Mitigating the Digital Age Impact: Collaborative Strategies of State and Religious Institutions for Family Harmony in Indonesia

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Abstract

This research investigates the impact of information technology on family harmony in Indonesia, highlighting the increasing challenges for families characterized by rising divorce rates, domestic violence, and juvenile delinquency, exacerbated by social media, which is a form of information technology development. Through qualitative analysis using field research methods, this study reveals the urgent need for protective measures to safeguard families and children in the digital age. The results show a separate role for religious and state institutions in mitigating the impact of technological development. The research, therefore, emphasizes the importance of a collaborative role between state and religious institutions in mitigating these negative impacts by implementing comprehensive strategies that promote family education, strengthen moral values, and increase parental involvement. The findings advocate for solid policies and proactive institutional engagement to foster a supportive environment for families, ultimately aiming to cultivate a harmonious society amidst the complexities brought about by technological advancements.
Keywords: Family Harmony, Collaborative Strategies, State and Religious Institutions

Abstrak

Penelitian ini mengkaji dampak teknologi informasi terhadap keharmonisan keluarga di Indonesia, dengan menyoroti tantangan yang semakin besar bagi keluarga yang ditandai dengan meningkatnya angka perceraian, kekerasan dalam rumah tangga, dan kenakalan remaja, yang diperburuk oleh media sosial, yang merupakan salah satu bentuk perkembangan teknologi informasi. Melalui analisis kualitatif dengan menggunakan metode penelitian lapangan, penelitian ini mengungkap kebutuhan mendesak akan langkah-langkah perlindungan untuk menjaga keluarga dan anak-anak di era digital. Hasilnya menunjukkan peran tersendiri bagi lembaga agama dan negara dalam memitigasi dampak perkembangan teknologi. Oleh karena itu, penelitian ini menekankan pentingnya peran kolaboratif antara negara dan lembaga agama dalam memitigasi dampak negatif tersebut dengan menerapkan strategi komprehensif yang mempromosikan pendidikan keluarga, memperkuat nilai-nilai moral, dan meningkatkan keterlibatan orang tua. Temuan penelitian ini menganjurkan kebijakan yang solid dan keterlibatan kelembagaan yang proaktif untuk menumbuhkan lingkungan yang mendukung bagi keluarga, yang pada akhirnya bertujuan untuk menumbuhkan masyarakat yang harmonis di tengah kompleksitas yang ditimbulkan oleh kemajuan teknologi.

Kata Kunci: *Keharmonisan Keluarga, Strategi Kolaboratif, Institusi Negara Dan Agama*

Introduction

The rapid advancement of information technology in the digital era has profoundly transformed various aspects of social life, particularly family dynamics. In the Indonesian context, this technological evolution presents significant challenges and opportunities for families.[1] As families navigate the complexities of digital communication and social media, they face increasing pressures that can undermine their harmony and well-being.[2] Survey findings indicate a rise in socio-legal issues such as divorce rates, domestic violence, and juvenile delinquency, all exacerbated by the pervasive influence of technology. These issues necessitate a critical examination of how these technological changes impact familial relationships and highlight the urgent need for protective measures and collaborative strategies between state and religious institutions to foster family education, strengthen moral values, and enhance parental involvement in the digital age.

Current academic discussions surrounding family harmony related to the development of information technology mostly focus on how families navigate and

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[1] A. Nurul Mutmainnah and Nidaul Islam, "Penggunaan Gadget Terhadap Perilaku Dan Intensitas Komunikasi Keluarga (Studi Kasus Kecamatan Soreang Kota Parepare)," *KOMUNIDA : Media Komunikasi Dan Dakwah*, 2019.

[2] Sinta Rahmadania, Ajun Junaedi Sitika, and Astuti Darmayanti, "Peran Pendidikan Agama Islam Dalam Keluarga Dan Masyarakat," *Edumaspul: Jurnal Pendidikan*, 2021..

mitigate the negative impacts of technology. These discussions often overlook the involvement of religious and state institutions in these efforts. Families are typically viewed as strong, independent entities,[3] and any interference in their internal affairs is often perceived as violating privacy.[4] Issues such as rising divorce rates, juvenile delinquency, and increasing instances of infidelity are generally addressed by families on their own.[5] Consequently, previous studies have largely excluded the roles of religious institutions and the state from these academic conversations.

The research aims to highlight the impact of the development of information technology on the family and to analyze what roles can be optimized by the institutions of religion and state to maintain family harmony. Religion and the state are two institutions that always intersect with the lives of Indonesian people in general. Many family issues are regulated in these two institutions, religion through community organizations or religious activities affiliated with them, such as NU and Muhammadiyah organizations or Sunday school church activities. Through agencies such as the Ministry of Religion, the state implements state policies. in the future.

This article is built on the premise that religious institutions and the state can have a role that significantly influences people's behavior to create a harmonious family. Religious values are an important provision as a reference in preparing people who are not only religious but have the ability to control themselves.[6] State and religion collaborate to create policies protecting families from disharmony and spiritual education through religious organizations or schools.[7] Implement physical activities diverting from technology facilitated by state and religious institutions.[8] Implementation of ongoing and sustainable guidance and counseling.[9] In this way, the role of religious institutions and the state will be optimal in creating harmonious families.

we will explore the theoretical frameworks that guide our analysis of the impact of technological developments on family harmony and formulate the

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[3] Sjafiatul Mardliyah, "Dilema Keluarga Di Era Digitalisasi: Antara Kecanduan Gadget, Gangguan Emosional, Perilaku Sosial Pada Anak Usia Dini Dan Tawaran Sekolah Alternatif," *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 2023.; Suradi Suradi, "Perubahan Sosial Dan Ketahanan Keluarga: Meretas Kebijakan Berbasis Kekuatan Lokal," *Sosio Informa*, 2013.

[4] Anjas Putra Pramudito, "Kedudukan Dan Perlindungan Hak Atas Privasi Di Indonesia," *Jurist-Diction*, 2020.

[5] Ahmad Rusyaid Idris, Muhammad Khusaini, and Syaiful Anwar Al-Mansyuri, "Contemporary Islamic Law in Indonesia: The Fulfillment of Child Custody Rights in Divorce Cases Caused by Early Marriage," *MILRev : Metro Islamic Law Review* 3, no. 1 (April 4, 2024), p. 1–21.

[6] Abdullah Abdullah, "Urgensi Pendidikan Agama Dalam Keluarga Dan Implikasinya Terhadap Pembentukan Kepribadian Anak," *Transformasi : Jurnal Kepemimpinan & Pendidikan Islam*, 2018.

[7] Iskandar Iskandar, "Pendidikan Ruhani Berbasis Kecerdasan Ruhiologi," *El-Ghiroh*, 2022.

[8] Gita Miati, Rahmadi Rahmadi, and Syamsul Arifin, "Pemanfaatan Waktu Luang Di Luar Jam Sekolah Pada Peserta Didik Sekolah Menengah Pertama Negeri Di Kabupaten Hulu Sungai Tengah," *STABILITAS: Jurnal Pendidikan Jasmani Dan Olahraga*, 2022.

[9] Karmuji Karmuji and Nofan Andrian Usmani Putra, "Peran Penyuluh Agama Islam Non PNS Bidang Perkawinan Dalam Upaya Membina Keluarga Sakinah (Studi Di KUA Kecamatan Panceng Kabupaten Gresik)," *The Indonesian Journal of Islamic Law and Civil Law*, 2020.

applicable framework to mitigate it. These theories will provide a comprehensive overview of impact reduction, outlining its main steps and strategies. We will present the theories of mitigation as the grand theory of this research; in addition, we will also show the theories of institutional roles, contextually the role of religious and state institutions in shaping the lives of citizens and society, and the principles that define the dynamics of a harmonious family. This section will provide a basis for understanding the interaction between technology, institutional influences, and family well-being.

Mitigation, in its conceptual framework, refers to actions aimed at minimizing and reducing the impacts and risks associated with disasters, or it is a multi-hazard approach to reduce disaster risk.[10] In the legal concept, mitigation involves a series of efforts to lower disaster risks, including physical developments such as infrastructure improvements or initiatives to enhance community awareness and preparedness for potential threats.[11] Practice mitigation is a proactive measure, ensuring that government and community members have the knowledge and strategies to respond suitably when a disaster occurs, thereby minimizing its broader destructive effects.[12] Although mitigation is commonly associated with disaster management, its application extends beyond this realm, encompassing various contexts such as economic stability, technological utilization, construction practices, and family, specifically in the context of mitigating the impact of technology on family harmony.[13] The existing research emphasizes the family unit as the primary locus for managing the effects of technological advancements. This focus is crucial, as the family serves as the foundational environment for every child and family member. However, it is important to recognize that families are not isolated entities; they can influenced by external conditions and societal factors that can shape their ability to cope with the challenges posed by technology.

Meanwhile, when discussing the role of religious institutions and the state, religious organizations, and ministerial institutions in a specific context, the existing

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[10] Mustafa Kamal Rokan, Imam Yazid, Ahmad Makky, "Reconstruction of the Concept of Nushuz of the Wife in the Digital Era," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 4, no. 2 (2020), p. 568-585.

[11] Penanggulangan Bencana, "UU Republik Indonesia Nomor 24 Tahun 2007 Tentang Penanggulan Bencana," Pemerintah Indonesia § (2007); Mulyani Zulaeha et al., "Mitigasi Bencana Perspektif Kebijakan Publik Dalam Penanggulangan Benana Banjir Di Kalimantan Selatan," *Prosiding Seminar Nasional Lingkungan Lahan Basah*, 2022.

[12] Yulaikha Istiqomah and Eska Dwi Prajayanti, "Gambaran Pengetahuan Dan Sikap Masyarakat Tentang Mitigasi Dan Kesiapsiagaan Bencana Banjir," *Nursing News : Jurnal Ilmiah Keperawatan*, 2023; Akhmad Taufan Maulana and Andriansyah Andriansyah, "Mitigasi Bencana Di Indonesia," *Comserva : Jurnal Penelitian Dan Pengabdian Masyarakat*, 2024, https://doi.org/10.59141/comserva.v3i10.1213; Muhammad Eko Atmojo, "Pendidikan Dini Mitigasi Bencana," *Jurnal Abdimas BSI: Jurnal Pengabdian Kepada Masyarakat*, 2020; Muhamad Fadillah, Dewi Kania Sugiharti, and Abi Ma'ruf Radjab, "Peranan Pemerintah Dalam Pelaksanaan Mitigasi Bencana," *Magistra Law Review*, 2020.

[13] Muhammad Khusaini, Hariri Hariri, M. Ridho Pratama, Madah Rahmatan, "Creating a Harmonious Family Through Social Media Facebook in West Lampung", *El-Mashlahah* 12, no. 2 (2022), p. 139-152.

literature generally narrates that the role of religious institutions is to transfer religious knowledge to the community through formal religious education, such as Islamic boarding schools, integrated Islamic schools, Catholic schools, or non-formal, such as Majlis Ta'lim and routine studies, Habitus Learning in monasteries.[14] In addition, Trophimov said that according to Emile Durkheim, religious institutions have an essential role in maintaining social solidarity and providing a framework of values accepted by society; the value becomes collective awareness and belief, then becomes a force that unites society.[15] Furthermore, according to Max Weber, as mentioned by Putra and Rusmini, religious institutions can provide legitimacy to social and political structures and ethical and moral direction for society.[16]

At the same time, in discussing the state's role in the existing literacy, the outline of the discussion is the state's role in the normative scope. Juliyanto explained that according to Thomas Hobbes, state institutions have an absolute role and power to maintain security and order in society and ensure the protection of citizens' human rights.[17] On the other hand, according to John Locke, as stated by Wijaya, the role of state institutions is to protect the individual rights of citizens through their power, including protecting the right to freedom of religion and freedom of opinion, because the state has a normative social contract with its people[18]. As for John Rawls, state institutions play a significant role in ensuring social justice by being oriented toward economically, socially, and culturally weak people. In addition, the state must also play a role in realizing the equitable distribution of resources for all citizens.[19] Based on this, in the existing literacy so far, religious institutions and the state are considered to have a substantive role in shaping the moral order and social life of the people in a country.

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[14] Julhadi Julhadi and Nurasiah Ahmad, "Organisasi Sosial Keagamaan Dan Pendidikan Islam (Nahdatul Ulama)," *Mau'izhah*, 2022; Eliwatis Eliwatis et al., "Peran Persatuan Islam (Persis) Dalam Pengembangan Pendidikan Islam Di Indonesia," *Tazkiya: Jurnal Pendidikan Islam*, 2022; Khamam Khosin, "Reformasi Pendidikan Muhammadiyah Di Indonesia," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 2023; Audea Septiana, "Habitus Habitus Toleransi Pendidikan Buddha Di Maha Vihara Majapahit Trowulan," *Jurnal Agama Buddha Dan Ilmu Pengetahuan*, 2022; Elelia Elelia, "Pendidikan Agama Katolik Di Sekolah Katolik Mayoritas Agama Budha," *Vocat: Jurnal Pendidikan Katolik*, 2022.

[15] S. V. Trophimov, "Emil Durkheim on the Role of Religion in Public Life. Substantiation of the Choice of Elementary Religion," *Moscow State University Bulletin. Series 18. Sociology and Political Science*, 2019.

[16] Agustina Rusmini, "The Social Role of Religion Max Weber's Perspective of Thought and the Relevance of Societal Progress," *Jurnal Filsafat Indonesia*, 2023, https://doi.org/10.23887/jfi.v6i2.57930; Ahmad Putra, "Konsep Agama Dalam Perspektif Max Weber," *Al-Adyan: Journal of Religious Studies*, 2020.

[17] Agus Juliyanto, "Ajaran Thomas Hobbes Tentang Negara Sebagai 'Leviathan,'" *Paradigma: Jurnal Kalam Dan Filsafat*, 2022.

[18] Ruhenda et al., "Tinjauan Trias Politika Terhadap Terbentuknya Sistem Politik Indonesia," *LP2M UIN Sunan Gunung Djati*, 2020; Daya Negri Wijaya, "Kontrak Sosial Menurut Thomas Hobbes Dan John Locke," *Jurnal Sosiologi Pendidikan Humanis*, 2016.

[19] Linda Darnela, "Teori Keadilan Jhon Rawls: Sebuah Review," *Jurnal Konstitusi*, 2020; Yohanes Suhardin, "Konsep Keadilan Dari John Rawls Dengan Keadilan Pancasila (Analisis Komparatif)," *Fiat Iustitia : Jurnal Hukum*, 2023.

The concept of a harmonious family is based on the presence of mutual love, mutual understanding, mutual respect for opinions, mutual forgiveness of mistakes, and mutual acceptance of the shortcomings of all family members.[20] In addition, a harmonious family is an institution that consistently maintains togetherness, good relationships, and good communication.[21] It can also understand each family member's needs and provide physical and moral support to one another.[22] Equally important is maintaining a balance of authority between rights and obligations in the family and then resolving conflicts between family members properly so that family members have a sense of security and comfort.[23]

Despite the extensive research on risk mitigation related to technology, the role of the state, and the dynamics of harmonious families, more studies need to be conducted that explore collaborative solutions involving both religious and state institutions.[24] Most existing studies address these entities in isolation, failing to investigate how their joint efforts can effectively mitigate the impacts of information technology on family life.[25] This gap in the literature underscores the urgent need for a more proactive, collaborative, and holistic approach to addressing the challenges posed by technological advancements, mainly through structural interventions that engage both religious and state institutions.

Given the gaps in previous research, future research should promote a multi-structured approach that combines qualitative and field research methods to analyze the impact of technological development on families. By analyzing the role of religious and state institutions, researchers can develop comprehensive strategies and formulate preventive and effective mitigation measures to address and prevent the negative impacts of information technology and promote the intensification of good

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[20] Galih Sukandar, Muhammad Nurul Yamin, and Aris Fauzan, "Strategi Komunikasi Penyuluh Agama Dalam Pembinaan Keluarga Islam Di Purwosari," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 2023, https://doi.org/10.35931/aq.v17i5.2690; Ahmad Zuhri Rangkuti, "Membangun Ketahanan Keluarga Yang Rukun, Harmonis Dan Romantis," *Mitra Abdimas: Jurnal Pengabdian Kepada Masyarakat*, 2021.

[21] Muhamad Hasan Sebyar, "Harmonization of Islamic Legal Institutions and Customary Law in Marriage Dispensation Cases at the Panyabungan Religious Court," *MILRev : Metro Islamic Law Review* 2, no. 2 (November 12, 2023), p. 155–174.

[22] Nasrudin Nasrudin, "Komunikasi Demokratis Dalam Membentuk Keluarga Harmonis (Perspektif Al Quran Surah Al-Imran Ayat 159)," *An-Nida : Jurnal Komunikasi Islam*, 2023.; Meliyani Meliyani and Taufik Taufik, "Hubungan Kematangan Emosi Dengan Keharmonisan Keluarga Pada Pasangan Menikah Muda," *Counseling and Humanities Review*, 2022.

[23] Muhammad Fadhly Akbar and Heriansyah, "Penerapan Sistem Demokrasi Dalam Keluarga Sebagai Langkah Awal Penyetaraan Gender," *Al-Qadlaya : Jurnal Hukum Keluarga Islam*, 2021; Bastiar Bastiar, "Pemenuhan Hak Dan Kewajiban Suami Istri Mewujudkan Rumah Tangga Sakinah:," *Jurisprudensi: Jurnal Ilmu Syariah, Perundang-Undangan, Ekonomi Islam*, 2018.

[24] Mursyid Djawas, Abidin Nurdin, Muslim Zainuddin, Idham, and Zahratul Idami, "Harmonization of State, Custom, and Islamic Law in Aceh: Perspective of Legal Pluralism. "*Hasanuddin Law Review* 10, No. 1 (1 May 2024), p. 64-82.

[25] Achmad Fathoni, "Family Resilience and Implementation of Islamic Family Jurisprudence on Millennial Muslim Families in Gresik, Indonesia", *Journal of Islamic Law* 2, no. 2 (2021), p. 247-267.

communication to create harmonious families at all levels of society.[26] Through collaborative efforts involving researchers, educators, policymakers, and community stakeholders, we can work together to create a family environment that nurtures all family members and can realize the family as the central place to learn and develop for the Madani society.

The research method is field research with a conceptual approach to understanding the impact of technology on family harmony associated with the role of state and religious institutions[27]. The research design with this method allows us to get a contextual picture interrelated between one research variable and another. The data sources used in this research consist of religious institutions, government, and community leaders selected based on specific criteria or directed by relevant parties. Using primary data sources allows researchers to gain comprehensive insight into the various negative impacts that can arise due to the rapid development of information technology. In collecting data, the data collection technique used was semi-guided interviews with resource persons by referring to the list of questions already provided and further developing the questions concerning and based on the answers of the resource persons in state institutions or religious institutions. Systematizing interview field notes, doing qualitative data analysis, and then interpreting the obtained data in-depth.[28] The existing data will restated so that the content can be easily understood. The data will also described as clearly as possible to identify patterns or critical findings and interpret them to give meaning to the findings.

The Impact of Technological Development on Family Harmony

In this section, we will present the findings of our data search and cover two substantive aspects: the impact of technological development on family harmony and the role of religious institutions and the state in managing this impact. The effect of technology on family harmony is the term we use to describe the negative impact of the development of existing information technology. The impact that will be highlighted is the impact on communication, with further impacts in the form of high infidelity that leads to divorce, domestic violence, and the increase in criminal cases involving children.[29] The total number of it is as we present in the following table.

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[26] Mufrod Teguh Mulyo, Khoiruddin Nasution, Samin Batubara, Siti Musawwamah, Raihanah Abdullah, "The Power of Husband-Wife Communication in Building Family Resilience and Preventing Divorce: A Study of Maṣlaḥah Mursalah", *Al-Manahij: Jurnal Kajian Hukum Islam* 17, no. 2 (2023), p. 125-136.

[27] Dedi Rianto Rahadi, *Konsep Penelitian Kualitatif, PT. Filda Fikrindo*, 2020.

[28] Emzir, "Metodologi Penelitian Kualitatif Analisis Data," *Jakarta: Raja Grafindo*, 2012.

[29] Nur Faizah, "The Spiritualization of Domestic Violence in the Digital Era: Examining the Cathartic Role of Religious Institutions in Empowering *Victims", De jure: Jurnal Hukum dan Syar'iah* 15, no. 2 (2023), p. 2251-267.

Table 1: The Negative Impact of Technological Development on Family

Forms of Impact	Years		
	2021	2022	2023
Divorces	482.626	487.305	473.259
Domestic Violence	14.622	16.887	18.049
Juvenile Crime	4.576	4.746	5.039

Source: Directory of Supreme Court Decisions and The Ministry Of Women's Empowerment and Child Protection of The Republic of Indonesia.[30]

The divorce data in the table above shows very high divorce cases in the 2021-2023 timeframe, based on interviews with Mr. ZA, the Metro City Religious Court judge, and Mrs. NI, Registrar of the Pontianak Religious Court. Mr. AS, Religious Counselor of the Karawang Ministry of Religion, and Mr. TMP, Islamic Community Guidance of Makassar City, that from the data and experience of the cases they handle, economic factors and domestic violence generally dominated the existing divorce cases. Still, these factors are always followed or accompanied by infidelity through social media, which is part of the ever-growing information technology. Domestic violence in the form of physical, psychological, sexual, and economic violence is motivated by factors such as poor communication within the family, patriarchal culture, online gambling, infidelity, and financial problems.[31] From these factors, there are things that the development of information technology, such as communication, infidelity, and online gambling, can influence.

Meanwhile, data on court decisions on cases of children in conflict with the law, which show an increasing trend in the last three years, indicate that criminal offenses committed by children have increased. Based on the data in the Report on the Implementation of Juvenile Justice and based on interviews with Ms. HA, the Daily Task Staff of the PPA Office of Makassar City, the forms of criminal acts committed by children include crimes of violence, pornography/ pornographic acts, theft, etcetera. The content of social media influences the majority of these crimes.

The impacts that appear in Table 1 show that information technology and its massive development have an effect on family harmony. The presence of information technology in the family is inevitable. The transfer of information to family members becomes unlimited and uncontrollable, so damaging or positive content will certainly impact family members. The government cannot control technological developments and enter these into the family. The poor communication in the family due to the negative influence of information technology content that each family member consumes exacerbated this condition and worsened by the lack of internalization of religious values about the family through religious

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[30]Https://Putusan3.Mahkamahagung.Go.Id/Direktori/Index/Kategori/Perceraian.Html; Https://Kekerasan.Kemenpppa.Go.Id/Ringkasan

[31] Martina Purna Nisa, "Critical Review of Domestic Violence as Reason for Divorce (Comparison of Divorce Laws in Indonesia, Malaysia and the Maldives)", *Al-Ihkam: Jurnal Hukum dan Pranata Sosial* 16, no. 1 (2021), p. 1-23.

and or religious institutions.[32] So, the high divorce rate, the rise of domestic violence, and the continued increase in criminal cases involving children are inevitable.

The Role of Religious Institutions and the State in Managing the Impact of Technological Development on Family Harmony

The role of religious institutions refers to the implementation of religious organization programs in existing religions in Indonesia, recognized by the law, in the context of family education. In this section, researchers will detail what programs have been planned and implemented by religious institutions to represent their role in managing and/or overcoming the negative impact of the rapid development of information technology on families from every official religion in Indonesia. The data presented in the following table is taken from various sources that researchers consider to contribute to providing valid information about the programs that have been planned and implemented.

Table 2: Programs of Religious Institutions in Managing the Negative Impact of Information Technology

Religion	Organization	Programs	Executor	Description
Islam	Nahdlatul Ulama	Spiritual Provision Through: Ta'lim Assembly, for fathers and mothers; And Routine Religious Studies for Youth.	NU Da'wah Institute; NU Human Resource Research and Development Institute (Lakpesdam) is in each branch.	Interview results with Mr. A S, a Religious Figure and Administrator of PCNU Karawang City
Katolik	Indonesian Catholic Church	Premarital guidance for Catholic couples; Spiritual guidance for Catholic youth	Indonesian Catholic Church Pastors; Sunday school teachers.	Interview with Mr. SHS, a Sunday School Teacher in Palangkaraya.

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[32] Mursyid Djawas, Hedhri Nadhiran, Sri Astuti A. Samad, Zahrul Mubarrak, Muhammad Abrar Azizi, "Creating Family Resilience in Indonesia: A Study of "Marriage Guidance" Program in Aceh and South Sumatera", *Al-Ihkam: Jurnal Hukum dan Pranata Sosial* 17, no. 1 (2022), p. 299-324.

		through Sunday school.		
Protestan	Indonesian Protestant Church	Premarital guidance for Catholic couples; Spiritual guidance for Catholic youth through Sunday school.	Indonesian Protestant Church Pastors; Sunday school teacher.	Interview with Mrs. SM, a Protestant instructor in Palangkaraya.
Budha	Buddhist Representative	Teaching and emphasis of the four SAMA in choosing a partner; Family consultation forum; Meditation activities for youth facilitated by Bhante.	Viharas and Banthes	Interview with Sr., a Buddhist instructor in Palangkaraya

Source: Interview results with primary research data sources

The data table about the management program of the impact of technological development owned by religious institutions above shows that religious institutions have had actual steps that can be applied to minimize the negative effects of technological development. Based on the interview with Mr. AS, one of the administrators of MUI and PCNU in Karawang, it is known that in NU religious organization, routine recitation among people who are married is a common thing, one of the breakthroughs made by PCNU Karawang is to carry out activities in the form of recitation or NU youth activities for young people to reduce the impact of the surrounding environment where young people usually interact, including from the adverse effects of information technology. Similar activities also exist in Catholic religious institutions through their churches; based on interviews with Mr. SHS and Mrs. SM, who are teachers and church activists, there are Premarital Guidance activities in the church for couples who are getting married after marriage,[33] there is an emphasis on the eternal bond of marriage, and for teenagers and young people,

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[33] Kamarusdiana, Burhanudin Yusuf, Maman Rahman Hakim, Harapandi Dahri, "Pre-Marital Education: Concepts and Regulations in Indonesia and Malaysia", *Al-Ahkam* 32, no. 1 (2022), p. 41-64.

Sunday schools are held to instill the values of Christian teachings further to avoid the negative impact of the development of information technology.[34] As for Buddhism, the role played by its religious institutions is to teach the four samma to those who want to get married or who have a family. Besides that, the family consultation forum and meditation activities are a medium for Banthe to convey the teachings of Buddhism so that they can avoid harmful worldly desires, including the desire to use technology without any obstruction. This was explained by Mr. Sr, one of the religious instructors in Karawang City.

Based on the table of the role of religious institutions in managing the impact of information technology, the role of religious institutions is quite active and concrete. Religious institutions have sustainable programs. In addition, existing programs do not stop at one generational group but across generations. This concreteness can be seen in educational programs and the internalization of religious values for youth and adolescents, followed by a premarital guidance program for prospective brides who will get married and a family consultation forum through religious knowledge assemblies.[35] It is, therefore, relevant that religious institutions have a vital role in managing the impact of information technology for the realization of family harmony.

After conveying the practical role of religious institutions in managing the impact of information technology on family harmony, the researchers will then explain what the findings are related to the role of state institutions in managing the effects of technological developments on family harmony. Like religious institutions, state institutions are also a description of the steps the state has taken through government powers delegated to ministerial and non-ministerial institutions to manage the impact of information technology. The following table lists the roles of these state institutions:

Table 3: State Agency Programs to Manage the Impact of Technology Development

State Institutions	Programs	Excetuioner
Indonesian Ministry of Religious Affairs	Sakinah Family Guidance services Islamic guidance and information services	Religious Affairs Office of each sub-district
Indonesian Ministry of Women's	Organizing programs to fulfill the rights of children and women	Inspectorate of PPPA Ministry

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[34] Erfaniah Zuhriah, Erik Sabti Rahmawati, Melinda Aprilyanti, Umi Chaidaroh, Mufidah Ch, "Childfree, the Digital Era, and Islamic Law: Views of Nahdlatul Ulama, Muhammadiyah, and Gender Activists in Malang, Indonesia", *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, no. 3 (2023), p. 1606-1626.

[35] Yulia Fatma, "Batasan Usia Perkawinan dalam Hukum Keluarga Islam (Perbandingan Antar Negara Muslim: Turki, Pakistan, Maroko dan Indonesia)", *Juris: Jurnal Ilmiah Syariah* 18, no. 2 (2019), p. 117-135.

Empowerment and Child Protection	Organizing the Family Development Program	Expert Staff of PPPA Ministry Provincial, district, and city offices of the Ministry of PPPA
National Commission for Child Protection	Supervise the implementation of protection and fulfillment of children's rights.	KPAI Secretariat, Legal and reporting section, and General section

Source: official website of the institution involved in this research.[36]

From the table data, researchers can say that based on searches and reasoning, the three institutions mentioned above are the institutions that play the most role in encouraging the realization of harmonious families. State institutions, both normatively and factually, have a wide range of coverage down to the smallest administrative area of the government area. All components of government and society, from the central level to the RT and RW levels, must support the realization of the programs set by the government as the state manager. From the table above, based on information from the Regional Office of the Ministry of Religious Affairs, confirmed by the results of interviews with Mr. AS, the religious instructor of the city of Karawang, it can be seen that so far, the Ministry of religion plays a fairly central role in encouraging the realization of families that Sakinah, Mawaddah, and Rahmah. This claim of centrality is based on the Ministry of Religion's premarital education program for prospective brides in Religious Affairs Offices.[37]

Meanwhile, the Ministry of Women's and Children's Empowerment and Protection (PPPA) has an equally important role because this Ministry creates harmonious families through programs that encourage the realization of equal rights and obligations and gender equality for women and children in the family.[38] These programs are implemented through the inspectorates or expert staff of the Ministry of PPPA, which are continued through the relevant offices at the provincial dis, district, and municipal levels, as stated by the head of the Pontianak City PPPA Ministry Task Implementation Unit. The Indonesian Child Protection Commission,

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[36]Https://Kalteng.Kemenag.Go.Id/Palangkaraya/Berita/512522/Ini-10-Tugas-Pokok-Dan-Fungsi-Kua; Https://Ppid.Kemenpppa.Go.Id/Profil/Tugas; Https://Www.Kpai.Go.Id/Profil-2.

[37] Maryani, "Implemetasi Syariat Islam Dalam Mewujudkan Keluarga Sakinah (Studi Kasus Masyarakat di Kecamatan Danau Teluk Seberang Kota Jambi)", *Al-Risalah: Forum Kajian Hukum dan Sosial Kemasyarakatan* 11, no. 1 (2011), p. 65-83.

[38] Ansori, Muhammad Iqbal Juliansyahzen, "The Contestation of the Family Law Discourse in the Digital Age: Islam, State, and Gender", *Samarah: Jurnal hukum Keluarga dan Hukum Islam* 6, no. 1 (2022), p. 244-272.

as a non-ministerial government agency, has a role in encouraging the realization of harmonious families because this is a strategic step to create a safe, comfortable, and conducive environment for children. Based on the regulations that apply and oversee this institution, and confirmed by information from the official website of this institution, the programs focus on fulfilling children's physical and psychological rights. Physical rights include the fulfillment of the right to suitable, decent, sufficient clothing, food, and shelter, as well as the ability to avoid physical and verbal violence. Psychic rights include receiving affection, attention, appreciation, opportunities, and more. KPAI implements the program through the Secretariat of KPAI legal and general midwives, who carry out advocacy and education tasks.

Based on the data description, the state, as an institution with broad authority, can encourage the achievement of things vital in civil society's development. The family is the most critical component in realizing a civil society.[39] The orientation of Government programs must be in this direction. If we look at the existing programs, we see that the government has committed to achieving harmonious families. The existence of programs from ministerial and non-ministerial institutions that provide education before marriage proves the government's commitment. Following up on the education program, these institutions also implement programs that encourage and maintain the distribution of rights and obligations for each family member fairly and proportionally. Even children, as an essential component of the future of the family and the state, are guaranteed the fulfillment of their physical and psychological rights. Thus, the state institution program is large-scale and massive, so the state must play the most active and responsive role in realizing harmonious families.

Collaborative Strategies of State and Religious Institutions in Mitigating the Impact of Technology on Family Harmony

A collaborative strategy between the state and religious institutions is crucial for minimizing the negative impacts of technology while maximizing its benefits. This partnership is vital as it addresses two foundational aspects of family life: moral values and social order.[40] These institutions can create a supportive framework that reinforces positive family dynamics in the digital age by working together. Below are several collaborative strategies and actionable suggestions that can be implemented by both religious institutions and the state, along with potential steps for future collaboration involving civil society and Government entities:

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[39] Arifki Budia Warman, Elimartati, Dodon Alfiander, Ashabul Fadhli, Wardatun Nabilah, "From Communal to Individual: Shifting Authorities of Family Dispute Resolution in Minangkabau Society", *Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan* 23, no. 2 (2023), p. 161-184.

[40] Theresia Dyah Wirastri, Stijn Cornelis van Huis, "The State of Indonesia's Marriage Law: 50 Years of Statutory and Judicial Reforms", *AHKAM: Jurnal Ilmu Syariah* 24, no.2 (2024), p. 215-232.

Table 4. Collaborative Strategies of Religious And State Institutions

Institution	Strategy	Collaborative Strategy	Technical measures
Religion	Premarital guidance; Spiritual guidance for the family; Family counseling forum; Religious activities for the younger generation; Internalization of religious values in the family.	Inter-agency collaboration in public education on harmonious families; Inter-agency collaboration in improving Public Digital Literacy in harmonious families; Inter-agency collaboration to strengthen Family Institutions; Collaboration between institutions in improving and optimizing the role of parents; Collaboration between institutions in Strengthening, Implementing, and evaluating Regulations	1. **Religious Institutions**: Integrate religious values on family harmony into sermons, lectures, and spiritual classes. Guide the wise and responsible use of technology in families. **State**: Provide public education platforms, such as seminars, workshops, and social media campaigns, on the healthy and safe use of technology for families. 2. **State**: Provide digital platforms that contain literacy about harmonious families and how to achieve them. **Religious institutions**: Create digital guidebooks containing religious values on creating a harmonious family. 3. **Religious Institutions**: Organize religious activities involving all family members to strengthen bonds and communication.
State	School for bride and groom and family guidance services; Religious guidance services through the KUA institution; Family development program; Implementation of protection and fulfillment of children's rights; Formulating the regulations that support family welfare.		

			State: Provide facilities and programs that support family activities, such as playgrounds, community centres, and family counselling programs.
			4. Religious Institutions: Provide training and mentoring to parents on how to educate children in the digital era. Encourage parents to be role models in the wise use of technology. **State**: Provide digital skills training programs for parents to assist their children in using technology positively.
			5. State: Establish regulations that protect families from harmful online content, such as pornography, violence and hate speech. Encourage technology platforms to provide adequate parental control features. **Religious Institutions**: Provide input and support for

			regulations related to moral and ethical values in using technology.

Source: Interview and discussion results with research Primer data sources.

Table 4 shows state and religious institutions' programs to mitigate information technology's negative impacts. The table also includes strategies and collaborative technical steps that religious and state institutions can take to minimize the negative effects of information technology development. The column on strategies of religious and state institutions is summarized from the data described in the table in the previous section. This table shows what policies and programs have existed and been carried out by institutions and the state so far, which outline the existence of premarital education, family development, and the fulfillment of children's rights as the next generation. The collaboration strategy column shows data on policy and program steps that can be carried out jointly by religious institutions and the state, followed by the technical steps to implement the collaborative program. These collaborative programs and technical steps are elaborations and explorations of existing programs from religious and state institutions. These programs include educational programs for families, strengthening family institutions, strengthening regulations in the family sector, and optimizing the role of parents.

Based on the data described above, collaborative programs are a concrete solution to mitigating the impact of information technology. Institutional collaboration is an essential key to overcoming various problems that exist in the community. The alleviation of a problem will be more comprehensive if it involves many parties. State institutions prepare reasonable regulations, and religion fills the spiritual aspect with the value of compliance that emphasizes obedience to rules and religious guidance. Religious institutions inspire parents to optimize their role in educating children as the next generation; the state facilitates policies that positively support and encourage the younger generation's productivity. State institutions make policies that promote family strengthening, and religious institutions encourage internalizing religious values into the family. With a collaborative strategy like this, the negative impact of information technology development will likely be suppressed optimally.

This research has clearly described the impact of technological developments that can affect family harmony. It also describes the strategies that have been implemented so far, both by state and religious institutions, to mitigate these impacts. This article's data and findings section is crucial in addressing the research problem, as it provides empirical evidence highlighting the intricate relationship between information technology and family harmony. By presenting quantitative and qualitative data, this section elucidates how technological advancements impact family dynamics, including communication patterns, relationship satisfaction, and instances of conflict. Furthermore, the findings underscore the necessity of

incorporating the roles of religious and state institutions in mitigating these impacts, thereby addressing a significant gap in the existing literature. This relevance is significant as it informs the study's theoretical framework and offers practical insights for policymakers and community leaders seeking to foster family well-being in the digital age. Ultimately, the data serves as a foundation for developing collaborative strategies that can effectively enhance family resilience against the challenges posed by technology.

Discussing the relationship between variables, technological developments, families, and mitigation of technological impacts, it is necessary to remember that along with its positive impacts, the negative effects of the rapid growth of information technology are also unavoidable. Theft of personal data, loss of privacy, increase in cybercrime, increase in crime, and cyberbullying among teenagers are just a few examples of the negative impacts that can arise from the development of information technology.[41] On the other hand, as a minor institution in society, the family also cannot escape this negative impact, so poor communication in the family, rampant infidelity, high divorce rates, the increasing demands of each family member on other family members, show how much information technology can affect family harmony.[42] Partial mitigation efforts in responding to the negative impacts that arise from the development of information technology can result in not maximizing protection for family institutions and their harmony, which certainly has implications for future generations of the nation.[43] Therefore, collaboration between the government and the community is necessary, and involving many parties is crucial. Institutional collaboration is a comprehensive solution to realize the family as the first and foremost environment for family members.

The discussion about strategies in managing the impact of information technology development in previous studies focused on the roles and programs involving only one institution without affecting other institutions. Religious institutions provide education and appeal to their adherents through their educational

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[41] Ashya Ravika Mahar Rhani, Nibras Nada, and Turbofeature, "Dampak Negatif Penggunaan Teknologi Informasi Dan Komunikasi (TIK)," *Kompas.Com*, 2020; Flourensia Sapty Rahayu, "Cyberbullying Sebagai Dampak Negatif Penggunaan Teknologi Informasi," *Jurnal Sistem Informasi*, 2013; Fany Mulyono, "Dampak Media Sosial Bagi Remaja," *Jurnal Simki Economic*, 2021.; Hardianto Djanggih, "Kebijakan Hukum Pidana Dalam Penanggulangan Tindak Pidana Cyber Crime Di Bidang Kesusilaan," *Jurnal Media Hukum*, 2013.

[42] Ahmad Muthi uddin, "Fenomena Dampak Negatif Media Sosial Terhadap Keharmonisan Rumah Tangga," *Legitima : Jurnal Hukum Keluarga Islam* 3, no. 2 (June 24, 2021), p. 126–46; Astria Yuli Satyarini Sukendar, "Keabsahan Alat Bukti Berupa Chatting Di Media Sosial Terhadap Proses Pemidanaan Atas Tuduhan Perzinahan (Pasal 284 KUHP)," *Mimbar Keadilan*, 2019.; Syarifa Raehana and Jufri M. Zain, "Dampak Sosial Media Bagi Pembinaan Anak Dalam Keluarga," *Al-Tafaqquh: Journal of Islamic Law*, 2020.; Syariah Hafidzhoh et al., "Analisis Dampak Tiktok Terhadap Perkembangan Akhlak Anak Di Kabupaten Deli Serdang," *ANSIRU PAI : Pengembangan Profesi Guru Pendidikan Agama Islam*, 2022.

[43] Nur Azizah, "Keluarga, Masyarakat, Dan Negara Dalam Kaitannya Membentuk Generasi Bangsa," *Spectrum: Journal of Gender and Children Studies*, 2022.

institutions or associations of spiritual leaders.[44] On the other hand, state institutions, in tackling this impact, are encouraged to carry out socialization activities and implement normative regulations on information technology. Government law enforcement agencies and policy implementation, such as KUA officers and law enforcement officials, have become executioners of this socialization.[45] Similarly, with family institutions, in previous studies, overcoming the impact of technology tends to emphasize the centrality of the role of parents in dealing with the impact of information technology.[46] Therefore, solutions offered by previous studies for overcoming the impacts of information technology are partial, and the effect is less widespread. In contrast to the solutions this research will offer, collaborative strategies between institutions become a new perspective and approach to overcome and mitigate the negative impacts of information technology development.

A collaborative strategy between institutions to tackle the negative impact of information technology development is essential in today's social context, where rising divorce rates, domestic violence, and juvenile delinquency are prevalent issues.[47] Religious institutions, the state, and the family become an interconnected unity at the core of this strategy. The government takes the initiative by conducting collaborative governance and cooperating with institutions outside the government, followed by continuous coordination and consultation.[48] Public education is a primary strategy that state and religious organizations can implement to enhance the

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[44] amirudin Amirudin, Nurmono Nurmono, And Yulianto Yulianto, "Edukasi Terhadap Kebijakan Bersosial Media Di Era Milenial Di Smp Muhammadiyah Parakan," *Jurnal Pengabdian Sosial*, 2024; Priscillia Diane Joy Joseph And Fredik Melkias Boiliu, "Peran Pendidikan Agama Kristen Dalam Penggunaan Teknologi Pada Anak," *Edukatif : Jurnal Ilmu Pendidikan*, 2021; Arizona Firdonsyah And Zahra Arwananing Tyas, "Peningkatan Pengetahuan Remaja Tentang Bijak Menggunakan Media Sosial Di Smu Muhammadiyah Gombong," *Hayina*, 2021; Rudi Santoso And Fathul Mu'in, "Peran Majelis Ulama Indonesia (Mui) Lampung Menghadapi Era Disrupsi Informasi," *Ath Thariq Jurnal Dakwah Dan Komunikasi*, 2020.

[45] Roida Pakpahan, "Analisa Implementasi Uu Ite Pasal 28 Ayat 2 Dalam Mengurangi Ujaran Kebencian Di Media Sosial," *Journal of Information System, Informatics and Computing*, 2021; Septiawan Ardiputra, "Sosialisasi UU ITE No. 19 Tahun 2016 Dan Edukasi Cerdas Dan Bijak Dalam Bermedia Sosial," *Jurnal Abdi Masyarakat Indonesia*, 2022.

[46] Sofia Zahara, Nandang Mulyana, and Rudi Saprudin Darwis, "Peran Orang Tua Dalam Mendampingi Anak Menggunakan Media Sosial Di Tengah Pandemi Covid-19," *Jurnal Kolaborasi Resolusi Konflik*, 2021; Tesa Alia and Irwansyah Irwansyah, "Pendampingan Orang Tua Pada Anak Usia Dini Dalam Penggunaan Teknologi Digital [Parent Mentoring of Young Children in the Use of Digital Technology]," *Polyglot: Jurnal Ilmiah*, 2018.

[47] Putri Widi Astuti and Tri Prastio, "Post-Divorce Rights of Women and Children," *MILRev : Metro Islamic Law Review* 1, No. 2 (December 27, 2022), p. 203–13.

[48] Muhlis Zainuddin, "Implikasi Kolaborasi Pemerintah Daerah Dan Pihak Swasta Terhadap Produksi Petani Kelapa Sawit," *Jurnal Sosio Sains*, 2019; Bella Dian Nusantara, Teguh Teguh, and Tri Yuniningsih, "Analisis Kolaborasi Pemerintah Daerah Dalam Mengatasi Sampah Di Objek Pariwisata," *JOPPAS: Journal of Public Policy and Administration Silampari*, 2023; S Wulandari and M F Adnan, "Pelaksanaan Kolaborasi Antara Pemerintah, Swasta, Dan MaPsyarakat Dalam Pengembangan Pariwisata Kampung Eropa Di Tanjung Pati 50 Kota," *Journal Of Policy, Governance ...*, 2023; Febrianto Syam and Novayanti Sopia Rukmana, "Kolaborasi Pemerintah Kota Makassar Dalam Pelaksanaan Program Keluarga Berencana," *Vox Populi*, 2022.

understanding of harmonious family values, which is crucial in mitigating these social challenges.[49] The collaboration strategy lies in providing educational materials and facilitating educational platforms for sustainable education. Religious institutions play a vital role in internalizing religious values about harmonious families into educational materials content, while the government ensures the availability of facilities for implementing sustainable education. Increasing the quantity and quality of Digital Literacy is critical as a follow-up strategy.[50] The step in this advanced strategy is to transform public education materials into digital content, either in written, audio, or visual form.[51] Afterward, the digital content is widely disseminated through various information technology platforms in a structured, massive, and consistent manner. Both strategies must be complemented by an effort to strengthen family institutions, optimize parental roles, and instill in children the understanding that parents are central to family dynamics.[52] Programming collaborative religious activities that engage all family members is also an important strategy to strengthen bonds and communication further, with the government facilitating these initiatives by providing community spaces such as playgrounds, learning parks, and more. Likewise, this collaboration must be supported by robust regulations that protect families from harmful online content and promote adequate parental control features on technology platforms.[53] In this context, state institutions are responsible for establishing protective regulations and encouraging technology platforms to provide adequate parental control features. Meanwhile, religious institutions provide input and support for rules, with religious moral values, and emphasize compliance with existing regulations. Thus, this

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[49] Ummu Kulsum and Atnawi Atnawi, "Pendampingan Terbentuknya Keluarga SAMARA Bagi Komunitas Ibu Rumah Tangga Yang Menikah Usia Dini Di Dusun Preng Ampel Kabupaten Pamekasan," *Darmabakti : Jurnal Pengabdian Dan Pemberdayaan Masyarakat*, 2020, p. 34-40; Alfiyana Yuliasari, Fadhil Hardiansyah, and Ririn Jamiah, "Edukasi Calon Pengantin Tentang Dinamika Perkawinan Dan Pencegahan Stunting Pada Kelas Calon Pengantin," *AKM: Aksi Kepada Masyarakat*, 2023.

[50] Karyna Rostovska, Natalia Hryshyna, Irina Pakhomova, Viktor Liubchyk, Marat Koval, "Place of Principles of Law in Legal Regulation of Public Relations in Conditions of Digital Society: Theoretical and Legal Research", *Syariah: Jurnal Hukum dan Pemikiran* 24, no. 1 (2024), p. 73-87.

[51] Maihelya Agrini and Firdia Tri Agustin, "Membangun Karakter Bangsa Melalui Literasi Digital," *Jurnal Tonggak Pendidikan Dasar : Jurnal Kajian Teori Dan Hasil Pendidikan Dasar*, 2022; Ajani Restianty, "Literasi Digital, Sebuah Tantangan Baru Dalam Literasi Media," *Gunahumas*, 2018; Deri Firmansyah, Dadang Saepuloh, and Dede, "Daya Saing : Literasi Digital Dan Transformasi Digital," *Journal of Finance and Business Digital*, 2022.

[52] Asman, "Parental Rights and Obligations to Children in the Era of Industrial Revolution 4.0 (Islamic Family Law perspective)", *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 4, no. 1 (2020), p. 232-258.

[53] Nurnazli Nazli, "Penguatan Regulasi Dalam Pencegahan Dan Penanggulangan Perkawinan Anak," *ADHKI: Journal of Islamic Family Law*, 2019; Shinta Pangesti, "Penguatan Regulasi Perseroan Terbatas Perorangan Usaha Mikro Dan Kecil Dalam Mendukung Pemulihan Ekonomi Masa Pandemi Covid-19," *Jurnal Rechts Vinding: Media Pembinaan Hukum Nasional*, 2021.

comprehensive collaboration aims to effectively safeguard families from the negative influences of technology, ultimately fostering a more harmonious society.

To effectively address the negative impacts of technology on family dynamics, it is essential to draw inspiration from successful interventions implemented in other countries and regions. For instance, in Finland, the government has launched comprehensive digital literacy programs that engage families in understanding and navigating the digital landscape.[54] These programs educate parents and children about safe online practices and foster open communication within families regarding technology use. By creating a supportive environment where families can discuss their experiences and challenges with technology, Finland has seen a notable decrease in issues such as cyberbullying and digital addiction.[55] Such case studies provide valuable insights and models for potential strategies that could be adapted and implemented in Indonesia, where similar challenges are prevalent.

Compared to previous research that mainly focuses on identifying the causes and consequences of the negative impacts of information technology development, this research stands out because it offers a collaborative approach to formulating mitigation strategies against the negative impacts of information technology development on family harmony. The existing literature, meanwhile, generally outlines the independent and separate handling of each religious and state institution. This research is more comprehensive, offering collaborative solutions that prioritize cross-institutional cooperation, followed by technical steps for each collaborative solution offered. This research also emphasizes the importance of the government's role in ensuring that the impact of implementing this strategy becomes more widespread so that realizing harmonious Indonesian families can be easy.

This research highlights significant implications for both the functions and dysfunctions of the collaborative strategies proposed to mitigate the negative impacts of information technology on family harmony. On the one hand, the function of these strategies lies in their potential to foster stronger family bonds and enhance communication through educational initiatives and community engagement. By promoting family values and digital literacy, the collaboration between religious institutions and the state can empower families to navigate the complexities of the digital age more effectively, thereby reducing instances of divorce, domestic violence, and juvenile delinquency. However, there are also potential dysfunctions to consider. The reliance on institutional collaboration may inadvertently overlook

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[54] Hyeyoung Woo, Lindsey Wilkinson, and Soo Yeon Yoon, "Education, Employment, Family Formation Behaviors, and the Gender Health Gap: A Cross-National Comparison of Korea, the United States, and Finland," *Journal of Korean Studies*, 2023; Marika Jalovaara and Gunnar Andersson, "Disparities in Children's Family Experiences by Mother's Socioeconomic Status: The Case of Finland," *Population Research and Policy Review*, 2018.

[55] Muhammad Shuhufi, Fatmawati Fatmaw10ati, Muhammad Qadaruddin, Jalaluddin B, Muttaqien Muhammad Yunus, Nainunis M.Nur, "Islamic Law and Social Media: Analyzing the Fatwa of Indonesian Ulama Council Regarding Interaction on Digital Platforms," *Samarah:Jurnal Hukum Keluarga dan Hukum Islam* 6, no. 2 (2022), p. 823-843.

the unique needs of individual families, leading to a one-size-fits-all approach that may not resonate with diverse cultural and social contexts.

Based on the theoretical framework of mitigation examined in the literature review and Finlad's experience, the following strategic steps can be taken to reduce the impact of information technology on family harmony in the digital age. First, Conduct a Risk Assessment: This initial stage involves identifying and evaluating the potential risks and effects that digital technology poses to family dynamics, such as increased screen time, cyberbullying, and diminished face-to-face communication. Second, Develop Strategies: In this phase, targeted actions should be formulated to minimize these risks, including enhancing digital literacy programs and creating guidelines for healthy technology use within families. Third, Implement Preventive Measures: Proactive steps must be taken to equip Government officials and community members with the knowledge and tools necessary to respond effectively to the challenges posed by technology, such as providing resources for parental controls and online safety education. Fourth, Increase Public Awareness: Educating the community about the potential threats of technology and fostering a culture of readiness is crucial; this can be achieved through workshops, seminars, and campaigns that promote healthy family interactions in the digital space. Finally, Engage in Continuous Evaluation and Adaptation: It is essential to periodically assess the effectiveness of these mitigation strategies and make necessary adjustments to address evolving challenges and risks associated with technology. By following these steps, families and communities can better prepare for and mitigate the impacts of digital technology, ultimately fostering a more harmonious family environment in the digital age.

Conclusion

In conclusion, this study has shed light on the significant impact of information technology on family harmony and the critical role played by religious institutions and the state in managing such implications. The findings highlight the diverse approaches taken by different religious groups, such as Islamic, Buddhist, Catholic, and Protestant communities, in addressing the challenges posed by technology in maintaining family relationships. The study underscores the importance of proactive measures in promoting family well-being and harmony amidst technological advancements. Social media and digital communication tools have the potential to both strengthen and strain family dynamics, thus emphasizing the need for awareness and intervention strategies. Moreover, collaborative efforts between religious institutions and the state have shown promising results in mitigating the negative impact of information technology on families. By providing spiritual guidance, premarital counseling, and educational programs, these institutions play an essential role in fostering harmonious relationships and overcoming the challenges posed by the digital age. Last, but not least, it is crucial for religious institutions and the state to continue to work together to adapt to the evolving technological landscape and support families in navigating the complexities of the digital world. Overall, this study contributes valuable insights into the

intersection between technology, family relationships, and the role of religious and state institutions in Indonesia. By recognizing the challenges and opportunities presented by information technology, we can work towards building more robust and more resilient families in the face of technological advancements. This study's weaknesses include not exploring innovative interventions, assessing the long-term effects of technology on family dynamics, or examining increased collaboration between various social organs to promote family harmony in the digital age. Therefore, further research on these matters is necessary.

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