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Family Harmony and Quality of Life: A Personal Relationship Approach of Gabriel Marcel in the Age of Social Media Networks

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Abstract: Social media represents one of the most widely utilised platforms across the globe. This medium provides numerous conveniences for individuals to interact with one another, whether in close proximity or at a distance, among acquaintances and strangers alike. However, these conveniences do not invariably yield positive outcomes; rather, they can also entail significant disadvantages. A pressing concern is that a considerable number of cases of marital discord in Indonesia can be attributed to infidelity facilitated by social media. This study aims to assess the impact of social media usage on the quality of life and marital harmony among families in Semarang. The methodology employed in this research is quantitative, with the subjects comprising married couples residing in Semarang. Data collection was performed via a survey, utilising questionnaires administered to 131 respondents in the area. Data analysis was conducted through validity tests, reliability tests, and regression analysis employing SEM PLS software. The data was subsequently examined through the framework of Gabriel Marcel's philosophy of humanity. Marcel's philosophy is pivotal in reinstating fundamental values that define human relationships, thereby ensuring that marital connections are not merely mechanical and technocratic. This study demonstrates a significant influence of social media usage on marital harmony among families in Semarang. Consequently, collaboration among various stakeholders is essential to raise awareness regarding the paradoxes associated with social media usage. Furthermore, it is imperative to enhance couples' understanding of the purpose of marriage and how spouses can adapt to technological advancements to ensure that family resilience remains robust. This study is positioned at a technology readiness level (TRL) of 3, involving the development of a conceptual model aimed at improving marital harmony.

Keywords: Harmony, Household, Social Media, Divorce, Human Relationships

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Abstrak: Sosial media merupakan salah satu platform yang banyak dimanfaatkan oleh hampir sebagian besar masyarakat di dunia. Platform media menawarkan banyak kemudahan kepada masyarakat untuk saling berinteraksi satu sama lainnya, baik jarak dekat maupun jauh., antar kenalan maupun dengan yang masih asing. Namun kemudahan ini tidak selalu membawa kebaikan, malahan sebaliknya banyak kemudharatan. Salah satu permasalahan saat ini adalah bahwa banyak kasus ketidakharmonisan dalam relasi pernikahan di Indonesia ternyata lebih disebabkan oleh perselingkuhan melalui media sosial. Penelitian ini bertujuan untuk mengukur pengaruh penggunaan media sosial bagi kualitas hidup dan keharmonisan pernikahan keluarga-keluarga di kota Semarang. Metode dalam penelitian ini menggunakan kuantitatif dan subjek penelitian adalah pasangan suami istri di kota Semarang. Metode pengumpulan data dengan menggunakan survey berupa kuesioner kepada 131 responden di kota Semarang. Analisis data dilaksanakan dengan Uji Validitas, Uji Reliabilitas dan Analisis Regresi menggunakan software SEM PLS. Data kemudian dianalisa dengan menggunakan lensa filsafat manusia Gabriel Marcel. Filsafat Marcel signifikan dalam mengangkat kembali nilai-nilai fundamental yang menandai relasi antar manusia sehingga diharapkan relasi pernikahan tidak lagi bersifat mekanis dan teknokratis. Penelitian ini menunjukkan bahwa ada pengaruh dari penggunaan media sosial bagi keharmonisan pernikahan keluarga-keluarga di kota Semarang. Oleh karena itu, dibutuhkan kerjasama berbagai pihak untuk meningkatkan kesadaran akan paradoks penggunaan media sosial. Selain itu, dibutuhkan penguatan bagi pasangan suami isteri untuk memahami tujuan pernikahan dan bagaimana suami dan istri untuk dapat beradaptasi dengan perkembangan teknologi sehingga ketahanan keluarga tidak rapuh. Penelitian ini memiliki tingkat kesiapan teknologi (TKT) 3, yaitu menghasilkan sebuah model konseptual untuk meningkatkan keharmonisan dalam pernikahan.

Kata Kunci: Keharmonisan, Rumah Tangga, Media Social, Perceraian, Relasi Manusia.

Introduction

A person enters into marriage by considering the values of their partner that are perceived as valuable, desirable, worth fighting for, and capable of sustaining a marital relationship.¹ This consideration can foster harmony within the household, predicated on the values inherent in each partner's personality, thereby maintaining unity and consistency and reducing the likelihood of divorce. Furthermore, each partner cultivates a sense of forgiveness towards one another, sharing attitudes and understanding each other's nature, which contributes to a

¹ Amir Maliki Abitolkha and Limas Dodi, "Socio-Sufistic Trends of Marriage in Creating Harmony in the Postmodern Society of Kampung Arab, Madura: A Perspective on the Theory of Utilitarianism," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 2 (May 9, 2023), p. 687.

sense of comfort within the household.²

The objective of a household is to cultivate a *sakinah*, *mawaddah*, and *rahmah* environment. In Indonesian, *sakinah* translates to peace, *mawaddah* to love, and *rahmah* to kindness.³ However, the concept extends beyond these definitions. The standard for familial harmony encompasses the happiness of all family members regarding their own existence and the presence of others within the family unit.⁴ Additionally, acceptance among members in mental, physical, and social dimensions is crucial. Consequently, all family members should be free from sadness, suspicion, tension, anger, gossip, and disappointment towards one another.⁵

The initial step towards establishing family harmony is predicated on the cultivation of harmony within the household.⁶ Effective communication practices between children and parents, characterised by civility and devoid of anger or physical reprimand, are essential. Such practices undoubtedly enhance the child's personality, facilitating their future goal achievement and fostering a harmonious family dynamic without coercion.

Creating a harmonious household presents challenges, as each household encounters issues that can disrupt familial harmony, including those exacerbated by social media.⁷ social media inherently possesses benefits for maintaining communication between couples across various platforms.⁸ Conversely, it can also be misused in resolving familial matters, necessitating user awareness to prevent disputes within the household. Unfortunately, not all social media users engage with these platforms appropriately, leading to potential negative ramifications for household harmony.⁹

² Muchamad Coirun Nizar, "The Religious Court's Decisions on Divorce: A Maqāṣid Shari'a Perspective," *Ulumuna* 24, no. 2 (January 19, 2021), p. 398–416. Maria Nona Nancy, Yohanes Bagus Wismanto, and Lita W. Hastuti, "Hubungan Nilai Dalam Perkawinan Dan Pemaafan Dengan Keharmonisan Keluarga," *Psikodimensia* 13, no. 1 (2014), p. 84.

³ A. M. Ismatulloh, "Konsep Sakinah, Mawaddah Dan Rahmah Dalam Al-Qur'an (Prespektif Penafsiran Kitab Al-Qur'an Dan Tafsirnya)," *Jurnal Pemikiran Hukum Islam* 14 (2015), p. 53–64.

⁴ Irma Yani, "Harmonisasi Keluarga Pasangan Suami Istri Yang Tidak Memiliki Keturunan Di Desa Bangun Jaya Kecamatan Tambusai Utara Kabupaten Rokan Hulu," *Jom Fisip* 5, no. 1 (2018), p. 1–14.

⁵ Aulia Nursyifa and Eti Hayati, "Upaya Pencegahan Perceraian Akibat Media Sosial Dalam Perspektif Sosiologis," *Jurnal Sosiologi Pendidikan Humanis* 5, no. 2 (December 30, 2020), p. 144.

⁶ Yani, "Harmonisasi Keluarga Pasangan Suami Istri Yang Tidak Memiliki Keturunan Di Desa Bangun Jaya Kecamatan Tambusai Utara Kabupaten Rokan Hulu."

⁷ Enung Asmaya, "Implementasi Agama Dalam Mewujudkan Keluarga Sakinah," *KOMUNIKA: Jurnal Dakwah Dan Komunikasi* 6, no. 1 (2012).

⁸ Christiane Eichenberg, Jessica Huss, and Cornelia Küsel, "From Online Dating to Online Divorce: An Overview of Couple and Family Relationships Shaped Through Digital Media," *Contemporary Family Therapy* 39, no. 4 (2017), p. 249–60.

⁹ Tanveer Hussain, Iqra Imtiaz, and Ashraf Iqbal, "Family Relations after the Emergence

In Indonesia, Nursyifa (2020) reports that numerous divorce cases stem from social media usage. The phenomenon of divorce attributed to social media suggests that familial resilience remains precariously fragile, resulting in dysfunctional harmony due to the misuse of these platforms.¹⁰ The number of social media users in Indonesia continues to rise annually, reaching 185 million in 2024.¹¹ An initial study is warranted to investigate the quality of family harmony in the context of the high rate of social media usage in Indonesia, particularly in the capital city of Semarang, located in Central Java Province.

This study employs a quantitative methodology. Primary data were collected from 131 respondents through a survey questionnaire in Semarang City. The questionnaire was administered to married couples to examine the influence of social media usage and communication on family harmony. The data obtained from the questionnaire were analysed using Structural Equation Modelling Partial Least Squares (SEM PLS). This article adopts the philosophical approach of intersubjective human relationships, as articulated by Gabriel Marcel, a 20th-century French philosopher. Marcel posited that human life is contingent upon the existence of others. Within this context, the presence of a spouse necessitates an awareness of both parties' existence. Therefore, in addressing the negative impacts of social media on family harmony, married couples must cultivate an awareness of each other's presence.

Harmony in Marriage

Marital harmony is a state of domestic life characterised by the happiness of family members, freedom from burdens, and the capacity to accept one another both physically and socially. This fosters an atmosphere of mutual love, affection, understanding, respect, openness, and a religious foundation within the family.¹² A family is constituted through a legal marriage bond between a husband and wife.

The term 'marital harmony' in the context of a household or family originates from Moose's research on family environments conducted in 1981.¹³ Fauziah (2023) examined the evolution of definitions pertaining to marital harmony.

of Social Media: A Comparative Analysis of Single-Family and Joint Family Systems," *Global Regional Review* V, no. I (2020), p. 544–51.

¹⁰ Aulia Nursyifa, "Shifting Causes of Divorce in Indonesia Due to Social Media In Sociological Perspective," *Solid State Technology* 63, no. 2s (2020), p. 9932–46.

¹¹ Cindy Mutia Annur, "Ada 185 Juta Pengguna Internet Di Indonesia Pada Januari 2024," 2024, <https://databoks.katadata.co.id/datapublish/2024/02/27/ada-185-juta-pengguna-internet-di-indonesia-pada-januari-2024>.

¹² Uswatun Qasanah, "Peran Keharmonisan Keluarga Dan Konsep Diri Terhadap Perilaku Seksual Pranikah Remaja Putri" (Surakarta, 2012).

¹³ Nailul Fauziah, Endang Sri Indrawati, and Adi Dinardinata, "From Western to The Eastern Countries, Then to Indonesia: A Scoping Review of Family Harmony Theories and Research," *Proceedings of International Conference on Psychological Studies (ICPsyche)* 4 (2023), p. 117–33.

In this development, several key aspects of harmony within the household are identified, including effective communication and positive relationships among family members.¹⁴ It is anticipated that these elements will help prevent conflicts. In the event of conflicts arising, the family should possess the capacity to resolve them effectively.

Indonesian society, known for its Eastern cultural values, tends to interpret harmony primarily in terms of kinship.¹⁵ It is perceived that family harmony is cultivated through togetherness, minimising the potential for conflict by assisting one another, and avoiding arguments through silence, not overthinking, or engaging in deliberation.¹⁶ This can be understood to suggest that in establishing harmony within a household, all members must possess the ability to restrain themselves to prevent conflicts that could escalate into broader disputes.

In Javanese society, at least two behavioural characteristics denote a harmonious attitude: pseudo harmony and essential harmony. Pseudo harmony involves the maintenance of harmony with others by suppressing existing conflicts to project an appearance of harmony. In this context, parties who are not genuinely harmonious can effectively manage conflicts. Conversely, essential harmony represents an effort to sustain harmony and togetherness through the demonstration of genuine empathy towards one another.¹⁷ In the pursuit of essential harmony, there is an awareness that the presence of others in one's life is a fundamental necessity, making the preservation of harmony a form of personal consciousness.

In the maintenance of harmony within the household, husbands and wives typically strive to uphold essential harmony. However, disputes may occasionally arise, resulting in a transition towards apparent harmony. When one partner commits an error and loses the trust of the other, efforts to remain together may only reflect superficial harmony.¹⁸ A primary cause of domestic conflict is the misuse of social media. Despite such conflicts, married couples often endeavour to project an image of harmony to their children and neighbours. In such circumstances, an approach centred on enhancing the quality of commitment and forgiveness is imperative. This is due to the understanding that, among various definitions, harmony fundamentally embodies a commitment.¹⁹ If a married couple fails to restore the quality of their

¹⁴ Fauziah, Indrawati, and Dinardinata, p. 128.

¹⁵ Mohammad Noviani Ardi et al., "Actualization of Pancasila Philosophy in the Context of Family Social Resilience in Jalawastu Traditional Village, Brebes Regency, Central Java, Indonesia," *El-USrah: Jurnal Hukum Keluarga* 7, no. 2 (2024), p. 557.

¹⁶ Sri Lestari et al., "The Concept of Harmony in Javanese Society," *Anima, Indonesian Psychological Journal* 29, no. 1 (2013), p. 24–37, <http://www.anima.ubaya.ac.id/class/openpdf.php?file=1409021145.pdf>.

¹⁷ Ayom Wahabi and Tabah Aris Nurjaman, "Gambaran Rukun Masyarakat Asli Yogyakarta," *Nusantara: Jurnal Ilmu Pengetahuan Sosial* 9, no. 4 (2022), p. 1483–90.

¹⁸ Mohammad Noviani Ardi et al., "Determinants of Family Resilience in Female-Headed Families on the North Coast of Java," *Jurnal Ilmiah Al-Syir'ah* 20, no. 2 (2022), p. 237.

¹⁹ Fauziah, Indrawati, and Dinardinata, "From Western to The Eastern Countries, Then to

commitment and extend forgiveness towards one another, the likelihood of separation may increase.

The Influence of Social Media on Marital Harmony

The advancement of digital media within the realms of science and information technology over the past two decades has engendered profound transformations in various dimensions of daily life, particularly concerning interpersonal relationships among couples and families. Social media has emerged as a pivotal instrument for sustaining communication, with a significant portion of interactions via smartphones being romantic in nature,²⁰ especially among couples engaged in long-distance relationships. It is noteworthy that a substantial number of men aged 30-50 and teenagers aged 18-22 utilise social media platforms for online dating purposes.²¹

In Indonesia, the proliferation of digital media platforms, particularly social media, has escalated annually. The most recent data from January 2024 indicates that the number of social media users in Indonesia has surged to 185 million, reflecting an increase of nearly fourfold compared to the preceding decade, during which the figure stood at 43.5 million in 2014.²² This growth undoubtedly yields both positive and negative repercussions, particularly regarding family resilience, with a specific emphasis on couple and family harmony. Walsh underscores that family resilience must encompass the capacity to accept change and adapt to new circumstances.²³

Consequently, it is imperative for families to embrace the evolution of social media by adapting to and utilising it effectively. Failure to do so may result in social changes that precipitate domestic disputes and, in extreme cases, divorce. The detrimental impact of social media on family harmony is often attributed to infidelity, with numerous instances culminating in divorce, including within Indonesia.²⁴

As a consequence, disharmony may ensue within households. One

Indonesia: A Scoping Review of Family Harmony Theories and Research” p. 123.

²⁰ Eichenberg, Huss, and Küsel, “From Online Dating to Online Divorce: An Overview of Couple and Family Relationships Shaped Through Digital Media” p. 253.

²¹ Eichenberg, Huss, and Küsel, p. 250.

²² Simon Kemp, “Digital 2024: Indonesia,” 2024, <https://datareportal.com/reports/digital-2024-indonesia>.

²³ Walsh Froma, “Family Resilience Strengths Forged through Adversity,” *Normal Family Processes*, no. October, (2012), p. 399–427.

²⁴ Yuni Harlina, “Dampak Komunikasi Jejaring Sosial Terhadap Kehidupan Perkawinan Dalam Islam,” *Hukum Islam* 15, no. 1 (2015), p. 83–108; Aulia Nursyifa and Eti Hayati, “Upaya Pencegahan Perceraian Akibat Media Sosial Dalam Perspektif Sosiologis,” *Jurnal Sosiologi Pendidikan Humanis* 5, no. 2 (December 30, 2020), p. 144; Nursyifa, “Shifting Causes of Divorce in Indonesia Due to Social Media In Sociological Perspective”; M. Saeful Amri, “Mitsaqan Ghalidza Di Era Disrupsi (Studi Perceraian Sebab Media Sosial),” *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam* 3, no. 1 (January 12, 2020), p. 89.

indicator of such discord includes the severance of familial ties, mutual suspicion, mutual blame, and verbal or overt conflicts.²⁵ Naturally, these factors adversely affect the harmony among husbands, wives, and children.

In a religious discussion (*bahsul masail*), it is articulated that the legal implications of social media usage are contingent upon its application. Furthermore, the fatwa concludes that communication with members of the opposite sex, regardless of their mahram status, through internet applications or other social media platforms is tantamount to direct communication. This implies that when a husband engages in intimate communication with another woman or vice versa, characterised by seclusion or affectionate behaviour, it unequivocally falls within the realm of sinful acts proscribed by religious doctrine. Consequently, many couples experience conflicts that ultimately lead to divorce as a result of infidelity facilitated by social media.²⁶

Not all individuals accept the decision to divorce, as the ramifications are multifaceted, encompassing concerns related to the welfare of children, their psychological and physical well-being, custody arrangements, the division of shared assets, and conflicts between the two families, among other issues. Those who undergo divorce often encounter challenges in achieving mutual forgiveness. Specifically, divorce adversely impacts the quality of co-parenting for children, particularly concerning the assurance of their healthy mental and psychological development.²⁷

The evolution of social media represents an inexorable reality. One potential strategy to mitigate family conflicts arising from social media is to enhance the quality of communication among family members and to foster an environment of openness.²⁸ Such improvements in communication and transparency may diminish negative assumptions and accusations, thereby enhancing the overall quality of family life.

The Influence of Social Media on Marital Harmony in Households in Semarang City

The data obtained in this study were the results of a survey conducted using a questionnaire that involved 131 respondents who were married and residing in the city of Semarang. The survey aimed to measure the influence of social media usage on household harmony. The demographic characteristics of the respondents in this study are as follows:

²⁵ Lestari et al., "The Concept of Harmony in Javanese Society," p. 29.

²⁶ Sohrah Sohrah, "Media Sosial dan Dampaknya Terhadap Perceraian," *Al-Risalah Jurnal Ilmu Syariah Dan Hukum* 19, No. 2 (2020), p. 286.

²⁷ Margreet Visser et al., "I'll Never Forgive You: High Conflict Divorce, Social Network, and Co-Parenting Conflicts," *Journal of Child and Family Studies* 26, no. 11 (2017), p. 3055–66.

²⁸ Hussain, Imtiaz, and Iqbal, "Family Relations after the Emergence of Social Media: A Comparative Analysis of Single-Family and Joint Family Systems," p. 545.

Table 1. Respondent Characteristics

Description	Frequency	%
Gender		
Male	66	50%
Female	65	50%
Education		
Elementary & Junior High School	13	10%
High School	69	53%
Undergraduate	41	31%
Post Graduate	8	6%
Age		
20-25 year	20	15%
26-30 year	28	21%
31-35 year	19	15%
36-40 year	29	22%
above 40 years	35	27%
Marriage age		
0-5 year	44	34%
6-10 year	19	15%
11-15 year	23	18%
16-20 year	24	18%
above 20 years	21	16%

The characteristics of the respondents are summarised in the table, which indicates a total of 131 participants, comprising 66 men and 65 women. In relation to their highest level of education, it was found that 53% of respondents had completed secondary education, 31% held a bachelor's degree, and 10% had attained junior high school education. An analysis of the respondents' age reveals that the predominant group consists of individuals over 40 years old, representing 27% of the sample, followed by those aged between 36 and 40 years, who constitute 22%. With respect to marital status, the largest cohort comprises respondents who have been married for 0 to 5 years, totalling 44 individuals, whereas the smallest group consists of those married for 6 to 10 years, numbering 19 respondents.

Outer Model

Convergent validity

Tabel 1. Outer Loading

	PMS	KMS	KRT
PMS1	0.774		
PMS3	0.692		
PMS4	0.602		
PMS2	0.589		
KMS1		0.776	
KMS2		0.817	
KMS3		0.589	
KMS4		0.667	
KRT1			0.705
KRT2			0.577
KRT3			0.745
KRT4			0.762
KRT5			0.720

Description:

- PMS: social media use
- KMS: social media communication
- KRT: household harmony

Convergent validity assesses the strength of the correlation between constructs and latent variables. In the evaluation of convergent validity through individual item reliability checks, this is illustrated by the standardised factor loading values. The Standardised Loading Factor quantifies the strength of the correlation between each measurement item (indicator) and its corresponding construct. A loading value of ≥ 0.5 is considered acceptable.²⁹ The findings of this study reveal that the loading factor values for all statement items exceed 0.50, thereby indicating that all statement items within the Social Media Use (PMS), Social Media Communication (KMS), and Family Harmony (KRT) variables are deemed to possess convergent validity.

Discriminant Validity

²⁹ Siswoyo Haryono, *Metode SEM Untuk Penelitian Dengan AMOS LISREL PLS*, ed. Hamid Mintarja, Pertama (Bekasi: PT. Intermedia Personalia Utama, 2016), p. 382.

Tabel 2. Cross Loadings

	PMS	KMS	KRT
PMS1	0.774	0.322	0.377
PMS2	0.589	0.291	0.266
PMS3	0.692	0.418	0.492
PMS4	0.602	0.478	0.317
KMS1	0.330	0.776	0.341
KMS2	0.420	0.817	0.374
KMS3	0.369	0.589	0.300
KMS4	0.477	0.667	0.439
KRT1	0.496	0.361	0.705
KRT2	0.462	0.142	0.577
KRT3	0.355	0.420	0.745
KRT4	0.311	0.417	0.762
KRT5	0.364	0.454	0.720

The second procedure that can be employed to assess validity is cross-loading,³⁰ which posits that the primary loading factor derived from the construct is of greater significance than the correlation value established between the variable and other constructs.³¹

Table 2 presents the validity evaluation based on the primary loading factor values in relation to the cross-loading factor values associated with other constructs. The *Performance Measurement System* (PMS) exhibits primary loading factors for PMS1, PMS2, PMS3, and PMS4, all of which remain higher than the loading factor values corresponding to other constructs. Specifically, the loading factor of PMS1 with *Knowledge Management System* (KMS) is 0.322, while with *Knowledge Retrieval Technology* (KRT) it is 0.377. Furthermore, PMS2 demonstrates loading factors of 0.209 with KMS and 0.266 with KRT. Additionally, the construct validity of KMS is substantiated by primary loading factors of KMS1 = 0.766, KMS2 = 0.817, KMS3 = 0.589, and KMS4 = 0.677, which exceed the cross-loading factors associated with PMS and KRT. Consequently, the KMS construct is deemed to possess valid discriminant validity.

The final construct evaluated for validity is KRT, which exhibits the following loading factor distributions: KRT1 = 0.705, KRT2 = 0.577, KRT3 =

³⁰ Wynne W. Chin, "The Partial Least Squares Approach to Structural Equation Modeling," in *Modern Methods For Business Research*, ed. George A. Marcoulides (London: Lawrence Erlbaum Associates, 1998), p. 295–358.

³¹ Sudjana Budhiasa, *Analisis Statistik Multivariate Dengan Aplikasi SEM PPLS Smartpls 3.2.6*, ed. Jiwa Atmaja, Pertama (Bali: Udayana University Press, 2016) p. 31.

0.745, KRT4 = 0.762, and KRT5 = 0.702. These values are consistently greater than the cross-loading factors associated with PMS and KMS for each respective loading factor. Therefore, the KRT construct is also declared to possess valid discriminant validity.

Reliability Test

Table 3. Reliability Test

	Cronbach's alpha	Composite reliability (rho_c)
KMS	0.682	0.807
KRT	0.743	0.830
PMS	0.607	0.761

Table 3 presents the reliability test using Cronbach's alpha, which requires that a construct is reliable if the construct value is above 0.60,³² and the Composite Reliability value of all variables is above 0.70,³³ so all variables are already reliable.

Inner Model

R Square

Table 4. R Square Score

	R-square	R-square adjusted
KRT	0.379	0.369

After evaluating the measurement model for the construct/variable, the subsequent step entails assessing the structural model, also referred to as the inner model. The initial phase of this assessment involves evaluating the R^2 value. The interpretation of the R^2 value is analogous to that of R^2 in linear regression, reflecting the extent to which the variability of the endogenous variable can be attributed to the exogenous variables. R^2 criteria are classified into three categories: an R^2 value of 0.67 indicates substantial explanatory power, 0.33 signifies moderate explanatory power, and 0.19 denotes weak explanatory power.³⁴

Table 4 presents the R^2 value for the *Household Harmony* (KRT) variable, which is 0.379. This result indicates that the variables *Social Media Usage* (PMS) and *Social Media Communication* (KMS) collectively account for 37.9% of the

³² Haryono, *Metode SEM Untuk Penelitian Dengan AMOS LISREL PLS* p. 385; Budhiasa, *Analisis Statistik Multivariate Dengan Aplikasi SEM PPLS Smartpls 3.2.6* p. 31.

³³ Haryono, *Metode SEM Untuk Penelitian Dengan AMOS LISREL PLS* p. 383.

³⁴ Haryono, p. 384.

variability in the Household Harmony (KRT) variable. Therefore, it can be concluded that the model is considered moderate, as its value exceeds 0.33.

Effect Size

Table 5. Effect Size

	PMS	KMS	KRT
PMS			0.176
KMS			0.092
KRT			

Changes in the R^2 value can be utilised to ascertain whether the influence of exogenous latent variables on endogenous latent variables has a substantive effect. This influence can be quantified through the effect size f^2 . The recommended f^2 effect size thresholds are 0.02, 0.15, and 0.35, which signify that the exogenous latent variables exert a small, moderate, and large influence on the structural level, respectively.³⁵

Table 5 illustrates the effect of *Social Media Usage* (PMS) on *Household Harmony* (KRT), which is recorded at 0.176 and is regarded as moderate.³⁶ In contrast, the effect of *Social Media Communication* (KMS) on *Household Harmony* (KRT), measured at 0.092, is classified as weak.³⁷

Hypothesis Testing

Tabel 6. Hypothesis Testing

	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (O/STDEV)	P values
KMS -> KRT	0.290	0.305	0.110	2.631	0.009
PMS -> KRT	0.402	0.405	0.104	3.866	0.000

The findings are presented as follows:

- The variable *Social Media Usage* (PMS) demonstrates a t-statistic value of 2.631, which exceeds the critical value of 1.96, alongside a p-value of 0.009, which is below the significance level of 0.05. Consequently, the null hypothesis (H1) is accepted, suggesting that Social Media Usage has a significant effect on Household Harmony.
- The variable *Social Media Communication* (KMS) exhibits a t-statistic

³⁵ Haryono, p. 384.

³⁶ Citra Savitri et al., *Statistik Multivariat Dalam Riset*, ed. Iskandar Ahmaddien, Widina, Pertama, vol. 11 (Bandung: Widina Bhakti Persada, 2014), p. 35.

³⁷ Savitri et al. p. 35.

value of 3.866, which is greater than 1.96, and a p-value of 0.000, which is also below the 0.05 threshold. Therefore, the null hypothesis (H1) is accepted, indicating that Social Media Communication significantly impacts Household Harmony.

Goodness of Fit (GOF)

Table 7. Goodness of Fit (GOF)

	Q²predict
KRT	0.329

Validation of the overall structural model employs the Goodness of Fit (GOF) index, which serves as a singular measure to assess the combined performance of both the measurement model and the structural model. The Q² predictive relevance is utilised in the structural measurement testing, which functions to validate the model. This measurement is deemed appropriate when the endogenous latent variable is characterised by a reflective measurement model. A Q² predictive relevance result is considered satisfactory if the value exceeds 0, indicating that the exogenous latent variables serve as suitable explanatory variables capable of predicting their corresponding endogenous variable.³⁸

A Q² value of 0.329, being greater than 0, falls within the moderate category, signifying that the model possesses predictive relevance. Consequently, the exogenous latent variables, *Social Media Usage* (PMS) and *Social Media Communication* (KMS), are effective explanatory variables that can predict the endogenous variable, *Household Harmony* (KRT).

The Significance of Gabriel Marcel's Philosophy of Intersubjectivity for Marital Harmony in the Social Media Era

The data presented indicate that the utilisation and communication facilitated by social media exert a significant influence on familial harmony. A lack of mutual understanding between spouses can lead to marital separation. Table 2 demonstrates that KRT 1 (*social media alters family character*), KRT 3 (*social media as a source of infidelity*), and KRT 4 (*contributing to jealousy and suspicion*) all yield high scores exceeding 0.7. This is a matter of concern, as it may signify a prevalent misuse of social media and the potential for conflicts within the household.

In this context, the philosophical ideas of Gabriel Marcel regarding interpersonal relationships are particularly relevant and significant. Gabriel

³⁸ Haryono, *Metode SEM Untuk Penelitian Dengan AMOS LISREL PLS*, p. 384.

Marcel was a French philosopher (1889-1973)³⁹ who extensively examined the experiences of life during his era. He experienced the profound impacts of the First and Second World Wars, particularly the loss of loved ones. This context served as the foundation for his reflections, which centred on the meaning of human existence and interpersonal relationships, often referred to as personal relationships.⁴⁰

Marcel observed a significant decline in modern society during his era. He posited that there had been a 'massive transvaluation' of the spiritual horizon, whereby individuals became ensnared by machines and technology. This manipulation by technology transformed humans into commodities, thereby erasing the sacredness of humanity that had been inherited from Christianity. In contemporary society, humans were perceived as machines, with a primary focus on results and productivity; those who failed to demonstrate productivity were deemed expendable.

The spirit of abstraction prevails in this context. This spirit is manifest in the 'masses,' where individuals are reduced to 'mass-men.' The sense of belonging to a collective is deemed more significant than the expression of individuality. Conformity to the norms of the collective alleviates anxiety rather than inciting it. Consequently, in this milieu, human uniqueness and fundamental experiences are rendered obsolete.⁴¹

In contrast to the dehumanising tendencies of mass society, Gabriel Marcel underscores the concept of 'the universal'. The universal is inherently spiritual, and this spirituality manifests as love. Love is fundamental to human existence and is expressed through our relationships with others. How can this phenomenon be elucidated? Marcel posits that human beings are 'incarnate beings' (*êtres incarnés*).⁴²

According to Marcel, the deepest human experience is that of inter-subjectivity (inter-personal relations), which is epitomised in love. Within the 'I-You' relationship, five defining characteristics emerge: *Disponibilité*, denoting the availability of one individual to another, in stark contrast to an attitude of control over others. *Réceptivité*, which involves the active reception and exchange of attention. 3) Engagement, characterised by involvement rather than indifference. *Fidelity*, encompassing loyalty and the acceptance of responsibility for the plans and aspirations of others. *Creativity*, understood as the facilitation of the freedom

³⁹ Septiana Dwiputri Maharani, "Pandangan Gabriel Marcel Tentang Manusia Dalam Konteks Peristiwa Bencana Alam," *Jurnal Filsafat*, 2012 p. 93; K Bertens, *Filsafat Barat Abad XX Jilid II Prancis*, Revision (Jakarta: PT Gramdeia Pustaka Utama, 1996) p. 58-59.

⁴⁰ Gabriel Marcel, "Theism and Personal Relationship" 1, no. 1 (1950), p. 35-42.

⁴¹ Belén Blesa Aledo, "The Personal Identity in Gabriel Marcel and His Sociological Projection," *Pensamiento* 68, no. 257 (2012), p. 427 – 443.

⁴² Stefania Mazzone, "Corporeality and Incarnation in Gabriel Marcel," *Archivio Di Storia Della Cultura* 31 (2018), p. 159 – 177.

of others and the actualisation of their identities.⁴³

When applied to the institution of marriage, these five concepts hold significant implications. First, availability (*disponibilité*) suggests that husbands and wives must be fully present in their marriage, transcending mere physical presence. Spouses should not perceive each other as personal property but rather as autonomous individuals deserving of respect.

Second, receptivity (*réceptivité*) entails that husbands and wives engage in deep listening to one another, rather than merely waiting for their turn to speak. Furthermore, it involves accepting one's partner as they are, encompassing their wounds, past experiences, and limitations. Acceptance also necessitates cultivating emotional sensitivity towards the needs and changes of one's partner.

Third, engagement signifies that couples must not adopt a passive stance towards the dynamics of their relationship; rather, they should actively participate in its construction and maintenance. They recognise that both their partner's happiness and suffering are shared responsibilities. Both partners reject indifference during conflicts, opting instead to be present and collaboratively seek solutions.

Fourth, loyalty (*fidélité*) in marriage extends beyond the prohibition of infidelity; it encompasses the sharing of life's burdens and a commitment to a shared future. Both partners uphold their wedding vows even amidst suffering or change. Loyalty also involves trusting and supporting one's partner's growth, rather than demanding stagnation.

Lastly, creativity (*créativité*) within marriage entails the pursuit of novel ways to express love and strengthen the relationship throughout various life stages. Couples strive to avert boredom, routine, and stagnation within their union. Instead, they foster creativity that engenders hope and vitality, even during times of crisis.

Furthermore, Gabriel Marcel posits that there are three fundamental forms of intersubjectivity (between humans), namely:⁴⁴

1. Love as affirmation and 'promotion'.

In the context of love, an individual encounters and recognises another as a subject, desires that individual, aspires to enhance their well-being, and supports the existence and development of that individual's autonomy. This form of love is distinct from *amor benevolentiae*, which seeks the good of the other, in contrast to *amor concupiscentiae*, which is based on lust and seeks to dominate.

2. Justice as the concretisation of love.

⁴³ Mazzone.

⁴⁴ Mikel Ostiz Blanco, "The Role of Intersubjectivity on Personal Identity Formation in the Thought of Gabriel Marcel and Emmanuel Levinas," *Pensamiento. Revista de Investigación e Información Filosófica* 80, no. 311 (2025), p. 1615–25.

Marcel asserts that the will to recognise others as subjects necessitates the establishment of a system of justice and a framework for the realisation of human rights. There can be no authentic love that overlooks the reality that every human being is a physical entity with needs. Love serves as the foundation for law and justice.

3. Conflict

Conflict represents a concrete manifestation of intersubjectivity. It arises not solely from human aggressiveness but also from the conditions necessary for human self-realisation. Consequently, love must actively oppose conflict and prevent it from escalating unchecked.

Utilising Marcel's philosophical framework, the aforementioned facts suggest that humanity is currently experiencing a decline, particularly within marital relationships, attributable to the irresponsible use of social media. Social media, as a mode of communication, ought to enhance the closeness of spouses; however, the contrary appears to be the case, with instances of divorce on the rise. This phenomenon arises from technology reasserting control over humanity, effectively enslaving individuals and diminishing fundamental human capacities, such as love and justice. Consequently, individuals often behave like machines, devoid of profound affection. This results in relationships characterised by mechanical and technocratic interactions.

According to Marcel, human existence is understood as a subject within the world.⁴⁵ The existence of a husband or wife encompasses a profound awareness of the rights and obligations inherent in family life. Initially, a husband perceives his wife as a soulmate, a mysterious convergence of destinies;⁴⁶ however, this perception must evolve into a state that is mutually acceptable to both parties, thereby ensuring that the husband's existence serves as a means for the wife's existence, and vice versa. Their relationship is predicated on stages that husband and wife naturally traverse prior to marriage. This progression can be elucidated through the stages identified by Marcel as admiration, reflection, and exploration.⁴⁷ Marcel delineates three stages in the human journey towards understanding and openness to the mystery of existence.

The first stage is Admiration. This initial stage represents an attitude of profound admiration or wonder towards the nature of life and existence. It constitutes a spontaneous human response to the world and its inherent mysteries. The second stage is Reflection, which involves a process of deep contemplation regarding experiences and reality. The third stage is Exploration, characterised by an openness and an active pursuit of the most profound meanings of reality and

⁴⁵ Louis Pamplume and Beth Brombert, "Gabriel Marcel: Existence, Being, and Faith," *Yale French Studies*, no. 12 (1953), p. 88.

⁴⁶ Pamplume and Brombert, p. 94.

⁴⁷ Pamplume and Brombert, p. 69.

existence.⁴⁸

When applied to a marital relationship, the first stage, Admiration, serves as the foundation of the partnership. Admiration embodies a fundamental attitude of appreciating one's partner as a unique and enigmatic individual. Spouses who admire each other do not perceive their partners as objects to be possessed, but rather as individuals deserving of respect, love, and sustained admiration throughout their lives. This attitude fosters gratitude, emotional intimacy, and deep appreciation.

The second stage, Reflection, signifies the deepening of the relationship. Reflection involves contemplating the meaning of life together in a profound and personal manner, transcending mere technical considerations. In practice, couples engage in honest and open reflection on the dynamics of their relationship, including their mistakes, aspirations, and shared values, in order to understand each other more fully. This process can enhance empathy, communication, and awareness of responsibility, as well as promote mutual growth.

The third stage, Exploration, represents the journey of the relationship. Exploration entails an openness to continually investigate the meanings, changes, and new possibilities within married life. In practice, couples persist in seeking ways to grow together—emotionally, spiritually, and existentially—through dialogue, forgiveness, hope, and dynamic love. This approach sustains the vitality of marriage, fostering creativity and orienting the partnership towards a meaningful future.

These three concepts constitute a profound and compassionate framework for marital relations: admiration fosters an appreciation for the distinctiveness of one's partner, reflection facilitates a deeper understanding and enhances intimacy, Exploration is instrumental in sustaining relational dynamics and promoting mutual growth. By integrating all three elements, husbands and wives do not merely cohabit; rather, they engage in a profound shared experience that embodies a meaningful and loving existential journey.

This suggests that if this stage is comprehended and executed effectively, it will positively influence expectations concerning married life. Following marriage, the presence of both husband and wife fosters a sense of belonging. Each partner gains an understanding of the other; the husband appreciates his wife, and vice versa. However, it is crucial to grasp this concept accurately, as the notion of belonging may carry negative connotations. Therefore, it is essential to examine Gabriel Marcel's concepts of 'being' and 'having'.⁴⁹

'Being' represents a profound and enigmatic experience of engagement. Marcel perceives 'being' not as a logical category or a metaphysical abstraction but as a fundamental reality of life that cannot be reduced to mere objects or data. 'Existence' engages with the essence of human existence in its entirety and is

⁴⁸ Bertens, *Filsafat Barat Abad XX Jilid II Prancis*, p. 73.

⁴⁹ Bertens, p. 68.

inherently relational, dynamic, and personal. Conversely, 'having' embodies an attitude of objectification. In the mode of having, an individual perceives something (or even another individual) as an object of possession, subject to control, domination, and utilisation. This perspective reflects a modern, technocratic, and instrumental mode of thought.

In Gabriel Marcel's philosophy, a healthy husband-wife relationship must be rooted in the concept of 'being,' rather than 'having.' This implies that couples should sustain each other, provide space for both personal and shared growth, and engage in life experiences authentically and lovingly. In summary, Marcel's philosophy suggests that the concepts of 'being' and 'having' not only provide a philosophical foundation for existential understanding but also offer a profound perspective on cultivating authentic and meaningful marital relationships. By prioritising the aspect of 'being,' couples can appreciate one another as complex and mysterious individuals, establish relationships grounded in presence, empathy, and loyalty, and circumvent the pitfalls of objectification and control that often arise from the paradigm of 'having.'

The application of this concept in married life presents an opportunity to cultivate a relationship that is not merely transactional or possessive, but a living, organic bond that continues to evolve as the journey of life together unfolds. However, in the context of contemporary social media usage, individuals appear to be increasingly possessed and controlled by these platforms.

Social media can lead individuals to engage in harmful behaviours without their conscious awareness. For instance, infidelity may arise in some cases due to the misuse of social media. Numerous instances exist where both spouses develop more intimate relationships with a third party, namely social media and other individuals, while their connection with their own spouse becomes increasingly distant.

The disharmony in marital relationships attributed to social media reflects a dysfunction in the conceptualisation of 'Ada' and 'Mempunyai'. Thus, it is imperative to comprehend the nature of relationships among human beings, particularly between spouses (personal relationship). According to Gabriel Marcel, the meaning of 'Existence' encompasses 'Existing Together' (*esse is co-esse*).⁵⁰ To grasp the essence of the relationship between husband and wife, the concept of presence is essential.⁵¹ Here, presence should not merely be interpreted as co-location in time and space, as such presence does not necessarily equate to being fully engaged, which may hinder authentic communication (communication sans communion). Presence, in this context, refers to the encounter wherein 'I' meet 'You' (*recontre*), indicating that both individuals are present with the awareness of 'Love', thereby forming a unified entity known as 'We'.⁵²

⁵⁰ Pamplume and Brombert, "Gabriel Marcel: Existence, Being, and Faith" p. 98.

⁵¹ Pamplume and Brombert, p. 91-92.

⁵² Philip Mester, "Gabriel Marcel: Mystery of Being," *Dominicana* 48, no. 2 (1963), p.

From this unity of 'We' arises a form of genuine communication, representing the ideal manifestation of presence (communion). Marcel posits that togetherness is an intrinsic quality that should persist even in the face of death. This notion gives rise to the concept of loyalty, which constitutes a bond of 'I' that remains steadfast. In this context, loyalty signifies a commitment to renew and fortify love. Loyalty becomes fragile and imperilled when presence is misconstrued as 'I' and 'He', thereby resulting in a non-mutualistic relationship.⁵³

Through Marcel's philosophical framework, it is discernible that the root of disharmony in contemporary marital relationships, exacerbated by the hegemony of social media, lies in the attenuation of five essential characteristics that ought to define interpersonal relationships: disponibilit , receptivity, engagement, fidelity, and creativity. Moreover, the fundamental values of love and justice within interpersonal relationships are eroded, as the dominance of social media renders these interactions technocratic and mechanistic. Therefore, it is crucial for individuals to re-establish their capacity as subjects imbued with love and justice, allowing their relationships with others to become more humanistic and less technocratic. Conversely, social media users must exercise greater prudence and recognise the limitations of its utilisation to prevent disruption in the marital bond between spouses. This approach will minimise the potential for conflicts within the household that could culminate in divorce.

Conclusion

The development of social networks, particularly social media, in Indonesia, and specifically in the capital city of Central Java Province, presents a double-edged sword. When utilised positively, social media can offer numerous benefits. However, as evidenced by this study, there are indications of its misuse among married couples. Survey data indicates that there have been alterations in family dynamics resulting from the intensity of social media usage in Semarang City. The changes in character identified include a loss of loyalty between spouses, which can lead to infidelity facilitated by social media. The subsequent consequences encompass familial conflicts and even divorce. To address this issue, various stakeholders must assume responsibility. The Semarang city government and its officials should develop training and guidance programmes for newlywed couples to ensure they comprehend the essence and purpose of family formation. Religious institutions ought to educate their followers about love as the foundational bond between spouses and the sanctity of marriage. Additionally, communities and educational institutions should establish pastoral service centres to address domestic issues effectively. Furthermore, drawing from Marcel's philosophy, it is imperative for individuals to cultivate an understanding

129–36, <https://www.dominicanajournal.org/wp-content/files/old-journal-archive/vol48/no2/dominicanav48n2gabrielmarcelmysterybeing.pdf>.

⁵³ Pamplume and Brombert, "Gabriel Marcel: Existence, Being, and Faith" p. 97.

of the fundamental values that underpin interpersonal relationships: love, loyalty, justice, and presence. With a robust comprehension of these values, it is anticipated that harmony will be fostered within the relationships between spouses in every family. Moreover, if these fundamental values are understood and embodied by each individual, social media will not undermine marital relationships, as the connections will not devolve into mechanical and technocratic interactions. Consequently, a harmonious and quality life can be maintained despite the pervasive influence of technology through social media, which is rife with paradoxes and complexities. Marital relationships are likely to remain intact if individuals are able to grasp the significance of love and loyalty within family dynamics, thereby facilitating coexistence amidst rapid advancements in digital technology. Ultimately, the purpose of marriage will be fulfilled, and family resilience will be reinforced and solidified.

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