is linked to altered family interaction patterns and sometimes reduced quality of affective learning at home (Fauziah & Nurlaeli, 2022). The most serious risks child exploitation and grooming, adolescent suicide and suicidal ideation, social and sexual deviance, and pornography addiction are identified in national and international studies as problems exacerbated by uncontrolled digital access, low mental health stigma, and limited family digital literacy (Firmansyah et al., 2022). Research on stigma and suicide literacy in Indonesia shows that limited public discourse worsens early detection and support, while evidence linking pornography exposure to risky sexual behavior among Indonesian youth is increasingly strong (Nasrullah & Rahman, 2025b).

From a mitigation and policy perspective, academic literature recommends steps consistent with Prophetic Parenting principles: (a) strengthening parental capacity through digital literacy, information management, and self-regulation training (reducing overload); (b) value ritualization, establishing worship routines and family dialogues as cultural “antivirus” against harmful content; (c) technical + educational protection, combining parental control, contextual supervision, and value-based sex education; (d) mental health support to reduce stigma and enable early intervention for suicidal ideation and addiction; and (e) community networks providing social support and positive social control (Gomes et al., 2024). These are recommended in studies on Society 5.0 and social sustainability in Indonesia (Akbar & Hidayati, 2025).

The transition to Society 5.0 does not automatically strengthen family resilience. Without the deliberate design of family functions (religious, educational, affective, protective) aligned with Prophetic Parenting, families remain vulnerable to instability, uncertainty, and digital permissiveness (Rohayati & Abdillah, 2024). Prophetic Parenting offers a framework of values and practices (role modeling, meaningful dialogue, prayer, worship routines) that can mitigate the negative impacts of digitalization when combined with technical strategies and evidence-based policies such as digital literacy, content regulation, mental health services, and child protection in virtual spaces. Policy and family programs in the Society 5.0 era must integrate value-based (cultural-religious) approaches, psychosocial interventions, and technological control to maintain the family’s role as the fortress of social resilience (Nasrullah & Rahman, 2025b).

In Islam, the family is viewed as the first and most strategic institution for nurturing faith, morals, emotional intelligence, and children’s social skills. Therefore, family functions religious-spiritual, educational, affective, protective, social, and economic must operate in harmony as a

purposeful tarbiyah ecosystem grounded in the value of tawhid. In practice, the religious function positions the home as the “first school” (madrasah ula), where children first learn about God, worship, and morality (Satria & Oktari, 2024). The educational function fosters learning habits, dialogue, and literacy; the affective function cultivates feelings of safety, love, and respect; the protective function ensures physical and psychological safety; the social function develops responsibility and empathy; while the economic and recreational functions support the physical-spiritual balance of family needs. Islamic education literature emphasizes that parents are the first and foremost educators and consistent role models who instill faith, manners, and character through example (uswah), habituation (ta’wid), advice (maw’izah), and compassionate communication (rahmah). Studies in Islamic education consistently describe the home as the primary arena for shaping children’s personality and religiosity from an early age (Nasrullah et al., 2024).

The concept of Sakinah mawaddah rahmah (SMR) provides a normative framework for all these functions (Sorkkila & Aunola, 2022). Sakinah refers to inner peace born of lawful marriage and piety-based commitment; mawaddah to active, nurturing love; and rahmah to protective, forgiving, and nurturing compassion (Suryani & Kadi, 2020). Researchers explain SMR as the ideal Muslim family goal: balancing spiritual and material needs, fostering harmony among family members and their environment, and internalizing faith and noble character in daily life. Within this SMR framework, the educational function is never isolated but always interwoven with an emotionally safe and merciful atmosphere conditions proven effective for children’s moral learning (Muflih et al., 2025).

This framework becomes more operational when linked with Prophetic Parenting, a parenting model rooted in the principles of the Prophet Muhammad (peace be upon him) and earlier prophets: tawhid as foundation, compassion as method, wise counsel and participatory dialogue as process, role modeling as medium, and prayer as continuous spiritual energy (Zahra & Aisyah, 2022). Studies conclude that Prophetic Parenting guides parents not merely to regulate behavior but to nurture the heart (qalb) and intellect (‘aql) of the child, balancing encouragement (targhib) and warning (tarhib) wisely, and positioning discipline as education, not punishment (Mahfud, 2021). Practically, research on Islamic parenting stresses the importance of warmth, reasonable control, and two-way communication a composition resembling the authoritative parenting style in modern psychology but elevated by its transcendent orientation toward God’s pleasure (Nasrullah & Rahman, 2025b).

The Prophet Muhammad’s example in child education blended gentleness, structure, and situational wisdom. Hadith and sirah accounts show that he recognized children’s natural disposition (fitrah), assigned tasks gradually according to age, and used natural life moments such as travel, shared meals, and even illness as “windows of influence” to deliver brief, clear, and impactful guidance. Islamic education studies explain that the curriculum of education was hierarchical: beginning with tawhid and basic manners, followed by worship practices and life skills, all consistently supported by affirmation and prayer. This model illustrates the synergy of the educational function (transmission of knowledge and values), the affective function (emotional closeness), and the protective function (resilience building), leading children to change behavior through understanding and willingness, not through fear.

The story of Prophet Ibrahim (peace be upon him) offers a profoundly rich lens on Prophetic Parenting within the family. His dialogue with Ismail “O my son, indeed I have seen in a dream that I am sacrificing you...” is presented in the Qur’an as communication that honors the child’s

agency: Ibrahim invited consultation rather than issuing unilateral command. A thematic study of QS. Ash-Shaffat: 102–107, alongside the family portraits in QS. Hud: 71–72 and the prayers in QS. Ibrahim: 35–41, reveals four pillars: the foundation of tawhīd, empathetic communication, exemplary courage and obedience, and consistent supplication for one’s descendants (Supriadi, 2019). Scholars show that Ibrahim’s success in raising Ismail stemmed from a strong orientation toward tawhīd, the exemplary practice of patience and reliance upon God, and dialogical patterns that nurtured moral agency (Husna et al., 2021). This directly affirms the educational function (through advice and modeling), the affective function (through warmth and trust), and the religious function (through prayer and family worship) as an integrated practice (Fadil et al., 2024).

At the methodological level, several contemporary studies have formulated a family-learning model based on Ibrahim’s story: (1) articulating a family vision rooted in tawhīd; (2) ritualizing parental prayers for children as an “affective–spiritual curriculum”; (3) meaningful dialogue that invites children’s participation in moral decision-making; (4) habituating worship and household etiquette as a “learning environment”; and (5) structuring the social environment to support character (for example, choosing positive communities) (Satapathy et al., 2025). These recommendations are relevant to modern issues such as fatherlessness; the emotionally and spiritually present role of the father as exemplified by Ibrahim correlates with secure attachment and children’s emotional regulation. Thus, the family’s social and protective functions provide a trustworthy figure who is not merely supplementary but a determinant of moral development quality (Khairi, 2024).

Field studies in Islamic kindergartens (RA/PAUD) and schools also demonstrate that Prophetic Parenting when parents consistently serve as role models, build warm communication, and structure meaningful household routines (reciting Qur’an, praying in congregation, eating together, family consultation) contributes to prosocial character, self-discipline, and children’s compliance in worship. These findings reinforce that the “family function” is most effective when practiced as a patterned daily culture, not as occasional advice; and that a home characterized by *sakinah mawaddah rahmah* provides the optimal psychological climate for internal moralization, rather than mere external compliance (Irlina et al., 2024).

As an implication, building a Qur’anic Prophetic family requires a parenting design that: (a) focuses on strengthening tawhīd and moral character (religious and educational function); (b) nurtures secure attachment through love, emotional validation, and fair discipline (affective and protective function); (c) structures relationships and social networks that support character (social function); and (d) ensures economic sustainability and a healthy recreational rhythm (economic and recreational function). Literature on *sakinah mawaddah rahmah* stresses that harmony emerges from mutuality (*mu’asharah bil ma’ruf*) and lifelong learning commitment, not from rigid legalism devoid of empathy (Sholihah & Al Faruq, 2020). When parents integrate Prophetic Parenting principles role modeling (*uswah*), wise counsel (*maw’izah*), consultation (*musyawarah*), balanced encouragement and warning (*targhib–tarhib*), and prayer family functions work synergistically as a “school of character” that produces a generation of faithful, intelligent, and noble children (Ismatulloh, 2015). Conceptual and empirical evidence from Islamic education and family law studies positions the household as the center of civilizational regeneration, with the Prophet Muhammad (peace be upon him) and Prophet Ibrahim (peace be upon him) as the most authoritative roadmaps (Nasrullah & Rahman, 2025b).

Family functioning in Indonesia is currently being enriched by the development of context-based measurement tools (e.g., the Indonesian version of the Family Function Scale), which are

crucial for evaluating family-based programs in schools, health centers, and communities. However, implementation of the scale requires cross-regional and cross-ethnic validation to ensure cross-cultural validity (Taubah, 2015). On the intervention side, trials of Family UNited (a universal family-prevention program) have shown short-term benefits for parenting skills and stress coping, providing a clinical rationale for adapting the module with prophetic values (role modeling, dialogue, prayer) in primary care services (Haar et al., 2023). In addition, validation of the parental burnout tool in Indonesian populations shows that reliable measurement enables early detection and appropriate referral critical given that parental burnout can weaken the family's educational and affective function in facing digital disruptions (Yunengsih & Setiawan, 2021). Recent international reviews further affirm that parental burnout is a progressive condition requiring multi-component interventions (social support, psychoeducation, parenting skills), not merely generic advice (Fadil et al., 2024).

From the previous discussion, three clinical relevancies for Indonesia can be identified: (1) screening for Internet Gaming Disorder (IGD) that considers duration of play and comorbid symptoms, accompanied by self-regulation psychoeducation for adolescents and parents; (2) family counseling protocols addressing information overload (managing information flow, gadget rules, value-based dialogue) and stabilizing affect/attachment; and (3) prevention of pornography exposure and online infidelity through a combination of digital literacy, family agreements, and value rituals (prayers or routines) to strengthen identity and self-control all of which require testing through controlled trials in schools and primary service (O'Rourke et al., 2025). Further conservative, evidence-based research is needed, including: longitudinal cohorts of Indonesian families across provinces to assess family-function dynamics during the transition to Society 5.0; RCTs of Prophetic Parenting plus digital literacy modules testing clinical outcomes (IGD, burnout, distress); multi-language adaptation/validation of family-function and burnout scales; and mechanistic studies examining psychological pathways (e.g., herd effect, fatigue) in overload and risky online behavior, so that policy programs do not rely solely on value assumptions (Li et al., 2024). Within this framework, family functions (religious, educational, affective, protective, social, economic) and Prophetic Parenting practices can be positioned as value-based complements to data-supported clinical and policy interventions (Xu & Yan, 2023). Data are data: no more, no less; and public decision-making ought to follow the strength of available evidence, while continuously improving the quality of local research so that family resilience policies in the Society 5.0 era are truly on target (Dwinandita, 2024b).

CONCLUSION

Family resilience in Indonesia is increasingly tested by the paradigm shift from the digital era 4.0 to Society 5.0. Technological transformation brings speed of information, automation, and global connectivity that go beyond tools of communication; it reshapes how parents and children interact, build relationships, and interpret their roles. The classical functions of the family religious, educational, affective, protective, social, and economic remain relevant, yet without the reinforcement of values and digital literacy, these functions risk being reduced to mere routines without substance. The integration of Prophetic Parenting principles role modeling, compassion, open communication, and prayer provides ethical and spiritual guidance that stabilizes family identity amid the flood of content and permissive norms.

In the context of contemporary risks, recent studies link excessive social media exposure with psychological fatigue, reduced sleep quality, and parental burnout. Gaming addiction,

exposure to pornography, and online infidelity have also been reported to rise with easier access and the anonymity of digital platforms. However, such correlations do not always indicate causality; temperament, attachment patterns, and self-control are also determining factors. Preventive approaches, therefore, are better directed toward managing information flow, strengthening family digital literacy, and fostering children's self-regulation through consistent parental guidance. Prophetic Parenting emphasizes warm dialogue, the cultivation of piety, and habituation to worship as internal filters against harmful content.

Family resilience also involves skills in conflict management, screen-time regulation, and maintaining emotional cohesion even when family members are engaged with their own devices. Establishing family routines such as eating together, praying, and holding family discussions functions as a psychological anchor against the turbulence of the online world. From a clinical perspective, early screening for signs of parental burnout, Internet Gaming Disorder, or distress caused by information overload should be part of primary services. Evidence-based interventions such as digital parenting psychoeducation, empathetic communication training, and parent support groups can complement prophetic values, ensuring that family resilience is built not only on moral foundations but also on psychological and social strength.

In conclusion, Indonesian families must pursue two simultaneous pathways: preserving the religious heritage through Prophetic Parenting and mastering 21st-century skills that demand digital literacy, self-regulation, and online risk management. These two pathways reinforce one another values provide direction, while skills provide adaptive capacity. Without both, the instability, uncertainty, and permissiveness of the Society 5.0 era risk eroding family functions and weakening future generations. With the synergy of values and knowledge, however, the family can continue to serve as the primary stronghold for shaping personality, mental health, and social resilience..

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