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## The Role of Islam in Strengthening the Family to Countering Radicalism to Support National Resilience in Indonesia

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<b>Keywords :</b> Islam; IBT; Family strengthening; National resilience	<b>Abstract</b> <i>This study aims to examine the role of Islam in strengthening family institutions as the primary bulwark in facing the challenges of dangerous Ideologies, destructive Cultures, and destructive Technologies (ICT), which can undermine Indonesia's national resilience. In the era of globalization, the threats of ICT not only target individuals but also have the potential to disrupt the social, cultural, and spiritual order within families. This research employs a descriptive qualitative approach using library study methods, involving an analysis of verses from the Quran, hadith, and relevant Islamic literature regarding education and family development. The findings indicate that Islam possesses a comprehensive value system in shaping families that are strong spiritually, morally, and socially. If Islamic values are consistently implemented within families, they can cultivate a generation with resilient, religious character, and the ability to withstand the negative influences of ICT. Thus, a strong Islamic family is an important foundation in maintaining social stability and supporting national resilience as a whole.</i>
<b>Kata Kunci :</b> Islam;	<b>Abstrak</b> <i>Penelitian ini bertujuan untuk mengkaji peran Islam dalam</i>

keluarga IBT; Ketahanan nasional; Nilai keislaman	<i>memperkuat institusi keluarga sebagai benteng utama dalam menghadapi tantangan ideologi berbahaya, budaya merusak, dan teknologi destruktif (IBT), yang dapat melemahkan ketahanan nasional Indonesia. Dalam era globalisasi, ancaman IBT tidak hanya menasar individu, tetapi juga berpotensi merusak tatanan sosial, budaya, dan spiritual dalam keluarga. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan metode studi pustaka, yang melibatkan analisis terhadap ayat-ayat Al-Qur'an, hadits, serta literatur-literatur Islam yang relevan mengenai pendidikan dan pembinaan keluarga. Hasil kajian menunjukkan bahwa Islam memiliki sistem nilai yang komprehensif dalam membentuk keluarga yang kokoh secara spiritual, moral, dan sosial. Nilai-nilai Islam jika diimplementasikan secara konsisten dalam keluarga dapat membentuk karakter generasi yang tangguh, religius, dan memiliki daya tahan terhadap pengaruh negatif IBT. Dengan demikian, keluarga Islami yang kuat menjadi fondasi penting dalam menjaga stabilitas sosial dan mendukung ketahanan nasional secara menyeluruh.</i>
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INTRODUCTION

The formation of the Indonesian state is backed by the struggle of the entire Indonesian people who worked together to achieve the independence of the Indonesian nation. After the national struggle was successful with the establishment of the Unitary State of the Republic of Indonesia, Indonesia faced threats and disturbances both from within and outside, which still frequently occur.

In this globalization era, ICT (dangerous Ideologies, destructive Cultures, and destructive Technologies) can pose a threat to national resilience in Indonesia. This phenomenon includes Liberalism and Radicalism. As reported in the news:

KOMPAS.com - The Supreme Court (SC) of the United States legalized same-sex marriage in all 50 states through a historic ruling on Friday (June 26, 2015) local time. (Kompas.com, accessed on April 15, 2018 at 10:30 WITA).

TRIBUNNEWS.COM, JAKARTA - The bomb terror on MH Thamrin Street, Jakarta, in 2016, was inspired by the terrorist attacks in Paris, France, in 2015.

This was revealed in the prosecutor's indictment read during the inaugural trial for the defendant Aman Abdurrahman held at the South Jakarta District Court on Thursday (February 15). (Tribunnews.com, accessed on April 10, 2018, at 07:45 WITA)

Another phenomenon is a culture that is destructive and technology that is devastating. As reported in the news:

TRIBUNNEWS.COM, SURABAYA – A joint team of the Surabaya Satpol, TNI, and Police finally secured dozens of couples without documentation at the Kenjeran Beach Motel on Saturday (February 14, 2015) afternoon.

Dozens of couples were immediately escorted to the Satpol PP office. In this raid, the joint team brought three vehicles. Couples who could not show documents were directly taken to the Satpol PP office using the three vehicles. (Tribunnews.com, accessed on April 20, 2018, at 19:50 WITA)

OKEZONNEWS.COM - The head of the Nusantara Task Force, Inspector General Gatot Pramono Eddy, stated that there were at least 45 reports of attacks against clerics during the period of February 2018. However, out of the dozens of those hoax reports, only 3 were actually true. The rest were hoax reports that were indeed produced by the Muslim Cyber Army and Saracen. (Okezonnews.com, accessed on April 1, 2018, at 21:00 WITA)

From several phenomena that occurred above, the author is interested in raising the title 'The Role of Islam in Strengthening Families to Face ICT Disease to Support National Resilience in Indonesia,' which elaborates on two main points. First, to determine the extent of the role of Islam in family strengthening. Second, to analyze how families, through religious values, can contribute to facing ICT disease as a form of participation in maintaining national resilience in Indonesia.

## RESEARCH METHOD

This research uses a descriptive qualitative approach that aims to describe and analyze in depth the role of Islam in strengthening the family in order to face the threat of ICT disease to national resilience. The data in this study were obtained through library research by examining various sources of literature such as the Qur'an, hadith, books of tafsir, Islamic education books, and other references relevant to the theme of family strengthening in an Islamic perspective. This approach was chosen because it is able to provide a comprehensive understanding of Islamic values and their application in the context of family life. Data analysis is done qualitatively by examining, classifying, and interpreting the content of the sources that have been collected to obtain an objective and in-depth conclusion.

## RESULT AND DISCUSSION

### A. *The Role of Islam in Strengthening the Family*

The role of Islam is very important for life because Islam is the natural religion brought by humanity since its presence on this earth, from the time of Prophet Adam (as). This message was continued by the Prophets of Allah swt., until the Prophet of the end times, namely Prophet Muhammad (saw). Its truth is preserved, and only Islam is the religion that is pleased with and accepted by Allah swt. As mentioned in the Qur'an (QS. Ali Imran (3): 19)

... إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ.

*"Verily, the religion (acceptable) in the sight of Allah is Islam"*

In line with (QS. Ali Imran (3): 102) which reads:

... اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

*"O you who believe, fear Allah as truly as you fear Him, and do not die except as Muslims."*

According to its etymology, Islam is a noun derived from

the verb salima. Its roots are sin, lam and mim. From these roots are formed the words salm, silm and so on. The meaning of the word Islam is submission, obedience, peace, safety and prosperity. Then we are encouraged to enter Islam completely. As Allah swt says in (QS. Al-Baqarah (2): 208) which reads:

[...يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً.]

*“O you who believe, enter into Islam as a whole..”*

Islam is a divine order which, in addition to being made by Allah swt as the cover of all laws, is also a complete order of life and covers all aspects of it. Islam is a Rabbani system that is complete and relevant to human nature. Allah revealed it to form a harmonious human personality, organize life, establish divine justice in human society, manage the earth and utilize all the natural forces that have been subdued for mankind. So we can conclude that Islam is a call to new life system which is human in nature and meant for the whole world which means Islam is a call to a new life system and set order for the whole universe.

Then in applying the role of Islam in the family, we must know the definition of the family. The family is the smallest unit of the group of people in society consisting of husband and wife or husband, wife and their children. The family can also expand its members when in one household (family) added other relatives or siblings, such as father and mother or brothers and sisters of the husband or brothers and sisters of the wife .

Family life, when likened to a building, in order to preserve it from the storms and shocks of the earthquake, it must be built on a strong foundation with sturdy building materials and sticky adhesives. The foundation is the teachings of Islam so that if the family has a strong religion, it will undoubtedly be a good and strong family.

In essence, humans need religion because Islam makes parents fully responsible for detailed Islamic education for their children, as in (HR. Bukhari):

كل مولود يولد على الفطرة فأبواه يهودانه أو ينصرانه أو يمجسانه  
*“Every child is born in a state of fitrah”*

And parents have a role to maintain and shape their family. As in (QS. At-Tahrim (66): 6):

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا  
*“O you who believe, protect yourselves and your families from the fire of hell.”*

In the interpretation of Ibn Kathir, As-Sauri narrated from Mansur, from Ali ibn Abi Talib, the meaning is educate them and teach them. Ali Ibn Abu Talhah also narrated from Ibn Abbas that the meaning is to practice obedience to Allah, and avoid acts of disobedience to Allah, and order your family to dhikr, then Allah will save you from the torment of hellfire.

In the book of interpretation Jalalain explains that (O you who believe, protect yourselves and your families from hellfire) namely by directing them to the path of obedience to Allah swt.

According to Quraish Shihab, protect yourself among others by emulating the Prophet and also protect your family, namely your wives, children and all those under your responsibility by guiding and educating them, so that you avoid the fire of hell whose fuel is humans who disbelieve and also stones, among others, which are made into idols.

Furthermore, al-Maraghi states the meaning of the verse with the statement : O those who believe in Allah and His Messenger, let some of the one can explain to some of the other about the need to keep themselves from hellfire and reject it, because that is a form of obedience to Allah and follow all His commands. The understanding of the importance of family development in order to avoid the torment of hellfire, not only means hellfire in the hereafter, but also includes various problems and disasters that are sad, detrimental and damaging to one's personal image. This is because Islam is a *Rabbani* system that is

complete and pays attention to human nature. Allah swt, set the Islamic shari'a as a guide and sent the Prophet Muhammad PBUH as *uswatun hasanah*. In the formation of a harmonious human personality, which will have glory and honor when practicing the teachings of Allah SWT and His Messenger as a whole in various aspects of his life.

The formation of Islam in the household is an effort to shape the child's personality or humanize humans. Therefore, parents need to engineer the formation of a complete human being or *al-insan al-kamil* through the creation of a conducive educational interaction situation. Al-Rasyidin argues that the word *al-insan* is used by the Qur'an to show the totality of humans as physical and spiritual beings, the harmonization of these two aspects can deliver humans as unique and special creatures of God. The integrity of these two aspects is reflected in the value of faith and the form of its practice. In this regard, Islamic religious education in the household must have a set of content or material that is transformed to the child, so that it becomes his property and personality in accordance with Islamic identity.

The material of Islamic religious education in the household should be able to foster the values of faith, worship and morals, as well as instill children love the Qur'an. Abdurrahman Saleh Abdullah emphasized that the material of Islamic religious education must refer to the goal not the other way around the goal leads to the material. Therefore, the material should not stand alone regardless of the control of its purpose. Therefore, faith, worship, and morals as well as reading, writing the Qur'an are very essential educational materials to realize the goals of religious education in the household.

Islamic education must be given both before birth and after birth. The education in question is prenatal education and postnatal education. Prenatal education is the conscious effort of parents to educate their children who are still in the womb. Such as providing nutritious food, parental affection from outside the womb and listening to the prospective baby with the holy verses

of the Qur'an. Postnatal education is education provided after the baby is born. The Prophet has taught us that when our child is born, we should call to prayer in his right ear and call to prayer in his left ear. So that the call of truth knocks on his ears from the moment the child is born into the world and will later become a person who diligently worships Allah from his childhood. The Prophet taught that if a child from his childhood is nurtured and developed with the basics of faith in Allah, educated to fear Him, feel watched by Him, rely on Him, ask for help and rely on Him, it will undoubtedly function the ability of nature and its instinctive response to accept every virtue and glory and will be accustomed to noble morals.

Education after birth can make children more knowledgeable about the commands of Allah swt to all humans. Such as the implementation of prayer, as Allah says in (QS. Al-Luqman (31): 17) :

يٰٓبٰنِي ۤاٰقِمِ الصَّلٰوةَ ۖ وَاْمُرْ بِاٰمِرٍ مَّرْكُوْمٍ وَّانْهَ عَنِ الْمُنْكَرِ

*"O my son, establish prayer and enjoin men to do good and to avoid evil."*

In the hadith also we are taught by the Prophet to order children to pray:

مُرُوا الصَّبِيَّ بِالصَّلَاةِ اِذَا بَلَغَ سَبْعَ سَنِيْنَ فَاِذَا بَلَغَ عَشْرَ سَنِيْنَ فَاضْرِبُوْهُ عَلَيْهِ

*" Command your children to pray when they reach the age of seven, and when they reach the age of ten, spank them if they refuse to do so"* (HR Abu Daud).

It is also in line with the message of the previous parents in the form of Kalindaqdaq Mandar which reads:

Passambayang mo'o dai'	Pray
Pallima wattu mo'o	Five times in a day
Ia ditia pewongan	Because it is provision for you
Di akhera	Hereafter or in a heaven



Bersembahyanglah kamu  
 Laksanakan lima waktu  
 Hanya ia  
 Pembekalan di akhirat

So that the role of Islam is very central and complete in providing strengthening in the family

## **B. The Role of Family in Facing IBT Disease to Support National Resilience in Indonesia**

The current era of globalization is heavily influenced by IBT diseases that have begun to shake national resilience in Indonesia, making family resilience also experience weakness. IBT disease is a disease that comes from outside Indonesia. Diseases that come from abbreviations (Dangerous ideology (Liberalism and Radicalism), destructive culture (Valentine's Day) and destructive technology (Android and so on)). These are the diseases that are beginning to shake national resilience in Indonesia.

The first disease is ideology. We can all know that ideology is a thought that has a purpose and is not limited by religion, politics, philosophy and has the goal of freedom. This disease consists of liberal ideology and radical ideology. Liberal ideology is an ideology that legalizes marriage between Muslims and non-Muslims, marriage between the same sex (LGBT) as happened in several countries in the western world including the United States which legalized the marriage on June 26, 2015 even though the act is an act that Allah swt. dislikes, and exceeds the limit.

As Allah swt says in (QS. Al-A'raaf (7): 81) which reads :

انكم لتأتون الرجال شهوة من دون النساء بل انتم قوم مسرفون  
*"Indeed, you go to men to release your lust, not to women; rather, you are a transgressing people"*

While the ideology of radicalism is a person's extreme attitude towards religion or fanaticism. Then we can know an example of radical ideology is terrorism or suicide bombings. These incidents often happen in Indonesia, such as the bomb attack on MH Thamrin Street in Jakarta in 2016. Whereas Allah swt., has warned us in his word in (QS. Al-Maidah (5): 32) and in the hadith (HR Muslim no.4622) which reads:

من قتل نفسا بغير نفس او فساد في الارض فكما قتل الناس جميعا

*“Whoever kills a human being, not for the sake of causing mischief on earth, it is as if he has killed the whole human race.”*

بشروا ولا تنفروا ويسروا ولا تعسروا

*“Encourage them, do not make them flee because of fear, and do not make it difficult for them.”*

The second disease is destructive culture. We all know that culture is a habit. The culture in question here is a culture that comes from outside Indonesia which has begun to undermine national resilience in Indonesia such as the culture of Valentine's Day. This culture is very dangerous especially to the younger generation because this culture is carried out every February 14, where the younger generation when they have entered Valentine's Day then they will meet, exchange gifts, exchange chocolate and even be alone which leads to committing adultery. Whereas Allah swt., has warned us in (QS. Al-Isra (17): 32) :

ولا تقر بوا الزني انه كان فا حشوا سواء سبيلا

*“And do not approach adultery; indeed, adultery is an abominable deed and a bad way”*

In the verse above it is very clear that Allah swt., forbids us to approach adultery let alone do it.

The third disease is destructive technology, which is unfiltered technology that enters Indonesia like a technological tsunami. Where the technology cannot be stopped and touches all

levels of society. One of them is the use of android. We can know together that the use of android is very good if we use it wisely. However, android can be a dangerous weapon if we use it in a bad way. The negative impact that android gives when used in a bad way:

1. Unfiltered Information

Information that is not filtered properly will invite problems with national resilience. Such as hoax news that can threaten resilience in Indonesia. Such as attacks on clerics and other cybercrime activities.

2. Makes A Tendency To Wrong Direction

Directing in a direction that is not good. Like what is trending now, namely mobile legend. We can imagine how many millions of children play the game and really enjoy the game so that the obligation to pray and listen to parents' orders is sometimes heeded.

3. Give A Bad Impact For Health

Technology that is not properly filtered can damage health. Both spiritual and physical health. Like the early blindness that many Indonesian children are now experiencing.

Parents must be present in this matter because with their presence, these diseases will be overcome. An-Nahlawi suggests the most important objectives of family formation as follows:

1. Establishing Allah's laws in all household matters.
2. Realizing psychological peace and tranquility.
3. Realizing the sunnah of the Prophet by giving birth to pious children so that mankind will be proud of our presence.
4. Fulfill the love needs of children.
5. Maintaining the child's nature so that the child does not commit deviations.

Parents, in this case mothers and fathers, play an important role in the influence of education for their families, especially for

their children. Every parent wants their child to be a fully developed person. Children who are born are expected to be “healthy, strong, skilled, intelligent, clever and faithful children”. For Muslims, the faith in question is a faith that is in accordance with the teachings of Islam, including always positioning themselves as servants in the side of Allah swt., as in (QS Adz-Dzariyat (51): 56)

وما خلقت الجنى والنس الا ليعبدون

*“Indeed, I created the jinn and humans to worship me”*

Therefore, the verse above proves that humans were created to worship Allah SWT, indirectly if humans worship Allah SWT, then humans will carry out all commands and stay away from their prohibitions. Then, parents must be present and instill the values of Islamic teachings from before birth to adulthood so that IBT diseases that enter Indonesia can be rejected and resisted by children who already have a strong religious foundation because they already have Islamic thoughts so that every step and action always remembers Allah SWT.

## CONCLUSION

Islam is a religion of fitrah, which implies submission, obedience, peace, safety, and prosperity. As a perfect religion, Islam comes as rahmatan lil 'alamin, a religion that brings mercy to the entire universe, as stated in the words of Allah SWT in QS Al-Anbiya (21): 107, “And We have not sent you but to be a mercy to the universe.” In addition, Islam is also known as the religion of mahabbah or compassion, which emphasizes love for unity and peace. This is affirmed in QS Al-Maidah (5): 2, “And help each other in virtue and piety, and do not help each other in sin and transgression.”

Furthermore, Islam is a wasathiyah religion, which is a moderate religion, not inclined to extremism such as radicalism or

liberalism. This principle is enshrined in QS Al-Baqarah (2): 143, “And likewise We have made you a middle people.” In addition, Islam also upholds the value of *tasamuh* or tolerance between religious communities. As stated in QS Al-Kafirun (109): 6, “For you your religion and for me my religion.”

Families who understand the teachings of Islam comprehensively and implement them in their daily lives will live a life full of peace and receive grace from Allah SWT. Families like this will have strong spiritual and moral resilience, so that they can become a strong fortress in the face of various threats of IBT diseases (dangerous ideology, destructive culture, and destructive technology). Thus, the family's contribution in maintaining Islamic values will help sustain national resilience in Indonesia.

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