



ISLAMIC COMMUNICATION AND FAMILY FUNCTIONS IN PROPHETIC PARENTING TO STRENGTHENING FAMILY RESILIENCE

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Abstract: *This study examines the integration of Islamic communication, family functions, and Prophetic Parenting as a strategy to strengthen the resilience of Muslim families in the digital era. This study uses the Systematic Literature Review (SLR) method, guided by PRISMA 2020, to analyze 70 scientific articles selected through identification, screening, feasibility assessment, and inclusion, and then analyzed using a thematic approach. The findings show that the digital age, characterized by information overload, high screen time, and social media fatigue, disrupts communication quality, emotional stability, and family functioning. Islamic communication based on qaulan sadidan, ma'rufan, layyinan, and maysuran significantly increases family interaction and emotional attachment, while reducing digital communication conflicts. The integration of these values into the family's religious, educational, affective, protective, social, and recreational functions strengthens cohesion, a sense of security, and spiritual internalization. Prophetic Parenting through habituation (ta'wid), wise counsel (maw'izah), and compassion (rahmah) has proven to be effective in forming an adaptive and harmonious family. Overall, families that practice Islamic communication within the framework of Prophetic Parenting show better ability to manage digital media, internalize Islamic values, and maintain emotional and spiritual balance.*

Keywords: *Islamic Communication; Family Function ;Prophetic Parenting;; Family Resilience; Digital Era*

Abstrak: Penelitian ini mengkaji integrasi komunikasi Islam, fungsi keluarga, dan Prophetic Parenting sebagai strategi untuk memperkuat ketahanan keluarga muslim di era digital. Penelitian ini menggunakan metode *Systematic Literature Review* (SLR) dengan panduan PRISMA 2020 terhadap 70 artikel ilmiah yang diseleksi melalui tahapan identifikasi, penyaringan, kelayakan, dan inklusi, kemudian dianalisis menggunakan pendekatan tematik. Temuan menunjukkan bahwa era digital yang ditandai dengan kelebihan informasi, tingginya waktu layar, dan kelelahan media sosial mengganggu kualitas komunikasi, stabilitas emosional, dan fungsi keluarga. Komunikasi Islam berbasis qaulan sadidan, ma'rufan, layyinan, dan maysuran secara signifikan meningkatkan interaksi keluarga, keterikatan emosional, serta mengurangi konflik komunikasi digital. Integrasi nilai-nilai tersebut ke dalam fungsi keagamaan, edukatif, afektif, protektif, sosial, dan rekreatif keluarga memperkuat kohesi, rasa aman, dan internalisasi spiritual. *Prophetic Parenting* melalui pembiasaan (ta'wid), nasihat bijak (maw'izah), dan kasih sayang (rahmah) terbukti efektif dalam membentuk

keluarga yang adaptif dan harmonis. Secara keseluruhan, keluarga yang menerapkan komunikasi Islam dalam kerangka Prophetic Parenting menunjukkan kemampuan yang lebih baik dalam mengelola media digital, menginternalisasi nilai-nilai Islam, serta menjaga keseimbangan emosional dan spiritual.

Kata Kunci: Komunikasi Islami; Fungsi Keluarga; Pola Asuh Kenabian; Ketahanan Keluarga; Era digital

INTRODUCTION

The digital era, which has moved from Industry 4.0 to Society 5.0, has brought major changes to the dynamics of modern Muslim family life. The era of disruption, full of artificial intelligence-based technologies, big data, and social media, is now entering an era of phase abundance, where information flows smoothly, and digital access is a major need in almost all aspects of life. However, behind these conveniences and efficiency, families face serious challenges in the form of instability, uncertainty, and increasing social permissiveness that can erode moral and spiritual values in family communication. This situation causes fatigue from excessive exposure to information and a decline in family functioning due to direct communication between parents and children¹.

The transition in Indonesian family dynamics, which was initially oriented towards collectivity and the value of mutual cooperation, is now shifting towards digital individualism, where family interactions often take place in virtual spaces rather than face-to-face. Permissive and less controlled communication patterns pose new challenges that threaten the resilience of the family, the smallest social and spiritual unit in society². In this context, strengthening family resilience should focus on integrating Islamic values through Prophetic Parenting and Islamic communication. The family's role, outlined in Islam, plays a strategic role in shaping this resilience. Religion serves as the foundation, and the family provides a means of spiritual education that teaches life's lessons in accordance with the guidelines of the Qur'an and Hadith. The values of monotheism, honesty, and moral responsibility are instilled from an early age through example and direct guidance from parents, who serve as children's spiritual figures. Furthermore, the function of affection is realized through validating children's emotions, namely the ability of parents to understand and appreciate children's feelings without judgment, as exemplified by the Prophet PBUH, who showed empathy and tenderness toward children. The function of education in Prophetic Parenting comprises three main approaches: *ta'wid* (habituation of good behavior), *maw'izah* (wise advice), and *rahmah* (education

¹ Sugiarto dan Ahmad Farid, "Literasi Digital Sebagai Jalan Penguatan Pendidikan Karakter Di Era Society 5.0," *Cetta: Jurnal Ilmu Pendidikan* 6, no. 3 (Juli 2023): 580–97, <https://doi.org/10.37329/cetta.v6i3.2603>.

² Muhammad Fajri, "Pola Komunikasi Orang Tua Dan Anak Di Era Digital: Analisis Quranic Parenting Terhadap Q.S Yusuf," *Mafatih* 2, no. 1 (Juni 2022): 71–83, <https://doi.org/10.24260/mafatih.v2i1.722>.

through loving communication). The Prophet PBUH was known as the best educator who took advantage of simple moments such as on the trip, when eating, or when a child was sick to deliver meaningful lessons without pressure, but with meekness³.

The protective function in the family also cannot be separated from Islamic communication that uses the language of love and pays attention to the mental health of children, both in the choice of vocabulary and intonation. Parents need to instill a sense of psychological security through a gentle approach, avoid hurting children verbally, and be a place where children can take shelter from the pressures of the digital world, which can cause stress. Furthermore, the family's social function emphasizes the importance of developing children's social skills, including deliberation, mutual respect, and social responsibility. In this context, the family is the first space for children to understand the ethics of social interaction, grounded in shura and Islamic ukhuwah. The recreational function positions the home as a spiritual and emotional resting place, soothing, full of blessings, and fun, through the application of warm, positive Islamic communication. Such a home atmosphere not only meets the needs of family recreation but also lays the foundation for family resilience rooted in the values of *rahmah* and *mawaddah*.

To optimize family functions amid the challenges of the digital era, it is necessary to apply Islamic communication principles within the Prophetic Parenting pattern. Islamic communication offers a set of ethical guidelines sourced from the Qur'an and Sunnah, including the principles of qaulan, which serve as the basis for building healthy, meaningful, and character-building interactions. A more detailed explanation of these principles is presented in the theoretical studies section. The integration of Islamic communication with family functions in Prophetic Parenting is believed to be able to strengthen the resilience of Muslim families in facing various social, cultural, and technological challenges in the digital era⁴.

This research offers scientific novelty by integrating the function of the Islamic family, the principles of Islamic communication, and the values of Prophetic Parenting as a conceptual framework to strengthen the resilience of Muslim families in the digital age. A number of previous studies have examined the importance of Islamic family communication in addressing digital challenges, as well as the role of parenting grounded in Islamic values in building a harmonious parent-child relationship. However, these studies are still generally partial in their treatment of

³ M. Rizqon Al Musafiri dan Nur Miftahurrohmah, "Prophetic Parenting Pola Asuh Orangtua Dalam Pembentukan Karakter Anak Usia Dini," *Jurnal At-Taujih* 2, no. 1 (Mei 2022): 32–41, <https://doi.org/10.30739/jbkid.v2i1.1471>.

⁴ Ahmad Zain Sarnoto, "Komunikasi Efektif Pada 'Anak Usia Dini Dalam Keluarga Menurut Al-Qur'an," *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 6, no. 3 (Januari 2022): 2359–69, <https://doi.org/10.31004/obsesi.v6i3.1829>.

Islamic communication, family resilience, and Prophetic Parenting as stand-alone variables. For example, research that emphasizes the importance of family communication and Islamic parenting in maintaining family harmony in the digital era⁵. Other research shows that Prophetic Parenting has a significant contribution to maintaining family resilience through thematic and contextual hadith approaches⁶. On the other hand, research highlights the role of Qur'anic values as the foundation of family resilience in facing the challenges of the digital age. However, a conceptual model has not been found that comprehensively integrates the function of the Islamic family, the principles of Islamic communication, and the values of Prophetic Parenting as a strategy to strengthen the resilience of Muslim families. Therefore, this study seeks to fill this gap by offering a more holistic, contextually integrated model for Muslim families in the Society 5.0 era. More specifically, this study is directed to answer the following research questions: (1) How do the principles of Islamic communication integrate with the function of the family within the framework of Prophetic Parenting to strengthen the resilience of Muslim families? (2) What Islamic communication and Prophetic Parenting strategies are empirically supported to strengthen the resilience of Muslim families in the digital era? (3) How can an integrative conceptual model that connects Islamic family functions, Islamic communication, and Prophetic Parenting be used as a foundation for strengthening family resilience in the era of Society 5.0?

METHOD

This study employed a Systematic Literature Review (SLR) approach, adhering to the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) 2020 guidelines to ensure a systematic, transparent, and replicable literature selection process. PRISMA 2020 is a widely used reporting standard in peer-reviewed research because it improves the methodological quality and accountability of the study selection process.⁷⁸ Furthermore, the use of PRISMA 2020 helps researchers develop a structured study selection process across the identification, screening, eligibility, and inclusion stages, thereby minimizing bias in literature selection. This approach also

⁵ Suci Nur Kamila et al., "Komunikasi Keluarga Dalam Islam: Studi Peran Parenting Islami Orang Tua Dan Anak Dalam Era Digital," *NAAFI: JURNAL ILMIAH MAHASISWA* 1, no. 4 (April 2025): 434–41, <https://doi.org/10.62387/naafijurnalilmiahmahasiswa.v2i3.176>.

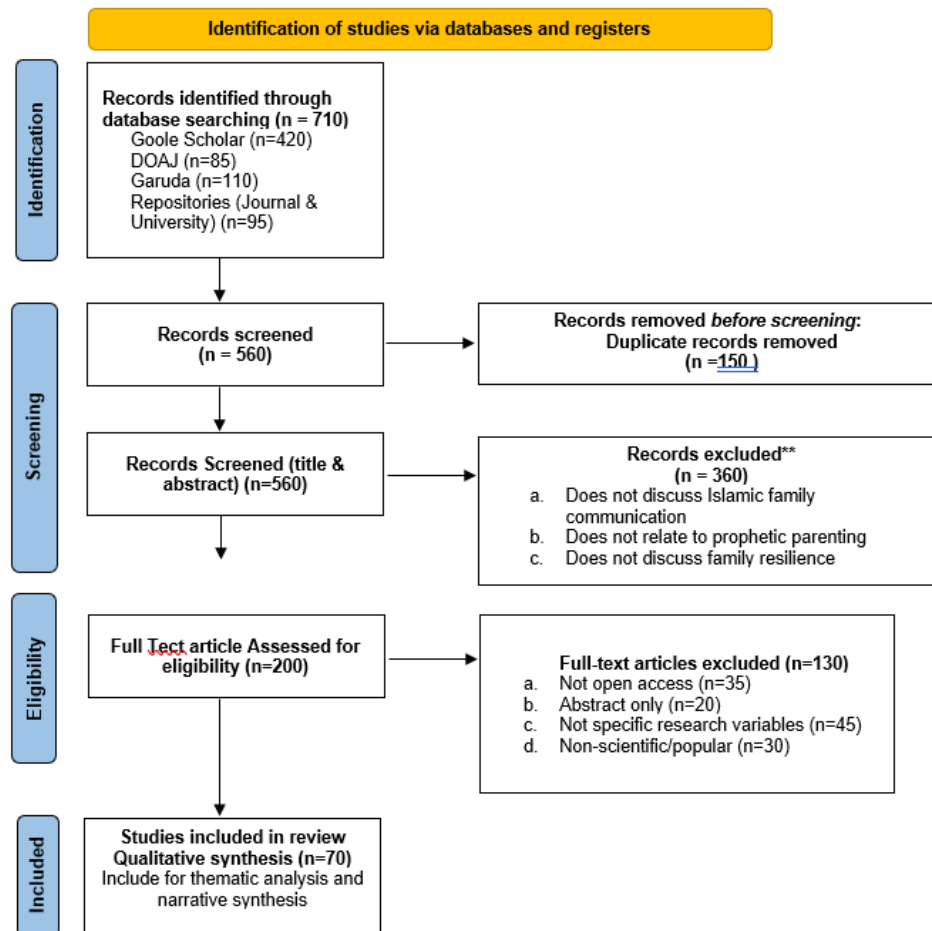
⁶ Chalimatus Sa'dijah and Khaerul Umam, "APPLICATION OF PROPHETIC PARENTING IN MAINTAINING FAMILY RESILIENCE: A THEMATIC AND CONTEXTUAL HADITH APPROACH," *Edukasi Islami: Jurnal Pendidikan Islam* 15, no. 02 (May 2026): 851–70, <https://doi.org/10.30868/ei.v15i02.10210>.

⁷ M. A. Najich, D. H. Rahman, and ..., "Analisis Faktor Yang Berkontribusi Terhadap Kecemasan Sosial Pada Siswa: A Systematic Literature Review," *Jurnal Karya Ilmiah Guru*, ahead of print, 2024, <https://doi.org/https://doi.org/10.51169/ideguru.v9i3.1182>.

⁸ Matthew J. Page et al., "The PRISMA 2020 Statement: An Updated Guideline for Reporting Systematic Reviews," *BMJ*, March 29, 2021, n71, <https://doi.org/10.1136/bmj.n71>.

allows readers to trace the decision-making process in article selection clearly and transparently.

PRISMA Model



The first stage is identification, which is the process of searching literature from various database sources such as Google Scholar, DOAJ, Garuda, as well as journal and university repositories. The search was conducted using a combination of the keywords "Islamic communication," "prophetic parenting," "family functions," and "family resilience" with Boolean operators (AND/OR) to obtain comprehensive and relevant results. This stage yielded 710 articles. A duplication process was then carried out, eliminating 150 duplicate articles, leaving 560 unique articles ready for the screening stage. The second stage is screening, which is an initial selection based on titles and abstracts to assess their suitability to the research focus. At this stage, 360 articles were excluded because they were irrelevant to the topic of Islamic family communication, did not address prophetic parenting, or did not examine family resilience. This screening process is crucial to ensure that only studies with

strong conceptual links proceed to the next stage.⁹

The third stage was eligibility, a more in-depth assessment of the full text of the remaining 200 articles. The evaluation was conducted based on previously established inclusion and exclusion criteria. Inclusion criteria included publications between 2015 and 2025, written in Indonesian or English, peer-reviewed scientific articles, relevant to the research variables, and available in full-text (open access). Exclusion criteria included articles that were non-scientific, available only in abstract form, did not specifically discuss the research variables, or were not fully accessible. Based on these criteria, 130 articles were eliminated: non-open access (35), abstract only (20), not specific to the research variables (45), and non-scientific/popular (30). The final stage was inclusion, during which 70 articles met all criteria and were included in the data synthesis. The analysis used a thematic analysis approach to identify, group, and synthesize key themes across the dimensions of Islamic communication, family function, prophetic parenting values, and indicators of family resilience. Thematic analysis was chosen because it is flexible and effective in integrating findings from various studies to generate an in-depth conceptual understanding. By following the PRISMA 2020 process, which includes identification, screening, eligibility, and inclusion stages, this study ensured a systematic, scientifically sound literature selection. This approach also enabled researchers to identify patterns of findings, research gaps, and directions for future research related to the role of Islamic communication and family function within the prophetic parenting framework to strengthen family resilience.

THEORETICAL REVIEW

A. Islamic Communication

In Islamic communication literature, the term *qaulan* refers to the variety of speaking behaviors commanded by the Qur'an, including *qaulan sadidan* (right words), *qaulan ma'rufan* (good words), *qaulan layyinan* (gentle words), and *qaulan maysuran* (easy-to-digest/structured words). Contemporary studies place these terms as ethical principles of communication that can be internalized in the family

1. *Qaulan Sadidan* (true, upright, and constructive words)

Qaulan Sadidan emphasizes the accuracy of the content (truthfulness), clarity of the message, and the purpose of building a conducive communication atmosphere (not misleading or convoluted). In the practice of education or da'wah, this means conveying

⁹ Page et al.

information accurately, not exaggerating, and maintaining the integrity of the message¹⁰. In terms of quality, *qaulan sadidan* means words that are true, straight, honest, and appropriate, both in terms of content (the substance of the message) and the way they are expressed (language structure). This term appears, for example, in QS An-Nisa' 4:9 and Al-Ahzab 33:70, which commands believers to speak the truth in any situation.

Qaulan sadidan demands clarity of substance and truth of information. In a family context, this means that parents convey instructions, boundaries, and corrections in an honest, non-misleading, and age-appropriate manner. This honest but precise communication increases children's trust in parental figures and reduces the ambiguity of rules.

2. *Qaulan ma'rufan* (polite speech and respect in family interactions)

Qaulan ma'rufan emphasizes politeness and respect for language. In family dynamics, the use of positive language by parents (without insults, with encouragement and empathy) contributes to the child's moral development and self-esteem. Parenting models that emphasize verbal respect tend to form a warm family climate. Family education articles explain that parents' use of polite language encourages children to imitate polite verbal norms.

3. *Qaulan layyinan* (gentle word)

Qaulan layyinan is a principle of communication that emphasizes the softness of speech, a non-pushy tone, and a respectful attitude, as outlined in QS. Thaha:44 (Allah commanded Moses and Aaron to speak gently to Pharaoh). In the family context, *qaulan layyinan* means that parents speak in a calming tone, choice of words, and attitude so that the message is easier to receive and does not provoke resistance¹¹.

In the definition and foundation of the Qur'an, *Qaulan layyinan* refers to verses that instruct gentleness in speaking (e.g., Thaha:44). Some classical interpreters emphasize "softening the word" so that the heart is touched instead of fixated on coercion.

In the function of communication theory and practice, the main function is to reduce the resistance of the listener, open the space for dialogue, touch emotions so that religious or corrective messages are internalized. Contemporary communication studies journals affirm that softness of speech strengthens the effectiveness of da'wah and education.

¹⁰ Subhan Afifi and Irwan Nuryana Kurniawan, "Ragam Komunikasi Verbal dalam Al-Qur'an," *Jurnal Komunikasi* 15, no. 2 (April 2021): 153-70, <https://doi.org/10.20885/komunikasi.vol15.iss2.art6>.

¹¹ Afifi and Nuryana Kurniawan.



Imagine warning a child about danger; It is more effective if our voices and words are gentle, not judgmental. Conceptual evidence and qualitative studies are available in several summary articles¹².

4. *Qaulan Maysuran* (simple, straightforward, simple speech)

Qaulan maysuran (or *maysūra*) means speech that is easy, straightforward, simple, and digestible by the listener. In family practice, this means structuring messages according to language development, sentence structure, and relevant concrete examples so that the message can be understood and followed¹³.

Linguistically, *maysur* comes from a root meaning "easy/open". In the context of Qur'anic communication, this demands a delivery that is neither long-winded nor overly complex, tailored to the recipient's ability. It's like simplifying a cooking recipe for a young child: the steps must be easy to follow so that the results are correct.

In the function of communication theory and practice, the function of *Qaulan Maysuran* is to ensure that messages can "enter" (comprehensibility), which is important for instruction, religious education, and behavior correction. Contemporary studies of da'wah on social media also show that messages are more effective in reaching a wide audience. Example: conveying the value of prayer to toddlers with short stories and visual examples (rather than long lectures). See the study on the application of *Qaulan Maysura* to digital da'wah content.

B. Family Functions

Family function refers to the main roles the family performs for its members and the community, such as meeting biological needs, protection, socializing values, education, emotional/affective support, economic support, reproductive support, decision-making, health, and recreation. Family theory emphasizes that the family is the primary microsystem that influences the physical, social, moral, and psychological development of individuals¹⁴.

1. Affective Function (fulfillment of love, affection, and emotional support)

The family provides a sense of emotional security and affective bonds (attachment) that facilitate the development of a child's identity and resilience. Families

¹² Rahman Rejeki and Azhar, "Dialog Kultural: Qaulan Layyina dalam Dinamika Masyarakat Kontemporer," *Jurnal JTik (Jurnal Teknologi Informasi dan Komunikasi)* 7, no. 4 (December 2023): 755–57, <https://doi.org/10.35870/jtik.v7i4.1986>.

¹³ Rejeki and Azhar.

¹⁴ Wulan Rahmadhani, Herniyatun Herniyatun, and Pall Chamroen, "Family Functions, Social Support and Quality of Life among Elderly during Pandemic COVID-19: A Cross-Sectional Study," *International Journal of Health Sciences*, April 19, 2022, 1540–50, <https://doi.org/10.53730/ijhs.v6nS4.6281>.

that are effectively functional show warm communication, emotional presence, and support in dealing with stress¹⁵.

2. Function of Socialization & Value Education (instilling norms, religion, and social behavior)

The family is the first agent of socialization; it is here that children learn cultural norms, religious ethics, language, and social skills. This role is important for the internalization of values and the formation of morality¹⁶.

3. Educational Function/Behavior Formation (practical education) life skills learning & academics

In addition to socializing values, families teach practical skills (independence, time management, study habits) that affect academic achievement and life skills. Studies show that parental involvement in education is positively related to children's learning outcomes¹⁷.

4. Protection Function (maintaining the physical & psychological safety of family members)

A well-functioning family protects members from physical, emotional, and socio-economic harm. This protection includes household stability, supervision, and crisis management¹⁸.

5. Economic Function (fulfillment of material needs & household economic stability)

Families are responsible for providing basic necessities (food, shelter, and education costs) and managing resources for long-term well-being. Family economic conditions have a direct impact on children's access to education and health¹⁹.

¹⁵ Diya Dou et al., "Family Functioning and Resilience in Children in Mainland China: Life Satisfaction as a Mediator," *Frontiers in Psychology* 14 (May 2023): 1175934, <https://doi.org/10.3389/fpsyg.2023.1175934>.

¹⁶ Rahmadhani, Herniyatun, and Chamroen, "Family Functions, Social Support and Quality of Life among Elderly during Pandemic COVID-19."

¹⁷ Irza Khurun'in et al., "MEASURING THE ROLE OF FAMILY FUNCTION IN PROMOTING ADOLESCENT REPRODUCTIVE HEALTH IN EAST JAVA," *Jurnal Biometrika Dan Kependudukan* 12, no. 1 (July 2023): 13–21, <https://doi.org/10.20473/jbk.v12i1.2023.13-21>.

¹⁸ Seilen Syahirah El-Bagiz and Melok Roro Kinanthi, *Family Functioning and Health-Related Quality of Life among Adolescents of Low Socio-Economic Status*, 2022.

¹⁹ Rahmadhani, Herniyatun, and Chamroen, "Family Functions, Social Support and Quality of Life among Elderly during Pandemic COVID-19."

6. Reproductive & Care Function (family continuity & child care)
7. These functions include biological reproductive processes, the role of new parents, and the care of babies/children with healthy patterns. The support of an extended family also influences the success of this role²⁰.

8. Functions of promotive, preventive, and family member health care

The family plays an important role in health behaviors (child nutrition, immunization visits, healthy lifestyles) as well as care when a member is sick. Families that function well tend to have better health indicators²¹.

9. Recreational & Bond-Building Functions (providing time together and recreational activities)

Shared activities (play, walks, family celebrations) strengthen relationships, reduce stress, and build positive memories that support the family's emotional well-being²².

C. Prophetic Parenting

1. Definition and foundation of concept

Prophetic Parenting is formulated as a parenting style that imitates the attitudes, methods, and values taught and exemplified by the Prophet Muhammad, PBUH, including compassion (rahmah), civilized firmness, character education, moral example, and spiritual guidance. Many modern studies view it as a framework that combines religious aspects (nash/akhlaq) with contemporary pedagogical techniques²³

2. Prophetic Values as the Formation of Children's Character

- a) Siddiq (honesty/consistency of truth)

Siddiq (honest) means the behavior of parents who consistently state and act based on the truth. Children learn from the firmness of their parents' words and actions. In the context of parenting, parental honesty builds trust, facilitates the internalization of honest values in children, and becomes the basis for moral integrity.

²⁰ Fuadah Ashri Nurfurqoni et al., "The Influence of Family Function, Social Support, and Infants' Health on Mothers' Postnatal Depression in Three Months after Birth," *Psikohumaniora: Jurnal Penelitian Psikologi* 9, no. 2 (November 2024): 287–302, <https://doi.org/10.21580/pjpp.v9i2.22877>.

²¹ El-Bagiz and Kinanthi, *Family Functioning and Health-Related Quality of Life among Adolescents of Low Socio-Economic Status*.

²² Maja Ljubetić, *FAMILY FUNCTIONALITY AND FUNCTIONS IN THE*, n.d.

²³ Raihanah Raihanah, "Prophetic Parenting; The Role of Parents in Building The Character of Children in Madrasah," *AL-TANZIM: Jurnal Manajemen Pendidikan Islam* 6, no. 3 (May 2022): 667–78, <https://doi.org/10.33650/al-tanzim.v6i3.3633>.

Practice: exemplify honesty in daily communication; admit mistakes; Give praise when the child is honest²⁴.

b) Trust (responsibility/trustworthy)

Amanah is defined as the ability to shoulder responsibility and be trusted for parents, this means consistency in fulfilling promises, parenting responsibilities, and safeguarding children's rights. Children who are raised in a trustworthy environment tend to internalize a sense of social responsibility and honesty. Practice: assign age-appropriate homework and show that the promise is kept²⁵.

c) Fatanah (intelligence/practical wisdom)

Fatanah refers to practical intelligence, wisdom in acting, including the ability of parents to read children's situations, provide contextual parenting, set rules wisely, and choose constructive discipline strategies. Fatanah demanded that parents combine children's education with religious values. Practice: choose wisely when giving corrections; Adapt the approach to the child's developmental stage²⁶.

d) Habituation (Ta'wid)

Habituation (ta'wid) is a structured process of repetition so that values become daily habits: worship routines, good manners, reading habits, and the habit of speaking truth. Behavioral & social learning theory supports that habits are formed through modeling, reinforcement, and repetition. In prophetic parenting, habituation is practiced through parent-led routines and positive reinforcement. Practice: schedule simple routines (e.g. joint prayers, reading activities), give consistent praise²⁷

e) Wise advice (Maw'izah)

Maw'izah = wise advice/talk that leads without imposing, emphasizing moral lessons through words of wisdom, not reproach. In parenting, maw'izah is effective when delivered with empathy, concrete examples, and two-way dialogue (not long

²⁴ Yuslia Styawati, "Prophetic Parenting Sebagai Paradigma Pendidikan Karakter," *Didaktika Religia* 4, no. 2 (August 2016): 86–110, <https://doi.org/10.30762/didaktika.v4.i2.p86-110.2016>.

²⁵ Raihanah Raihanah, "Prophetic Parenting; The Role of Parents in Building The Character of Children in Madrasah," *AL-TANZIM: Jurnal Manajemen Pendidikan Islam* 6, no. 3 (May 2022): 667–78, <https://doi.org/10.33650/al-tanzim.v6i3.3633>.

²⁶ Mohammad Hajar Dewantoro and Mohamad Joko Susilo, "Prophetic Values in the Leadership of Muhammadiyah Yogyakarta School," *Journal of Education and Learning (EduLearn)* 19, no. 2 (May 2025): 1042–52, <https://doi.org/10.11591/edulearn.v19i2.20732>.

²⁷ Rejeki and Azhar, "Dialog Kultural."

lectures that cause resistance). Practice: use storytelling, ask for children's understanding after giving advice, and avoid long lectures²⁸.

f) Compassion

Rahmah places affection at the foundation of the parent-child relationship: discipline is still necessary, but grounded in compassion so that correction is educational rather than hurtful. The concept of rahmah affects children's emotional well-being, secure attachment, and the formation of social empathy. Practice: correction while understanding the child's feelings; strengthen attachment through warm physical contact and words of encouragement.

D. Family Resilience

Family resilience is usually defined as the capacity of the family as a system to face, adapt, and grow after experiencing stress or crisis, not just to "get back to normal," but also to find meaning and opportunities for recovery. The modern conceptual framework places family resilience in a systemic and ecological (multi-level) approach, which sees internal factors (communication, cohesion, roles, coping strategies) and external factors (social, economic, policy support) working together²⁹. The literature identifies several core processes that are repetitive as drivers of family resilience: (1) meaning-making of crises; (2) effective communication patterns; (3) flexibility of roles and family structure; (4) resources and support (internal & external); and (5) co-opting strategies. These processes work interrelated e.g., good communication facilitates meaning-making and reorganization of family roles³⁰.

Empirical studies confirm that social support (extended family, neighbors, community, social institutions) strengthens the family's capacity for adaptation by providing practical resources, information, and emotional support, thereby reducing the burden of stress. Without adequate external support, families are more susceptible to excess stress and decreased functioning. Many studies (particularly in Muslim populations) show that religious coping and spiritual practices (prayer, religious meaning, religious community support) serve as sources of meaning and emotional resilience for families, especially during health or

²⁸ Dewantoro and Susilo, "Prophetic Values in the Leadership of Muhammadiyah Yogyakarta School."

²⁹ Froma Walsh, "Family Resilience: A Developmental Systems Framework," *European Journal of Developmental Psychology* 13, no. 3 (May 2016): 313–24, <https://doi.org/10.1080/17405629.2016.1154035>.

³⁰ Carolyn S. Henry, Amanda Sheffield Morris, and Amanda W. Harrist, "Family Resilience: Moving into the Third Wave," *Family Relations* 64, no. 1 (February 2015): 22–43, <https://doi.org/10.1111/fare.12106>.

economic crises. However, its influence is conditional on the cultural context and the way religion is practiced.

Postpandemic studies illustrate how layered pressures (economic hardship, health, caregiver stress) challenge family resilience, but also give rise to new adaptations (new family routines, use of technology for social support). The literature shows great variability: some families utilize resources to grow (post-traumatic growth), while others experience decreased function³¹. The most recent systematic review (2024) assesses the use of the concept of family resilience in family interventions (e.g., parenting programs, family therapy, community resilience programs). The results: interventions targeting family communication, adaptive roles, and resource access showed improvements in resilient indicators, but the quality and design of the studies still varied, so recommendations need to be cautious³².

Theoretically, family resilience is a multidimensional construct that combines the family's internal processes (communication, cohesion, meaning, and role flexibility) and external resources (social, economic, and religious support). To understand how prophetic parenting practices and Islamic communication strengthen family resilience, studies that combine conceptual approaches (systemic frameworks) and empirical evidence (standardized scales, longitudinal studies, as well as contextual intervention studies) are needed³³.

RESULT AND DISCUSSION

A. Integration of Islamic Communication Principles, Family Functions, and Prophetic Parenting in Strengthening Muslim Family Resilience

The literature synthesis shows strong convergence among Islamic communication principles, family functions, and Prophetic Parenting values in building Muslim family resilience. Various studies in Indonesia have consistently found that the quality of family communication is an important predictor of family resilience. Latifa et al. found that family communication contributed more to Muslim family resilience than religiosity measured separately, suggesting

³¹ Elena Otilia Vladislav et al., "Family Resilience in a Social-Ecological Context – Emotional Difficulties and Coping Strategies," *Frontiers in Psychology* 15 (July 2024): 1421745, <https://doi.org/10.3389/fpsyg.2024.1421745>.

³² Sion Tetlow et al., "A Systematic Review of the Use of the Concept Family Resilience in Interventions with Families with Children and Young People," *Public Health Nursing* 41, no. 2 (March 2024): 346–55, <https://doi.org/10.1111/phn.13287>.

³³ Froma Walsh, "Family Resilience: A Developmental Systems Framework," *European Journal of Developmental Psychology* 13, no. 3 (May 2016): 313–24, <https://doi.org/10.1080/17405629.2016.1154035>.

that religious values become more effective when embodied in daily communication practices³⁴. These findings are reinforced by Sa'dan's study in Aceh, which shows that the application of the principles of *qaulan karima*, *qaulan baligha*, *qaulan sadida*, *qaulan layyina*, *qaulan ma'rufa*, and *qaulan maysura* is associated with increased family harmony, the emotional presence of fathers, and the strengthening of family affective and protective functions³⁵. A literature review that examines effective communication in early childhood families found that in the Qur'an, there are communication cues such as *qaulan baligha*, *qaulan maysura*, *qaulan layyina*, *qaulan ma'rufa*, *qaulan sadida*, which are associated with the formation of children's character and family educational functions, which show the correlation between Islamic communication and educational functions in the family³⁶. Similar findings were reported by Affandi et al., who identified communication grounded in empathy, equality, and wise advice in the interpretation of Surah Luqman as a mechanism to strengthen the family's educational and affective functions³⁷.

Interestingly, there is consistency between Islamic studies in Indonesia and the international literature on family communication. Although they use different terminology, they emphasize the importance of responsive, supportive, and empathetic communication. Western literature generally explains the concept through parental responsiveness, emotional validation, and supportive communication, while Islamic literature explains it through the concepts of *qaulan layyina*, *qaulan ma'rufa*, and *qaulan sadida*. Thus, the differences that arise are more terminological than substantive. However, there are also fundamental differences. Western literature tends to be oriented towards the psychological development of the individual and the autonomy of the child, while Islamic studies place communication within the framework of character formation, internalization of religious values, and the spiritual responsibility of the

³⁴ Rena Latifa et al., "Contributing Factors of Family Resilience In Moslem Population," *JURNAL INDO-ISLAMIKA* 14, no. 2 (December 2024): 432–43, <https://doi.org/10.15408/jii.v14i2.42507>.

³⁵ Ibnu Sa'dan, "Pendekatan Komunikasi Islam Ayah Dan Anak (Studi Pada Keluarga Di Kecamatan Darussalam Banda Aceh)," *Jurnal Peurawi: Media Kajian Komunikasi Islam* 7, no. 1 (April 2024): 21, <https://doi.org/10.22373/jp.v7i1.21941>.

³⁶ Ahmad Zain Sarnoto, "Komunikasi Efektif Pada 'Anak Usia Dini Dalam Keluarga Menurut Al-Qur'an," *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 6, no. 3 (January 2022): 2359–69, <https://doi.org/10.31004/obsesi.v6i3.1829>.

³⁷ Yuyun Affandi, Azzah Luqinatul Husna, and Mohammed Saad Alhuwaymil, "Interpersonal Communication between Parents and Children from Hamka's Perspective: A Thematic Study in the Tafsir Al-Azhar on Surah Luqman Verses 16-19," *Islamic Communication Journal* 9, no. 1 (June 2024): 93–110, <https://doi.org/10.21580/icj.2024.9.1.20982>.

family³⁸. This distinction suggests that Islamic communication functions not only as a relational instrument but also as a means of transmitting values and forming religious identity.

In the perspective of Prophetic Parenting, this integration is increasingly seen through the practice of *uswah* (example), *ta'wid* (habituation), *maw'izah* (advice), and *rahmah* (affection). The literature suggests that these principles serve as operational mechanisms that link Islamic communication with the implementation of family functions. In other words, Islamic communication becomes a medium, the family function becomes a space for implementation, while Prophetic Parenting becomes a pedagogical framework that directs the parenting process towards the formation of family resilience. Overall, this synthesis shows that the resilience of the Muslim family is not built solely on religiosity, but on the family's ability to translate Islamic values into everyday communication practices that strengthen the family's affective, educational, social, protective, and religious functions.

B. Islamic Communication and Prophetic Parenting Strategies to Strengthen the Resilience of Muslim Families in the Digital Age

The synthesis results show that several strategies are consistently supported by empirical research, both in Muslim and international contexts. First, active parental mediation is the strategy that has received the most empirical support. Ren and Zhu's study showed that communication accompanied by rational explanations and parental involvement was more effective in reducing problematic internet use than a purely restrictive approach³⁹. These findings align with the concepts of *qaulan sadida* and *qaulan layyina*, which emphasize honesty and gentleness in the delivery of rules.

Second, the literature consistently shows the importance of reducing technoferece, or technological interference, in family interactions. The study by McDaniel et al. and Brushe et al. found that increased use of digital devices correlated with decreased quality of parent-child conversation and reduced language stimulation in children⁴⁰. These findings reinforce the

³⁸ Abd Rahman R, "Family Resilience In Islamic Perspective (A Case Study Of Parent And Child Interaction Behavior In The District Of Somba Opu Gowa)," *Jurnal Adabiyah* 20, no. 2 (December 2020): 351, <https://doi.org/10.24252/jad.v20i2a8>.

³⁹ Wei Ren and Xiaowen Zhu, "Parental Mediation and Adolescents' Internet Use: The Moderating Role of Parenting Style," *Journal of Youth and Adolescence* 51, no. 8 (August 2022): 1483–96, <https://doi.org/10.1007/s10964-022-01600-w>.

⁴⁰ Brandon T. McDaniel et al., "Technoferece in Parenting and Impacts on Parent–Child Relationships and Child Development," in *Handbook of Children and Screens*, ed. Dimitri A. Christakis and Lauren Hale (Cham: Springer Nature Switzerland, 2025), 411–17, https://doi.org/10.1007/978-3-031-69362-5_56.



argument that family rituals without gadgets, such as meals, family deliberations, and congregational worship, have a protective function for family cohesion.

Third, several studies have shown the effectiveness of family communication training grounded in Islamic values. Widiyantini and Fahmudin found an increase in family harmony after Islamic communication interventions⁴¹. Similar results were also found in studies on Islamic counseling and Prophetic Parenting, which showed increased family cohesion, emotional attachment, and the family's ability to cope with social change⁴².

However, the synthesis also identified some differences in the research results. Some international studies emphasize the importance of supervised digital autonomy, while Islamic studies emphasize greater supervision and control grounded in religious values. These differences are likely influenced by different cultural factors, family structures, and educational orientations. Therefore, the most effective strategy does not seem to be strict supervision or complete freedom, but rather a combination of active mediation, reflective dialogue, and the internalization of religious values.

In addition, there is a fairly clear research gap. Most of the research found is still descriptive, correlational, or conceptual. Experimental evidence on the effectiveness of Islamic communication programs and Prophetic Parenting in increasing family resilience is limited. This suggests the need for quasi-experimental and longitudinal research to examine the causal relationship between Islamic communication interventions and increased family resilience.

C. Integrative Conceptual Model of Islamic Communication, Family Function, Prophetic Parenting as the Foundation of Family Resilience Society 5.0

A synthesis of the literature shows that an integrative model linking Islamic communication, family functioning, and Prophetic Parenting has a strong empirical basis. Latifa et al.'s research found that family communication is one of the main predictors of Muslim family resilience and has a greater contribution than stand-alone religiosity⁴³. Meanwhile, Fathoni's research shows that Muslim families with strong communication patterns and high social

⁴¹ Nema Widiyantini and Mumu Fahmudin, *Family Guidance for Sakinah: Building Family Harmony Through Islamic Values*, 6, no. 3 (n.d.), <https://doi.org/DOI:%2010.15575/kp.v6i3.44636>.

⁴² Nina Siti Marlina, *Muslim Parents' Experiences of Islamic Counseling: A Qualitative*, 2025, <https://doi.org/https://doi.org/10.59784/icpj.v2i1.9>.

⁴³ Latifa et al., "Contributing Factors of Family Resilience In Moslem Population."

participation tend to have higher levels of family resilience⁴⁴. The findings are reinforced by Rahman, who explains that family interactions grounded in Islamic values contribute to the family's affective, educational, and religious functions⁴⁵. Although using different approaches and research sites, the three studies show similarities: the quality of family communication plays a key role as the main mechanism linking religious values with family resilience.

In the aspect of family functioning, Camilla Kin Ming Lo et al.'s research explains that family functioning, which includes emotional support, education, protection, decision-making, and internalization of values, is the main factors that determine the ability of families to adapt to changes in the environment⁴⁶. The findings are in line with Cheng et al.'s meta-analysis, which shows that family resilience has a significant relationship with the mental health of family members and is influenced by the quality of the family functions carried out⁴⁷. In addition, Sutherland et al. found that family functions can act as mediators and moderators between external pressures and the psychological well-being of family members⁴⁸. The similarities of the three studies show that family functions not only as a normative structure, but also as an adaptive system that determines the family's ability to cope with social risks and changes.

In the context of Islamic communication, Sa'dan found that applying the principles of qaulan in father-son communication increases emotional closeness and strengthens the family's protective and educational functions⁴⁹. Affandi et al. explain that communication grounded in empathy, equality, and wise advice, as described in Surah Luqman, contributes to the formation of healthy interpersonal relationships within the family⁵⁰. Meanwhile, Amelia and Nasrulloh point out that the principles of qaulan sadida, qaulan ma'rufa, qaulan layyina, and qaulan

⁴⁴ Achmad Fathoni, "Ketahanan Keluarga Dan Implementasi Fikih Keluarga Pada Keluarga Muslim Milenial Di Gresik, Indonesia," *JIL: Journal of Islamic Law* 2, no. 2 (August 2021): 247–67, <https://doi.org/10.24260/jil.v2i2.332>.

⁴⁵ Abd Rahman R, "FAMILY RESILIENCE IN ISLAMIC PERSPECTIVE (A CASE STUDY OF PARENT AND CHILD INTERACTION BEHAVIOR IN THE DISTRICT OF SOMBA OPU GOWA)," *Jurnal Adabiyah* 20, no. 2 (December 2020): 351–70, <https://doi.org/10.24252/jad.v20i2a8>.

⁴⁶ Camilla Kin Ming Lo et al., "Changes in, and Factors Associated with Family Functioning: Results of Four Cross-Sectional Household Surveys from 2011 to 2017 in Hong Kong," *BMC Public Health* 24, no. 1 (January 2024): 160, <https://doi.org/10.1186/s12889-024-17643-6>.

⁴⁷ Xuan Cheng et al., "The Association between Family Resilience and Mental Health: A Three-Level Meta-Analysis," *Archives of Psychiatric Nursing* 53 (December 2024): 224–31, <https://doi.org/10.1016/j.apnu.2024.10.017>.

⁴⁸ Daniel Sutherland et al., "Family Functioning as a Mediator or Moderator between Child Behavioural and Emotional Problems and Maternal Psychological Distress," *Journal of Intellectual & Developmental Disability* 50, no. 3 (July 2025): 291–300, <https://doi.org/10.3109/13668250.2024.2448005>.

⁴⁹ Sa'dan, "Pendekatan Komunikasi Islam Ayah Dan Anak (Studi Pada Keluarga Di Kecamatan Darussalam Banda Aceh)."

⁵⁰ Affandi, Husna, and Alhuwaymil, "Interpersonal Communication between Parents and Children from Hamka's Perspective."

maysura are not only relevant to public communication but can also serve as guidelines for family communication in the digital age⁵¹. Ainissyifa et al. reinforce these findings by explaining that the concept of qaulan in the Qur'an is a communication model that emphasizes truthfulness, gentleness, and effectiveness of message delivery⁵². The overall study shows that there is consensus that Islamic communication functions as a mechanism that maintains the quality of family relationships and as a means of internalizing values.

In the Prophetic Parenting dimension, Jannah's research explains that the implementation of family functions based on Prophetic Parenting helps Muslim families maintain cohesion, educational function, and family resilience in the face of the challenges of the digital age⁵³. Dwinandita found that Islamic parenting practices that are oriented towards exemplary, value habituation, and strengthening religious identity contribute to increasing the resilience of Muslim families in Southeast Asia⁵⁴. The findings supported by Fitriyah and Maksum show that Prophetic Parenting provides adaptive strategies to deal with digital challenges through parental examples, gentle communication, and value-based supervision⁵⁵. Although they come from different research contexts, all of these studies show that Prophetic Parenting functions as a pedagogical framework that connects Islamic values with daily parenting practices.

The international literature on digital challenges also reinforces the importance of such integrative models. Brushe et al. found that increased screen time correlates with reduced parent-child conversations during early development⁵⁶. Meanwhile, Morelli et al. show that proactive parental mediation can reduce the negative impact of digital information exposure on

⁵¹ Ulfi Amelia and Nasrulloh, "Konsep Etika Komunikasi Bermedia Sosial Bagi Generasi Milenial Perspektif Al-Qur'an," *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir* 3, no. 2 (July 2024): 163–74, <https://doi.org/10.58363/alfahmu.v3i2.199>.

⁵² Hilda Ainissyifa et al., "Analysis of the Qaulan Concept in the Qur'an as a Communication Model for Educators and Learners," *International Journal of Islamic Khazanah* 12, no. 1 (January 2022): 72–85, <https://doi.org/10.15575/ijik.v12i1.16610>.

⁵³ Miftahul Jannah, "Implementation of Family Functions Based on Islamic Prophetic Parenting in Building Family Resilience in the Digital Era," sec. 118, *Proceedings Of International Conference On Islamic Counseling Studies (ICONICS)* Vol. 2 (2025).

⁵⁴ Audrey Dwinandita, "Islamic Child Parenting Practices and Muslim Family Resilience in Southeast Asia: A Systematic Literature Review," *Al-Athfal: Jurnal Pendidikan Anak* 10, no. 2 (December 2024): 83–105, <https://doi.org/10.14421/al-athfal.2024.102-01>.

⁵⁵ Salsabila Bil Fitriyah and Moh. Nur Rochim Maksum, "Islamic Parenting Challenges and Strategies in the Digital Era: Modern Islamic Parenting and School of Parenting," *Proceeding ISETH (International Summit on Science, Technology, and Humanity)*, January 30, 2024, 2061–67, <https://doi.org/10.23917/iseti.4624>.

⁵⁶ Mary E. Brushe et al., "Screen Time and Parent-Child Talk When Children Are Aged 12 to 36 Months," *JAMA Pediatrics* 178, no. 4 (April 2024): 369–75, <https://doi.org/10.1001/jamapediatrics.2023.6790>.

children's emotional states⁵⁷. The similarities across the studies suggest that digital challenges do not directly weaken family resilience, but rather operate through declines in communication quality, family functioning, and parenting capacity.

Based on the synthesis of these studies, this study proposes an integrative conceptual model that positions Islamic communication as an interaction mechanism, the family as an arena for the implementation of values, and Prophetic Parenting as a parenting approach that guides the implementation of Islamic values in family life. These three components simultaneously form family cohesion, emotion regulation, digital literacy, mental health, adaptability, and resilience of Muslim families in the face of the challenges of Society 5.0. This model also bridges the literature on Islamic communication, the study of family function, and Prophetic Parenting, which have been developed separately but share the same goal: strengthening the resilience of Muslim families amid increasingly complex social and digital changes.

CONCLUSION

Based on the overall findings, it can be concluded that integrating Islamic communication, family functions, and Prophetic Parenting constitutes an effective and comprehensive approach to strengthening the resilience of Muslim families in the digital era. The principles of *qaulan sadidan*, *qaulan ma'rufan*, *qaulan layyinan*, and *qaulan maysuran* enhance family interactions by promoting honesty, gentleness, politeness, and clarity. This communication model not only reduces conflict but also strengthens emotional bonds and regulates emotions, thereby optimizing key family functions, religious, educational, affective, protective, social, and recreational, into a cohesive system of family resilience against digital disruption.

The Prophetic Parenting model operationalizes prophetic values such as *uswah* (exemplary behavior), *ta'wid* (habituation), *maw'izah* (wise advice), and *rahmah* (compassion), helping parents instill moral and spiritual values amid the flood of digital information. By adopting the Prophet Muhammad's PBUH example of patience, gentleness, and wisdom, families become not only social but also moral and spiritual fortresses that resist digital individualism, communication breakdown, and moral decline.

Practically, the findings underscore the importance of Islamic communication as a preventive measure for family mental health and communication dysfunction. Empathetic, value-based

⁵⁷ Mara Morelli et al., "Parental Mediation of COVID-19 News and Children's Emotion Regulation during Lockdown," *Journal of Child and Family Studies* 31, no. 6 (June 2022): 1522–34, <https://doi.org/10.1007/s10826-022-02266-5>.

communication and Prophetic Parenting can be used as frameworks for religious family therapy and digital literacy interventions.

This study has several limitations. First, the review was limited to openly accessible publications from selected academic databases, potentially excluding relevant studies from subscription-based sources. Second, publication bias may exist because studies with positive findings are more likely to be published and indexed. Third, the predominance of Indonesia-based studies may limit the generalizability of the findings to other Muslim family contexts. Finally, most reviewed studies are qualitative and conceptual, providing rich insights but limited empirical evidence on causal relationships and intervention effectiveness. Therefore, the findings should be interpreted within these constraints. Future research should employ quantitative or mixed-method approaches to test the model's effectiveness and develop digital-based Islamic parenting programs, thereby strengthening its evidence-based application for enhancing the spiritual and psychosocial resilience of Muslim families in the digital era.

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