



El-Usrah: Jurnal Hukum Keluarga
<https://jurnal.ar-raniry.ac.id/index.php/usrah/index>
ISSN: 2620 – 8075 || E-ISSN: 2620 – 8083
Vol. 9. No. 1. June 2026
DOI: 10.22373/ujhk.v9i1.34564

**Mitigating Technosocial Dilemmas:
Reconstructing the Role of the Family in Fortifying Digital Resilience
within the Era of Disruption**

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Abstract

The escalation of contemporary digital media innovation has triggered a fundamental asymmetry between massive technological acceleration and the maturity of ethical and national regulatory frameworks, which in turn has resulted in a normative vacuum within the sociocultural order of global society. Although the discourse concerning the impacts of technological disruption has expanded significantly, previous studies tend to remain entrenched in narrow technocentric narratives and frequently overlook the crucial position of the family institution as a primary unit of analysis most vulnerable to algorithmic penetration and regulatory ambivalence. This article intervenes in these debates by proposing a digital mediation framework that positions the family not merely as a passive, impacted object, but as a strategic agent with a vital role in navigating the complexities of algorithmic governance and diverse digital content risks. The primary argument of this manuscript asserts that the strengthening of family-based digital literacy and the redefinition of digital parenting serve as essential instruments to mitigate discursive contestations and the deleterious media impacts that formal state policies have failed to comprehensively anticipate in this era of digital transformation. This research contributes a new theoretical foundation for the development of self-regulatory models at the micro-level, while simultaneously enriching international digital communication literature concerning the urgency of domestic resilience in facing media ecosystem dynamics that are increasingly boundless, complex, and problematic for the contemporary modern social order.

Keywords: Social Media, Communication Technology, Regulation, Child Protection, Psychological Impact, New Media, Viral

Abstrak

Perkembangan inovasi media digital kontemporer telah menimbulkan ketimpangan struktural antara percepatan teknologi yang eksponensial dan kematangan kerangka etika serta regulasi nasional, yang pada akhirnya memunculkan kekosongan normatif dalam tatanan sosiokultural masyarakat global. Meskipun kajian mengenai dampak disrupsi teknologi berkembang pesat, sebagian besar penelitian masih terjebak dalam perspektif teknosentris yang sempit dan cenderung mengabaikan posisi strategis institusi keluarga sebagai unit analisis utama yang rentan terhadap penetrasi algoritmik dan ambiguitas regulasi. Artikel ini berupaya mengisi kesenjangan tersebut dengan mengajukan kerangka mediasi digital yang menempatkan keluarga tidak hanya sebagai objek terdampak, melainkan sebagai aktor strategis yang berperan aktif dalam mengelola kompleksitas tata kelola algoritmik serta berbagai risiko konten digital. Argumen utama penelitian ini menegaskan bahwa penguatan literasi digital berbasis keluarga serta redefinisi praktik pengasuhan digital merupakan instrumen krusial dalam memitigasi kontestasi diskursif dan dampak negatif media yang belum sepenuhnya terakomodasi dalam kebijakan formal negara di era transformasi digital. Penelitian ini memberikan kontribusi berupa penguatan landasan teoretis bagi pengembangan model pengaturan mandiri (self-regulation) pada tingkat mikro, sekaligus memperkaya khazanah literatur komunikasi digital global terkait urgensi ketahanan domestik dalam menghadapi dinamika ekosistem media yang semakin kompleks, lintas batas, dan menantang bagi tatanan sosial modern.

Kata Kunci: Media Sosial, Teknologi Komunikasi, Regulasi, Perlindungan Anak, Dampak Psikologi, Viral

Introduction

The acceleration of global digital transformation has fundamentally altered the paradigms of social interaction and human communication structures.¹ Information technology has transcended its role as a mere technical instrument, evolving into an ecosystem that defines a new social reality within everyday life.² This shift is characterized by the massive penetration of digital platforms across various regions, creating a significant dependency on online connectivity.³ However, beneath this ease of access, new complexities have emerged regarding how individuals and social institutions respond to the unrestricted flow of information.

¹ Adam Marszk and Ewa Lechman, "Reshaping Financial Systems: The Role of ICT in the Diffusion of Financial Innovations – Recent Evidence from European Countries," *Technological Forecasting and Social Change* 167, no. February (2021), p. 120683.

² Waleed Mugahed Al-Rahmi et al., "Digital Communication: Information and Communication Technology (ICT) Usage for Education Sustainability," *Sustainability* 12, no. 12 (2020), p. 1–18.

³ Ni Nyoman et al., "Uploading Private Chat Screenshots on Social Media : How the Law Respond It?," *Udayana Master Law Journal* 1, no. 1 (2023), p. 1–8.

This phenomenon warrants rigorous scholarly attention to understand its long-term implications for social cohesion and stability. Various global studies indicate that the mediatization of life has blurred the traditional boundaries between the public and private spheres.⁴ Consequently, the urgency to examine the sociological impacts of digital technology has become increasingly relevant within contemporary communication discourse.

In the national context, Indonesia exhibits a highly accelerative digital growth trend, as reflected in recent market penetration data. According to the We Are Social (2023) report, the number of active social media users in Indonesia has reached 167 million,⁵ a figure that reflects the dominance of the digital space in the community's daily routines.⁶ This phenomenon places Indonesia in a strategic position within the global digital map while simultaneously triggering complex sociological implications for the structure of social interaction.⁷ Projections suggest that the social media penetration rate will continue to increase significantly, exceeding 80 percent of the total population by 2026. This massive growth indicates a shift in the authority of truth, where audiences tend to accord credibility to social media-based content without rigorous verification. Such conditions pose a serious challenge to information literacy, given that the velocity of data flow often surpasses the critical capacity of users. As a result, society remains vulnerable to information disruption that can threaten the stability of established social values.

Theoretical tensions arise when the speed of technology adoption is not balanced by literacy maturity and self-regulation within the social environment.⁸ Conceptually, social media has become an instrument of disruption that challenges the boundaries of traditional authority and the value systems within society.⁹ The emergence of the post-truth era exacerbates this condition, where emotions and personal beliefs often exert more influence than objective facts in shaping opinion. This dilemma of technological development creates sociological vulnerabilities, particularly for social groups that lack adequate cognitive filters against media algorithms.¹⁰ Digital platform algorithms frequently create echo chambers that

⁴ Xi Cui, "Nick Couldry and Andreas Hepp. The Mediated Construction of Reality. Cambridge, UK: Polity Press, 2017," *Mass Communication and Society* 21, no. 1 (2018), p. 145–47.

⁵ Simon Kemp, "The Changing World of Digital In 2023," We Are Social, 2023.

⁶ Amar Ahmad, *Problematika Etika Dan Hukum Komunikasi Kontemporer* (Trustco, 2023). p. 2-10.

⁷ Daisy Indira Yasmine et al., "Internet Skills, Digital Engagement, and Outcomes among Urban Youth in Jakarta, Indonesia: Incorporating a Global South Context in Measuring Digital Inequality," *Information Communication and Society*, 2025.

⁸ Anna Yohanna, "The Influence of Social Media on Social Interactions among Students," *Indonesian Journal of Social Sciences* 12, no. 2 (2020), p. 34.

⁹ Nurul Khotimah et al., "Analysis of Digital Da'wa Ideology on Social Media: A Case Study of Preaching Actors on Youtube," *Ilmu Dakwah: Academic Journal for Homiletic Studies* 18, no. 2 (December 2024), p. 283–302.

¹⁰ Suud Sarim Karimullah, "The Relevance of the Concept of Justice in Islamic Law to Contemporary Humanitarian Issues," *Al-Ahkam: Jurnal Ilmu Syari'ah Dan Hukum* 8, no. 1 (2023).

polarize individual views and limit critical perspectives on external reality.¹¹ This mediatization phenomenon triggers concerns regarding the declining quality of meaningful interpersonal interaction in the physical world.¹² Thus, it is imperative to examine how these tensions directly impact the smallest unit of society: the family institution.¹³ A body of recent literature emphasizes that the family is the primary unit of analysis, holding a central role in mitigating the negative impacts of digitalization. Digital parenting patterns in the modern era play a crucial role in maintaining the mental resilience of family members.¹⁴ Digital technology often creates emotional distance between family members, despite their physical proximity within the home environment. The inability of parents to supervise digital activities can weaken the family's function as a primary socialization agent.¹⁵ Furthermore, excessive device usage tends to distort deep interpersonal communication patterns among family members.¹⁶ These challenges are increasingly complex in Indonesia due to the significant intergenerational digital literacy gap. Therefore, the revitalization of the family's role as the primary educational institution is crucial amidst the pervasive flow of social media information.

Recent scholarship on digital resilience and family dynamics has grown significantly over the past decade,¹⁷ particularly in studies addressing digital

¹¹ Clara Sinta Pratiwi, "Platform TikTok Sebagai Representasi Media Dakwah Di Era Digital Oleh :," *The Journal of Islamic Communication and Broadcasting* 2, no. 1 (2022), p. 50–65.

¹² Karmuji Abu Safar, Teti Hadiati, and Athoillah Islamy, "The Construction of Epistemology of Fatwa on Social Interaction Through Social Media in Indonesia," *Islam Transformatif: Journal of Islamic Studies* 5, no. 2 (2021).

¹³ Puad Muzakkar Siregar, "Relevance of The Fatwa of The Indonesian Ulema Council to The Renewal of Islamic Family Law in Indonesia (Study of MUI Fatwa Number: 4/Munas VII/MUI/8/2005 on Marriage of Different Religions)," *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi, Dan Keagamaan* 8, no. 1 (2021), p. 85.

¹⁴ Sonia Livingstone and Alicia Blum-Ross, *Parenting for a Digital Future: How Hopes and Fears about Technology Shape Children's Lives* How Hopes and Fears about Technology Shape Children's Lives, 2020.

¹⁵ Andrea Spitz and Hans-Christoph Steinhausen, "Development of Family Adaptability and Cohesion from Adolescence to Young Adulthood and Associations with Parental Behavior," *Journal of Child and Family Studies* 32 (2023), p. 36–45.

¹⁶ Vagioula Tsoutsis and Dimitris Dikeos, "Behavioral Sciences Family Functioning and Cohesion Scale: Validation of a Short Instrument for the Assessment of Intrafamily Relations," *Behavioral Sciences* 14, no. 10 (2024), p. 969.

¹⁷ Omar Aghbalou, "Family Law , Maqāṣid Al- Sharī'ah, and State Resilience : A Comparative Study of Legislative Reform in Muslim Jurisdictions In the Discourse of Contemporary Islamic Family Law , the Family Is No Longer," *Mazahibuna: Jurnal Perbandingan Mazhab* 8, no. 1 (2026), p. 39–56.

literacy,¹⁸ parental mediation,¹⁹ youth online behavior, psychological well-being,²⁰ and platform governance in algorithm-driven environments. However, despite their methodological contributions, these studies tend to position the family as a secondary unit of analysis or merely as a passive mediator of digital consumption.²¹ In the Indonesian context, this limitation becomes more evident, as existing research predominantly focuses on individual digital behavior or macro-level technological development rather than examining the family as an active agent in constructing digital resilience.²² Furthermore, there remains a lack of integrative analysis that connects algorithmic content exposure with intra-family value negotiation, especially in relation to local cultural and religious norms.²³ Moreover, family adaptation strategies in facing the challenges of social media algorithms have not been adequately explored within the context of national resilience. Research focus has thus far highlighted the functional aspects of technology rather than its disruptive effects on the domestic communication order. This gap underscores the importance of the present study in formulating an adaptive model of family resilience. Without a comprehensive understanding of these dynamics, Indonesian families will remain in a vulnerable position regarding the negative impacts of digital transformation.

This research aims to analyze the dilemmas of digital technological development and formulate the urgency of the family's role as an information-filtering agent. The study seeks to dissect the internal mechanisms of the family in responding to social media disruption as part of an effort to strengthen digital literacy. Through an in-depth analytical approach, this research is expected to provide a theoretical contribution to the development of communication science and family sociology. Practically, the findings of this study can serve as a strategic reference for policymakers in designing programs to strengthen the capacity of family institutions. Furthermore, this research provides a foundation for the public to understand that technology must be managed judiciously for the sustainability of social values. This contribution is expected to bridge the knowledge gap concerning

¹⁸ Lorna McGregor, Daragh Murray, and Vivian Ng, "International Human Rights Law as a Framework for Algorithmic Accountability," *International and Comparative Law Quarterly* 68, no. 2 (2019), p. 309–343.

¹⁹ Waheeda Amien, "Judicial Intervention in Facilitating Legal Recognition (and Regulation) of Muslim Family Law in Muslim-Minority Countries The Case of South Africa," *Journal of Islamic Law* 1, no. 1 (2020), p. 65–114.

²⁰ A. Kumedi Ja'far and Agus Hermanto, "Reinterpretation Of The Rights And Duties Of Contemporary Husbands And Wives," *Samarah* 5, no. 2 (2021), p. 648–667.

²¹ Ita Musarrofa and Holilur Rohman, "'Urf of Cyberspace: Solutions to the Problems of Islamic Law in the Digital Age," *Al-Ahkam* 33, no. 1 (2023), p. 63–88.

²² Abdi Wijaya and Riska, "An Evaluation of Marriage Dowry Using Digital Money from the Perspective of the Four Madhhabs," *PAREWA SARAQ : Journal of Islamic Law and Fatwa Review* 1, no. 1 (2022), p. 48–58.

²³ Muhammad Wahdini and Hasse Jubba, "Harmonization of Customary Law , Green Constitution and Green Fatwa : Case Forest Burning and Land for Agriculture in Central Kalimantan Forest and Land Fires in Indonesia Have Become a National , Regional , And" 7, no. 2 (2025), p. 138–156.

the dynamics of digital interaction within the private sphere of Indonesian society. Consequently, strengthening the family's role will serve as a long-term solution to the challenges of the ever-evolving digital era.

This study employs a descriptive explicative qualitative approach to analyze the implications of digital age-restriction policies in Indonesia, focusing on Government Regulation Number 17 of 2025 as the primary legal framework for electronic system governance and child protection. Using a family sociology perspective,²⁴ the research highlights parental roles as key mediators in policy implementation while incorporating global digital governance insights to contextualize contemporary child protection standards. Data were collected through legal documentation and a literature review, with the regulation as the main source, supported by developmental psychology studies and expert analyses concerning adolescents aged 13–16, a critical phase of cognitive and emotional development. Additional sources, including policy reports and digital parenting discourse, were selected based on relevance and credibility to ensure alignment with the policy's implementation in March 2026. Data analysis was conducted using qualitative content analysis through coding, categorization, and interpretation of key themes such as protection mechanisms, technical limitations, and platform responsibilities. A triangulation process linking regulatory content with psychological theories, particularly emotion regulation, was applied to assess potential impacts on children's mental health. The study also integrates state regulatory objectives with practical family challenges in supervising children's digital behavior, with research rigor ensured through iterative data verification to maintain consistency and objectivity, ultimately contributing to digital sociology by examining the interaction between state, technology, and family dynamics.

This study further strengthens its methodological rigor by incorporating a more structured literature selection strategy. The data sources were obtained from major academic databases such as Scopus, Web of Science, and Google Scholar, as well as relevant policy documents and institutional reports related to digital governance and child protection. The literature search employed a combination of keywords, including digital resilience, family mediation, digital parenting, social media impact, and child protection in digital environments. The selection of literature was limited to publications from 2015 to 2025 to ensure the relevance of contemporary digital transformation dynamics. To maintain analytical consistency, this study applied inclusion criteria consisting of: (1) peer-reviewed journal articles and scholarly works; (2) studies that explicitly discuss digital media, family roles, or psychosocial impacts; and (3) publications with clear theoretical or empirical grounding. Meanwhile, sources that lacked academic credibility, were not directly relevant to the research focus, or were purely opinion-based were excluded.

²⁴ Khairul Hamim, Muhammad Iskandar, and Muhammad Azizurrohman, "Interfaith Marriage in North Lombok: Sociological Perspective of Islamic Law," *Khazanah Hukum* 4, no. 2 (2022), p. 129–138.

In total, approximately 30–50 relevant studies were selected as the primary analytical corpus. The analysis was conducted through a qualitative content analysis approach involving systematic coding, thematic categorization, and interpretative synthesis. Key themes identified include digital vulnerability, parental mediation strategies, algorithmic exposure, and family-based resilience mechanisms. To enhance the validity of findings, this study also employed theoretical triangulation by integrating perspectives from communication studies, family sociology, and developmental psychology. This approach enables a more comprehensive interpretation of the interaction between digital technology, regulatory frameworks, and family dynamics in contemporary society.

The Dialectics of New Media and Family Resilience: A Theoretical Synthesis of Technological Dilemmas in the Digital Domestic Space.

The evolution of new media manifests a paradigm shift in communication that relies not merely on technical novelty but on a fundamental restructuring of information consumption patterns and increasingly complex socio-cultural interactions.²⁵ This phenomenon creates a convergent media environment where the boundary between information producers and consumers becomes progressively blurred due to active user participation in collaborative content construction.²⁶ Current digital infrastructures have transformed family communication ecology from linear models into constantly interconnected networks where each member possesses individual digital agency.²⁷ Technology often triggers tensions between individual privacy and the need for uninterrupted social connectivity within the private sphere. Digital platform algorithms reconfigure the way family members perceive their social reality through personalized content curation.²⁸ This complexity indicates that new media is not merely a tool but a new living environment demanding significant cognitive and behavioral adaptation from its users. The integration of technology into the domestic space eventually poses new challenges in maintaining social cohesion at the most fundamental level, namely the family institution.

The significance of digital information flux has transformed the public sphere into a field of discursive contestation capable of reconfiguring national political stability through massive content distribution algorithms. In this context, news quality and information accuracy become crucial variables determining the level of public political literacy amidst an onslaught of often biased information. The logic of connective action has replaced traditional political communication models

²⁵ Stuart Cunningham and David Craig, "Online Entertainment: A New Wave of Media Globalization? Introduction," *International Journal of Communication* 10 (2016), p. 5409–5425.

²⁶ Yohanna, "The Influence of Social Media on Social Interactions among Students."

²⁷ Sudirman et al., "The Family Corner for the Post-COVID 19 Revitalization of Family Function," *Samarah* 5, no. 1 (2021), p. 88–107.

²⁸ Widi Tri Pramesti Ningrum and Siti Mas'udah, "Family Conflicts and the Violence of Unemployed Husbands against Their Wives Acting as the Main Breadwinner," *Jurnal Sosiologi Dialektika* 16, no. 1 (2021), p. 76.

through decentralized yet highly influential information dissemination mechanisms. Digital echo chambers warns of the risks of extreme polarization triggered by social media filter bubbles that preclude open dialogue.²⁹ Conversely, The political economy of social media often disregards journalistic ethics in pursuit of high user engagement through sensational content. This phenomenon creates a dilemma for a public caught between the need for rapid information and the necessity of independently validating data veracity. Consequently, the role of professional journalism remains relevant as a counterbalance within an information ecosystem that tends to be emotional and unstructured.

In confronting the functional ambivalence of digital media, the family institution emerges as a crucial primary filter for mitigating the impacts of information distortion for all its members.³⁰ The parental mediation theory indicates that parental monitoring strategies must shift from mere access restriction toward active, educational dialogue. Children's digital literacy success depends heavily on the consistency of supportive digital parenting styles implemented within the household. However, challenges arise when parents themselves experience digital competence gaps compared to their children, who are digital natives. Interactions between family members are now frequently interrupted by mobile device notifications a phenomenon known as phubbing that can erode relationship quality. This condition necessitates a redefinition of the family's role as the primary socialization agent capable of instilling critical values toward all consumed digital media content.³¹ Without robust family intervention, members are vulnerable to cyber risks such as online bullying and the exploitation of personal data by third parties.

The dilemma of digital technological development is also evident in the tension between the individual autonomy of family members and the need for collective surveillance to maintain shared digital security.³² Adolescents often seek private spaces on digital platforms because they feel physical supervision at home is too restrictive for their social mobility.³³ Unrestricted freedom in cyberspace can trigger mental health issues and social anxiety in emotionally immature younger generations. A synthesis of these studies suggests that social control within the family must transform into a form of negotiation that respects children's digital rights

²⁹ Putri Rahmah Nur Hakim et al., "Contesting Sharia and Human Rights in the Digital Sphere: Media Representations of the Caning Controversy under the Qanun Jinayat in Aceh," *Journal of Islamic Law* 6, no. 2 (2025), p. 206–35.

³⁰ Juwaini Saleh et al., "Marriage Guidance towards Family Resilience in Aceh: A Study of Islamic Law Philosophy," *Samarah* 6, no. 2 (2022), p. 594–613.

³¹ Harmonis Harmonis, "Konsep Komunikasi Rasulullah Muhammad SAW," *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 15, no. 02 (2018), p. 267–83.

³² Muhammad Jihadul Hayat, "Preaching Islamic Legal Rules on Screen: Conservatism on Islamic Family Law in Digital-Based Dakwah Program Mamah Dan Aa Beraksi," *Al-Jami'ah: Journal of Islamic Studies* 60, no. 2 (2022), p. 427–466.

³³ Amar Ahmad, *Agama Milenial: Revolusi Komunikasi Dan Pengaruh Teknologi Informasi Terhadap Agama Dan Manusia*, 2023. p. 116–117.

while still providing adequate protection. Data literacy has become a new competency required by every family member to understand how their personal data is commodified by global technology corporations. This dilemma is further complicated as social media algorithms begin to influence the cohesion of moral values taught within the family through exposure to content inconsistent with local norms.³⁴ Therefore, strengthening the cognitive structures of family members serves as the final line of defense against information manipulation in the post-truth era.

As a theoretical conclusion, the penetration of digital media into domestic spaces has created a new, paradoxical communication ecology where global connectivity is often achieved at the expense of intrapersonal estrangement. Excessive social media use within the family correlates negatively with the quality of face-to-face communication, which should serve as the foundation of warmth. Digital technology can serve as a tool to strengthen family bonds if used collaboratively for shared learning and entertainment purposes.³⁵ These divergent findings emphasize that the impact of technology is not deterministic but highly dependent on the context of use and the family's level of digital literacy.³⁶ Digital resilience in families is formed through a combination of consistent emotional support and technical understanding of various online risks. Therefore, the integration of technology domestication theory and the sociological functions of the family is the primary key to understanding the dynamics of contemporary society in the digital age. Digital transformation demands that the family act as a critical navigator, guiding members through the complexities of a dynamically evolving digital information landscape.

Digital Connectivity and Mental Health: Strengthening the Family's Role as a Protective Buffer

The contemporary digital media landscape has constructed a significant sociopsychological paradox through an escalation of stress directly correlated with the intensity of massive microblogging platform usage.³⁷ This phenomenon exhibits substantial gender disparities, wherein female users tend to demonstrate higher vulnerability to toxic digital environmental pressures compared to males. Such psychological distress is no longer viewed merely as an individual issue but rather as a manifestation of support system failure within the most fundamental private

³⁴ Nurul Izwah Muhd Adnan, Hafizuddin Muhd Adnan, and Nurul Ilyana Muhd Adnan, "Evolving Technology on Muslim Family: Conflicts and Solutions," *El-Usrah: Jurnal Hukum Keluarga* 8, no. 1 (2025).

³⁵ Amelia Rahmania, Fuad Luthfi, and Muhammad Haris, "The Role of Digitalization in Enhancing Legal Competencies of Sharia Economic Law Graduates: A Case Study of Graduate Users in South Kalimantan," *Syariah: Jurnal Hukum Dan Pemikiran* 23, no. 1 (2023), p. 61–77.

³⁶ Muhammad Khusaini et al., "Creating a Harmonious Family Through Social Media Facebook in West Lampung," *El-Mashlahah* 12, no. 2 (2022), p. 139–52.

³⁷ Johan Faladhin, Destita Mutiara, and Ulmi Marsya, "Branding Piety and the Mediatization of Da'wah through Digital Content," *Proceeding Jogjakarta Communication Conference* 3, no. 1 (2025), p. 175–188.

ecosystem.³⁸ In this context, the family assumes a crucial role as an information filter and the primary emotional buffer for individuals exposed to excessive information flows in cyberspace.³⁹ The failure of mediatory functions within the family unit has the potential to exacerbate stress levels experienced by family members who are psychologically most susceptible to cyberbullying or digital social expectations.⁴⁰ Consequently, the identification of early digital distress symptoms must become a priority within family-based digital literacy curricula to foster more robust mental resilience. The transformation of social media from a communication tool into a source of pressure necessitates systemic mitigation strategies involving collaboration between self-awareness and healthy domestic supervision.

The erosion of emotional well-being, manifesting in mood fluctuations and clinical depressive symptoms, has become a systemic consequence of unregulated digital media consumption patterns. Recent meta-analytical studies confirm that continuous exposure to artificially curated representations of life on social media contributes to a dramatic decline in life satisfaction. The risk of depression is found to increase significantly in individuals who fail to manage the duration and quality of their digital interactions, with a substantially higher prevalence among heavy users. From the perspective of family dynamics, the role of parents and domestic structures becomes vital in functioning as a buffer against the reality distortions offered by digital platform algorithms. The absence of emotional companionship at home often compels individuals to seek validation in illusory digital spaces, which frequently results in increased internal isolation. The synergy between technical understanding and emotional proximity within the family can serve as a primary defense mechanism to prevent the escalation of these mental disturbances into chronic clinical conditions. Addressing digital depression symptoms demands a repositioning of the family as a primary protection unit capable of offsetting the negative impacts of technology through authentic dialogue.

Manifestations of digital addiction and systemic anxiety have evolved into complex mental pathologies that transcend superficial behavioral disturbances in daily life.⁴¹ The dominant integration of technology within private spaces often reduces the quality of tangible interpersonal interactions, thereby creating digital dependencies that require professional psychological intervention. Compulsive

³⁸ Imam Subchi et al., "Cyber Fatwa and Da'wah Acceptance in New Media: How Technology Affects Religious Message by Female Ulama," *Ahkam: Jurnal Ilmu Syariah* 22, no. 1 (2022), p. 35–58.

³⁹ Thomas Paterson, "Indonesian Cyberspace Expansion: A Double-Edged Sword," *Journal of Cyber Policy* 4, no. 2 (2019), p. 216–234.

⁴⁰ Ita Musarrofa and Holilur Rohman, "'Urf of Cyberspace: Solutions to the Problems of Islamic Law in the Digital Age," *Al-Ahkam* 33, no. 1 (2023), p. 63–88.

⁴¹ R Vetrisevan et al., "Health Impacts of Smartphone and Internet Addictions across Age Groups: Physical and Mental Health across Generations," in *Impacts of Digital Technologies across Generations* (IGI Global Scientific Publishing, 2025), p. 187–210; Amen Alrobai et al., "Exploring the Risk Factors of Interactive E-Health Interventions for Digital Addiction," *International Journal of Sociotechnology and Knowledge Development (IJSKD)* 8, no. 2 (2016), p. 1–15.

application usage, particularly when exceeding critical daily frequency thresholds, is empirically proven to increase the escalation of social anxiety and the fear of missing out. At this juncture, the family role must be redefined from mere technical supervision to active and empathetic digital literacy educators with a profound understanding of virtual ecosystems.⁴² This addiction often serves as an indicator of relational voids within the home, which are subsequently compensated through digital activities that offer instantaneous yet destructive gratification.⁴³ Without healthy role modeling from parents regarding the prudent use of technology, family members will lose their moral compass in navigating the complexities of the virtual world. Therefore, strengthening family bonds is a strategic key to breaking the chain of addiction that can damage long-term psychological conditions and cognitive stability.

The correlation between excessive digital media usage habits and sleep disturbances indicates a degradation of physical health quality with systemic impacts on individual productivity.⁴⁴ Unrestricted gadget usage patterns in private spaces have disrupted circadian rhythms and reduced the duration of quality rest, particularly among adolescents and the productive age group. This sleep disturbance phenomenon is often triggered by the psychological need to remain digitally connected late into the night, reflecting weak individual self-regulation. This underscores the urgency of the family's role in establishing clear structural boundaries regarding technology use within domestic environments to preserve the biological well-being of family members.⁴⁵ Families that actively implement device-free rules during crucial periods are able to significantly mitigate the risk of sleep disorders compared to families without such regulations.⁴⁶ The balance between digital connectivity and basic physiological needs must be managed through a collective commitment agreed upon within the family unit as a protective entity. By prioritizing quality rest and physical health, the family indirectly constructs a more solid foundation of mental resilience against external pressures from digital media.⁴⁷

⁴² Elis Lisyawati et al., "Literasi Digital Pembelajaran Pendidikan Agama Islam Pada MA Nurul Qur'ân Bogor," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 21, no. 2 (2023), p. 224–242.

⁴³ Abdi Wijaya and Riska, "An Evaluation of Marriage Dowry Using Digital Money from the Perspective of the Four Madhhabs," *PAREWA SARAQ : Journal of Islamic Law and Fatwa Review* 1, no. 1 (2022), p. 48–58.

⁴⁴ Ahmad Suaedy et al., "Language, Authority, and Digital Media: The Impact on the Legitimacy of Fatwas," *Ahkam: Jurnal Ilmu Syariah* 23, no. 1 (2023), p. 1–24.

⁴⁵ Ashlhan Okan İbiloğlu, Abdullah Athi, and Mustafa Özkan, "Negative Effect of Polygamy on Family Members in the Province of Diyarbakir, Turkey," *Cukurova Medical Journal* 43, no. 4 (2018), p. 982–988.

⁴⁶ Supardin Supardin and Abdul Syatar, "Adultery Criminalization Spirit in Islamic Criminal Law: Alternatives in Indonesia's Positive Legal System Reform," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 2 (2021), p. 913–927.

⁴⁷ Andi Subhan Amir and Moti Pangkam, "Political Public Relations in Digital Health Communication : Engagement and Trust Building," *Profesi Humas* 10, no. 1 (2025), p. 1–23.

The construction of digital identity focused on external validation through visual performance has triggered a crisis of self-confidence and profound feelings of social exclusion.⁴⁸ Pressure to meet unrealistic artificial aesthetic standards often leads to body image dissatisfaction, which specifically impacts the psychological health of women and adolescents. Ironically, despite individuals possessing thousands of connections within digital networks, levels of loneliness and isolation have experienced a significant increase due to the lack of meaningful human interaction. The family functions as the primary environment responsible for providing positive identity reinforcement and a sense of belonging that does not depend on social media popularity metrics. Effective family mediation involves open discussions regarding digital representation and assists family members in distinguishing between social reality and virtual constructs that are often manipulative. Strengthening internal family values serves as a highly effective antidote to the thirst for temporary and often misleading digital validation. Through authentic emotional support at home, individuals will possess a more stable foundation of self-confidence in facing the harsh social dynamics across various digital platforms.

Acceleration of Digital Virality and Regulatory Crisis: Repositioning the Role of the Family in a Decentralized Information Ecosystem.

The acceleration of digital transformation has reconstructed the paradigm of information exchange toward a more instantaneous and decentralized model, where data accessibility is now under the full control of individual users.⁴⁹ This phenomenon has generated an information deluge that frequently marginalizes educational substance in pursuit of mass virality as a primary commodity within the contemporary attention economy.⁵⁰ The significance of discourse surrounding virality in the digital space reflects a shift in the cognitive priorities of modern society, which favors the speed of dissemination over the substantive accuracy of data. The semantic shift of "*viral*" from a biological pathological context to the sociology of communication demonstrates the profound power of platform logic in dictating human social interactions in the internet era.⁵¹ Through the lens of media ecology developed by Neil Postman, changes in the medium have fundamentally

⁴⁸ Ahmad Muttaqin, "Women's Identity in the Digital Islam Age: Social Media, New Religious Authority, and Gender Bias," *Qudus International Journal of Islamic Studies* 8, no. 2 (2020), p. 353–388.

⁴⁹ Sadhriany Pertiwi Saleh et al., "Digital Da'wah Transformation: Cultural And Methodological Change Of Islamic Communication In The Current Digital Age," *International Journal of Multidisciplinary Research and Analysis* 05, no. 08 (2022).

⁵⁰ Cordelia Onyinyechi Omodero, "Fintech and the Digital Transformation of Financial Services: Implications for Market Structure and Public Policy," *Studia Universitatis Vasile Goldis Arad, Economics Series*, no. 117 (2021).

⁵¹ Sayid Muhammad and Rifqi Noval, "Doxing Phenomenon in Indonesia: Amid Waiting for Privacy Settings," *Budapest International Research and Critics Institute (BIRCI-Journal), p. Humanities and Social Sciences* 4, no. 3 (2021).

altered the sociocultural environment in which individuals interact with their surrounding reality. Consequently, virality is no longer merely a technical term but has evolved into a dominant cultural logic that governs the digital public sphere in an anarchic manner. These dynamics demand a deeper understanding of how algorithms and human behavior intertwine to form public opinions that tend to be volatile.

The dominance of viral content, which is often trivial, indicates an accountability deficit within the social media ecosystem that currently lacks rigid filtration mechanisms.⁵² Content creators are ensnared in a race for engagement metrics such as views, likes, and comments as the ultimate objective of their digital production activities. This condition triggers the massive spread of unvalidated information across private and public boundaries without adequate supervision. Social institutions, including the media, are now subject to digital media logic that prioritizes sensation over conventional educational values.⁵³ The resulting impact is information saturation that obscures the boundary between accountable facts and narratives deliberately constructed for pragmatic interests. This reality becomes increasingly concerning when digital spaces are utilized as instruments for political polarization that disregard public communication ethics. In the absence of systemic control, society remains trapped in the consumption of superficial content that possesses an extensive global reach.

The disparity between the pace of information technology and the formal regulatory framework in Indonesia creates a legal vacuum that results in low public protection. Broadcasting Law Number 32 of 2002, which serves as the jurisdictional basis for the Indonesian Broadcasting Commission (KPI),⁵⁴ has proven irrelevant in addressing the dynamics of new media. This regulation only mandates oversight for conventional media based on public frequencies, while social media platforms and streaming services operate without strict content supervision.⁵⁵ This limitation of authority creates social vulnerability, where non-educational content can be freely accessed by various age groups without state authority filters.⁵⁶ The urgency of revising this law is crucial to ensure moral protection for the community amidst an

⁵² Aslan and Kok Shiong Pong, "Understanding the Trend of Digital Da'wah Among Muslim Housewives in Indonesia," *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam* 16, no. 1 (2023), p. 11–22.

⁵³ 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. 252–267.

⁵⁴ Nani Widya Sari et al., "The Enactment of Positive Law against Perpetrators of Sexual Deviancy in Public Space in Indonesia," *JURIS (Jurnal Ilmiah Syariah)* 22, no. 2 (2023), p. 343–353.

⁵⁵ Abdul Mujib, "The Failure of Indonesian E-Commerce Law in Adapting to Digital Economy," *Ijtihad : Jurnal Wacana Hukum Islam Dan Kemanusiaan* 25, no. 2 (2025), p. 213–30.

⁵⁶ Ending Solehudin et al., "Learning from Malaysia's Progresif Islamic Law Framework on Online Gambling: Insights for Indonesia," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 20, no. 1 (2025).

unstoppable flow of information.⁵⁷ This regulatory lag reflects the slow institutional adaptation to technological disruptions that have fundamentally altered media consumption structures. A new paradigm in media governance is required one capable of harmonizing freedom of expression with measurable social responsibility.

In addressing the deadlock of formal regulation, the concept of self-regulation within the smallest unit of society becomes an urgent necessity. The family, as the primary socialization unit, holds a central role in curating the flow of information entering the domestic sphere via digital devices. While the state has not yet provided comprehensive supervision in the streaming realm, parental authority must function as the primary line of defense. The implementation of parental mediation strategies is highly relevant to mitigating the negative impacts of digital content that may be destructive to child development. The role of the family is not merely to limit device usage duration but to build critical literacy among family members. This implies that families must transform their function from passive consumers to active and selective content choosers.⁵⁸ Thus, strengthening the internal capacity of the family serves as both a pragmatic and strategic solution to information anarchy in cyberspace.

Integrating the role of the family into the digital ecosystem necessitates a shift from authoritarian monitoring patterns to more dialogic and educative mediation.⁵⁹ Parents must possess an adequate understanding of social media algorithms that often drive users into narrow echo chambers. Without digital literacy at the family level, children are highly susceptible to viral narratives that do not align with sociocultural norms and values. Active mediation involving discussions between parents and children proves more effective than total prohibition without explanation.⁶⁰ Families must position themselves as cognitive filters that assist their members in distinguishing between beneficial information and content that merely seeks virality. The ability to deconstruct media messages is a foundational skill that every family unit must possess in the current digital era.⁶¹ Therefore, digital resilience within the family is the key to maintaining social integrity amidst the weak enforcement of new media regulations.

⁵⁷ Alexander Wain and Ratno Lukito, "Islamic on Screen," *Studia Islamika* 28, no. 2 (2021), p. 473–481.

⁵⁸ Dwi Novita et al., "Family Conflict Disclosure on Social Media in Islamic Law: Islah as a Reconciliation Mechanism," *Al-Istinbath: Jurnal Hukum Islam* 10, no. 1 (2025), p. 443–58.

⁵⁹ Achmad Kadarisman, Alfarid Fedro, and Zainal Arifin, "Best Interest of the Child in Islamic Family Law: Integrating Maqāṣid Al-Sharī'ah and Double Movement Theory in Ḥaḍānah Cases," *Jurnal Al-Dustur* 8, no. 2 (2025), p. 155–174.

⁶⁰ Bani Syarif Maula, "The Concept of Ṣulḥ and Mediation in Marriage Conflict Resolution in Religious Courts: A Comparative Study between Contemporary Indonesian Family Law and Classical Islamic Law," *El-Aqwal : Journal of Sharia and Comparative Law* 2, no. 1 (2023), p. 73–86.

⁶¹ Muhamad Hasan Sebyar et al., "Divorce Mediation at Panyabungan Religious Court: Transforming the Desire for Divorce into Reconciliation through Cultural Values in Contemporary Islamic Jurisprudence," *Al-Manahij: Jurnal Kajian Hukum Islam*, 2025, p. 81–100.

Theoretically, this communication dilemma can be analyzed through the concept of media ecology, which views technology not merely as a tool but as an environment that shapes human behavior. When the digital environment is saturated with trivial content chasing virality, the cognitive structure of society tends to become more impulsive and less reflective. This creates a significant challenge for the socialization function of the family, which typically emphasizes depth and gradual growth processes. Modern communication technology offers the promise of easy access while simultaneously threatening the traditional authority of the family in instilling moral values. This challenge is further complicated as the boundary between the virtual and physical worlds becomes increasingly fluid in the daily lives of family members. Consequently, collaborative efforts are needed to rebuild healthy private space boundaries through family-based digital literacy reinforcement. This strategy is not intended to reject technological progress but to navigate its use so that it remains aligned with the goals of humanistic education.

Benchmarking against digital regulatory frameworks in developed nations shows a trend toward strengthening platform regulations alongside community empowerment.⁶² Several countries in the European Union have begun implementing laws requiring digital platforms to take responsibility for the content they disseminate widely. However, the success of such regulations remains dependent on the digital literacy levels of users, which begin at the most fundamental level within the family environment. In Indonesia, reliance on the revision of the Broadcasting Law must be balanced with a massive digital parenting movement involving various sociopolitical stakeholders. Families should not be left alone to face the onslaught of viral content that often violates ethics and public norms of decency. A supporting ecosystem is required to enable families to access information on how to manage digital media use wisely. Synergy between dynamic state policies and strong family resilience will create a safer and more educational digital space for future generations.

The implications of this study suggest that information virality is a double-edged sword requiring dual control mechanisms from both legal and social aspects. The failure of regulation to encompass new media should not justify the neglect of content that undermines moral order and public education. The primary focus must shift toward strengthening the role of the family as a sovereign institution capable of independent information filtration before state regulations reach the desired level of maturity. Digital literacy is no longer just technical knowledge of how to operate gadgets but is an ethical intelligence in consuming and producing information. Future research needs to further explore the effectiveness of various family mediation models within the socioculturally diverse context of Indonesian society. Ultimately, success in facing the dynamics of digital communication depends heavily on the extent to which the family can fulfill its function as a critical and

⁶² Titis Anindyajati, "Limitation of the Right To Freedom of Speech on the Indonesian Constitutional Court Consideration," *Indonesian Law Journal* 14, no. 1 (2021), p. 19–36.

adaptive agent of socialization. Digital transformation should be viewed as an opportunity to strengthen family bonds through high-quality communication rather than merely becoming passive observers of illusory viral trends.

Based on the theoretical synthesis and literature analysis conducted, this study proposes a conceptual framework that positions the family as a central actor in strengthening digital resilience in the era of disruption. This framework illustrates the dynamic relationship between digital media exposure, the risks it generates, and the role of family mediation in managing these impacts. The increasing intensity of digital media exposure, particularly through social media platforms, creates various risks such as uncontrolled algorithmic exposure, echo chamber phenomena, digital addiction⁶³, and mental health disturbances.⁶⁴ These risks not only affect individuals but also influence the quality of interaction and cohesion within the family environment.

In this context, the family functions as a primary mediator through digital parenting practices that are active, dialogic, and educational. Family mediation is no longer limited to restricting device usage, but also encompasses strengthening digital literacy, value-based supervision, and the development of critical thinking toward digital content. Furthermore, family digital literacy becomes a key factor that bridges the gap between risk exposure and individuals' adaptive capacity. A higher level of literacy enables family members to understand how algorithms operate, recognize potential risks, and manage digital interactions more wisely.

Ultimately, this process leads to the formation of digital resilience, defined as the ability of individuals and families to cope with, filter, and respond adaptively to various challenges within the digital ecosystem. This resilience is reflected in improved mental health, better family communication quality, and more effective protection of children from digital risks. Thus, this conceptual framework emphasizes that the family should not be seen merely as a passive entity affected by digital disruption, but rather as a strategic agent capable of managing and directing technology use toward more constructive outcomes.

Conclusion

This study demonstrates that the pervasive integration of social media into the domestic sphere necessitates a reconfiguration of parental roles through active and adaptive mediation. The findings confirm that unregulated exposure to digital content poses significant risks to children's psychosocial stability and adaptive development, thereby positioning the family as a central and proactive agent in

⁶³ Wenjing Ge, Xuqing Bai, Jingjing Liu, Gengfeng Niu, dan Xiaojun Sun, "The Association Among Intolerance of Uncertainty, Health Information Retrieval on SNSs, and Health Anxiety: Unveiling the Hazards of Echo Chamber Effect for Emerging Adults," *Health Communication* 40, no. 14 (2025), p. 3214–3225.

⁶⁴ M. Gombar, "Algorithmic Echo Chambers and User Interaction in Understanding the Societal Impact of Personalized Content," in *Proceedings of the 48th MIPRO ICT and Electronics Convention (MIPRO 2025)* (Zagreb: IEEE, 2025).

strengthening digital resilience. Theoretically, this research advances the discourse by framing parental mediation as a primary protective mechanism rather than a supplementary control strategy. Practically, the effectiveness of this approach depends on the alignment between parental digital literacy and context-sensitive parenting practices, underscoring the need for policy interventions that enhance family-based digital capacity. Future research should further examine the role of assistive technologies in optimizing parental mediation within increasingly complex digital ecosystems.

Acknowledgements

This research was initiated and sustained through the encouragement and motivation of institutional leaders who continuously inspire academic engagement, research productivity, and scholarly publication, fostering a strong and progressive research culture. This research was made possible through the generous support of the Indonesia Bangkit Scholarship Program (Beasiswa Indonesia Bangkit–BIB), funded by the Ministry of Religious Affairs of the Republic of Indonesia in collaboration with the Education Fund Management Institution (Lembaga Pengelola Dana Pendidikan–LPDP). The author gratefully acknowledges the full financial support provided under this program, which enabled the successful completion of this research, reflecting a strong institutional commitment to advancing scholarly research in Islamic law and socio-legal studies in Indonesia.

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