



# Integrating Modern Technology with Islamic Jurisprudence: The Role of Elsimil in Enhancing Family Resilience through Sadd Dzariah Perspective

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## Abstract:

This research focuses on implementing Elsimil to increase family resilience and prevent stunting in children. This research uses library research methods. Primary data includes works such as "Ushul Fiqh" by Amir Syarifuddin, while secondary data includes books, articles, and other relevant literature. The findings of this study show that Elsimil contributes to family resilience by preventing stunting in children. This is achieved by early pregnancy planning and addressing early health problems. From the perspective of sadd dzariah, Elsimil is classified as neutral sadd dzariah by Ibn Qayyim, which involves using precautionary measures to avoid potential harm. Specifically, Elsimil serves as a means to prevent marital discord by offering early health intervention for expectant parents. Implementing Elsimil as a tool for family resilience, from Sadd Dzariah's perspective, is the right step. By planning pregnancies early and providing solutions for prospective brides and grooms, Elsimil helps prevent the birth of children with disabilities, thereby fostering household harmony. The implications of this research highlight the importance of integrating modern technological tools with traditional Islamic principles to increase family resilience and ensure the well-being of future generations.

**Key Words:** *Elsimil Application, Family Resilience, Stunting*

## Abstrak:

Penelitian ini berfokus pada implementasi Elsimil (*Electronic Marriage Information and Learning System*) sebagai alat untuk meningkatkan ketahanan keluarga dan mencegah stunting pada anak. Penelitian ini menggunakan metode penelitian kepustakaan. Data primer mencakup karya-karya seperti "Ushul Fiqh" oleh Amir Syarifuddin, sedangkan data sekunder mencakup buku, artikel, dan literatur lain yang relevan. Temuan penelitian ini menunjukkan bahwa Elsimil berkontribusi terhadap ketahanan keluarga dengan mencegah stunting pada anak. Ini dicapai dengan perencanaan kehamilan dini dan mengatasi masalah kesehatan awal. Dari perspektif sadd dzariah, Elsimil diklasifikasikan sebagai sadd dzariah netral oleh Ibnu Qayyim, yang melibatkan penggunaan langkah-langkah pencegahan untuk menghindari potensi bahaya. Secara khusus, Elsimil berfungsi sebagai sarana untuk mencegah perselisihan rumah tangga dengan menawarkan intervensi kesehatan dini bagi calon orang tua. Penerapan Elsimil sebagai alat untuk ketahanan keluarga, dari perspektif sadd dzariah, adalah langkah

yang tepat. Dengan merencanakan kehamilan sejak dini dan memberikan solusi bagi calon pengantin, Elsimil membantu mencegah kelahiran anak disabilitas, sehingga menumbuhkan keharmonisan rumah tangga. Implikasi dari penelitian ini menyoroti pentingnya mengintegrasikan alat teknologi modern dengan prinsip-prinsip Islam tradisional untuk meningkatkan ketahanan keluarga dan memastikan kesejahteraan generasi mendatang.

**Kata Kunci:** *Aplikasi Elsimil, Ketahanan Keluarga, Stunting*

## INTRODUCTION

Marriage is a fundamental element in the fabric of a perfect society. It signifies a new chapter for the bride and groom, transitioning them into roles as husband and wife (Sennott et al., 2021; Pallathadka et al., 2022; Khatun & Islam, 2023). This transition not only brings a new life to both parties but also changes their status and imposes significant responsibilities. The challenges of maintaining a household require physical and mental readiness. Inadequate preparation can lead to substantial issues within the household, making it imperative for both partners to be well-prepared (Ryan & King, 2020; Rowe et al., 2020; Gutierrez-Baena & Romero-Grimaldi, 2022). The complexities of marriage demand physical and mental fitness, underscoring the importance of thorough preparation (Ryan & King, 2020; Rowe et al., 2020; Haque et al., 2023).

Creating a harmonious and organized family necessitates comprehensive preparation, encompassing physical, financial, and social aspects (Huda et al., 2020; Aquino, 2022; Belachew & Midakso, 2023). Proper preparation ensures the family can maintain its harmony over time (Rusli, 2020; Akhmedov, 2021; Tuychieva et al., 2021). Guidance and instruction are also essential to achieve lasting prosperity in this world and the hereafter (Mohseni & Bighash, 2020; Ansori et al., 2023; Norman et al., 2024). The Qur'an emphasizes that a harmonious and enduring family is built on love, mutual affection, and compassion (Warsah, 2020; Junaidi et al., 2023; Gambari & Olawale, 2023). A family with such a foundation contributes to a peaceful, prosperous, and harmonious society. However, it is crucial to recognize that every marriage will encounter challenges and tests, both positive and negative, which must be navigated to sustain marital life.

Marriage is one of the key elements in building a resilient family structure (Prime et al., 2020; Maurović et al., 2020; Gayatri & Irawaty, 2022). The responsibilities and challenges associated with marriage necessitate careful preparation to avoid future problems (Stanley & Markman, 2020; Fraenkel & Cho, 2020; Karney & Bradbury, 2020). The focus of this research is on the implementation of Elsimil (Electronic Marriage Information and Learning System) as a means of fostering family resilience. Elsimil is an innovative approach designed to prepare prospective brides and grooms for the realities of married life. This study aims to explore how Elsimil contributes to family resilience and how its application aligns with the concept of *sadd al-Dzari'ah*, a principle in Islamic jurisprudence that aims to prevent harm by blocking the means to evil.

Sumantri et al. (2023) conducted a study titled "Juridical Review of the Implementation of the Elsimil Application for the Community in Efforts to

Accelerate Stunting Reduction in Accordance with Presidential Regulation Number 72 of 2021." The research highlights that Presidential Regulation Number 72 of 2021 prioritizes activities to reduce stunting. This study differs from the current research as it focuses on a juridical review of the regulation, whereas the present study uses the perspective of sadd dzariah. Sulandjari et al. (2023) explored "Effectiveness of Social Media Communication in Understanding the Role of Elsimil to Suppress Stunting Rates in Indonesia." This research emphasizes the importance of language in social media communication to reduce stunting rates. The difference lies in the role of Elsimil in social media, whereas the current research investigates Elsimil as a tool for family resilience from a sadd dzariah perspective. Syafril et al. (2024) examined the "Effectiveness of Using the Elsimil Application and YouTube Videos on the Level of Knowledge of Prospective Brides about Stunting." The study found significant differences in knowledge scores before and after using Elsimil and YouTube videos. While this research focuses on knowledge improvement through multimedia, the present study evaluates Elsimil's role in family resilience using the sadd dzariah theory.

The existing literature primarily focuses on the juridical aspects of Elsimil and its role in reducing stunting through social media and multimedia applications. However, there is a gap in understanding how Elsimil can be implemented as a tool for family resilience from an Islamic jurisprudence perspective, specifically using sadd dzariah. This research aims to fill this gap by providing a comprehensive analysis of Elsimil's application in fostering family resilience, incorporating religious, social, and psychological dimensions.

The novelty of this research lies in its unique focus on the implementation of Elsimil as a tool for family resilience through the lens of sadd dzariah. Unlike previous studies that primarily address stunting reduction and social media communication, this study explores the holistic application of Elsimil in preparing couples for married life and ensuring family stability. By integrating religious principles with modern technological tools, this research provides a new perspective on family resilience, emphasizing the importance of both spiritual and practical preparation.

The objectives of this research, considering the background and problem formulation, are as follows: To understand and explain the application of Elsimil as a tool for family resilience. To explore and comprehend the application of Elsimil in fostering family resilience according to the sadd al-Dzari'ah perspective. The urgency of this research is underscored by the increasing rate of marital conflicts and the high incidence of divorce, which threaten the stability and resilience of families. In Indonesia, the divorce rate has been steadily rising, which can be attributed to various factors including lack of preparation and inadequate understanding of marital responsibilities. The implementation of Elsimil (Electronic Marriage Information and Learning System) as a tool for family resilience becomes crucial in this context. By providing comprehensive premarital education, Elsimil aims to equip couples with the necessary knowledge and skills to build a strong and resilient family foundation. This research addresses the pressing need to explore effective strategies that can prevent marital discord and promote long-term family stability.

## RESEARCH METHODS

This research employs normative literature research, a type of research conducted through the study of relevant literature materials related to the theme of this research. The approach used in this research is qualitative descriptive, where the researcher describes the research object based on systematically collected and analyzed data (Doyle et al., 2020). The data collection technique utilized in this study is a literature review, involving the collection of various relevant literatures such as books, journal articles, and other supporting sources on family resilience through the concept of *Elsimil* from the perspective of *sad dzariah*.

This research uses the necessary literature and data sources available in the main library (Baas et al., 2020). The researcher also takes advantage of access to international journals subscribed to by the university, ensuring a more comprehensive data collection. Additionally, consultations with experts in the fields of family resilience and Islamic studies are conducted to obtain a more thorough perspective.

The data analysis technique used in this research involves several stages: First, data checking, where the collected data is re-examined to ensure its alignment with the research focus (Riazi et al., 2023). Second, data classification, which involves grouping the data based on relevant research topics. Third, data verification, which includes checking the accuracy of the data, identifying the authors, the year of publication, and the relevance of the data. Fourth, data analysis, where the researcher employs descriptive methods to describe the research object, in this case, family resilience through the concept of *Elsimil*, using arguments from the Qur'an and Hadith, theories, and the concept of *sad dzariah*. Finally, data conclusions, where the researcher concludes the results of the analysis and finds conclusions related to the application of *Elsimil* as family resilience in the context of *sad dzariah*. This method is chosen because the results of the researcher's scientific work can be academically justified.

## FINDINGS AND DISCUSSION

### **Elsimil**

*Elsimil* is a new invention by BKKBN (National Population and Family Planning Agency), aimed at brides-to-be, to reduce stunting rates in pregnant women, postpartum mothers, and children. *Elsimil* serves as a screening and assistance tool for prospective brides, with support from the Family Facilitator Team in the couple's domicile. Through this Cat Mobile-based application, support officers including family planning cadres, PKK, and midwives can access *Elsimil* via the website (<https://elsimil.bkkbn.go.id>).

BKKBN emphasizes that each prospective couple must have a certificate of readiness to marry and become pregnant, which can be obtained from the *Elsimil* application before marriage (<https://www.bkkbn.go.id>). In collaboration with the Ministry of Religious Affairs, BKKBN has issued a circular requiring

prospective brides to have an Elsimil certificate submitted to the nearest religious affairs office three months before the wedding. This requirement can be challenging for people who often rush their wedding plans.

Elsimil aims to diagnose the health of prospective brides early to reduce the risk of giving birth to disabled children. Besides being a screening tool, Elsimil also functions as a communication tool with the Family Assistance Team, providing training in reproductive health, contraception, marriage readiness, pregnancy readiness, and cancer prevention. This was conveyed by Ruspal L.R. Parluhutan Simarnata, Director of DP3AP2KB, during the Elsimil strengthening and socialization program with the Ministry of Religion, religious leaders, and church leaders in Dairi district (<https://portal.dairikab.go.id>).

The Elsimil application includes educational content and stunting prevention questionnaires accessible by family facilitators such as health workers, PKK, and family planning cadres. Family facilitators offer counseling or socialization to prospective brides at risk, including pregnant women, circumcised mothers, and mothers with small children. Key factors considered are nutrition, fitness, exposure to tobacco smoke, and age. Elsimil automatically evaluates the survey results of prospective brides, providing guidance for officers to assist them. The application also offers health support through nutritional supplements or multivitamins as needed and provides a stunting-free certificate required for marriage registration at the KUA.

Prospective brides must undergo a health check at the Puskesmas, with the resulting data forwarded to the Elsimil application. They then fill out a form in the application, and the family support team reviews the questionnaire to assess the couple's readiness to marry and become pregnant electronically. Couples with green survey results can proceed by downloading the certificate, while those with red results should seek help from the family support team. Here are the benefits and how to get an Elsimil certificate, which is now used as a condition of marriage:

### **Benefits of Elsimil**

Judging from the scheme above, it can be determined that the social phenomenon of society or the problem that actually occurs, is the birth of a stunted baby which has an impact on household harmony, with the presence of the elsimil application, the basic goal or ghoyah is to bring several positive effects in household life, including family resilience, household harmony, preventing stunted babies, through washilah or elsimil intermediaries, we can detect the risk of pregnancy from the beginning and prepare solutions to problems faced by prospective brides, there is no conflict between ghoyah and washilah in this case. So it can be determined that the legal product of elsimil according to the review of manhaj sadd dzariah is the neutral definition by Ibn Qayyim, namely events that become access to something, so with this application we hope to reduce the risk of stunting in children from the initial problem.

وَلِيَحْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

Translation: "And let those fear Allah who have left behind them weak children, and they fear for their welfare. So let them fear Allah and let them speak the truth" (An-Nisa verse 9).

In the above verse, Allah tells us to prepare strong descendants. Do not let our descendants become weak descendants. Weak here has a broad meaning because what the Qur'an wants in this verse is to generalize its meaning. Whether weak in aqidah, sharia, psychological, social or economic and others (<https://tafsiralquran.id>).

### Hadith related to elsimil

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: المؤمن لقوي خير وأحب إلى الله من المؤمن وفي كل خير، إحرص على ما ينفعك واستعن بالله ولا تعجز، وإن أصابك شيء فلا تقل: لو أني فعلت كان كذا وكذا ولكن قل: قدر الله وما شاء فعل، فإن لو تفتح عمل الشيطان

Meaning: Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "The strong believer is better and more beloved to Allah than the weak believer, and there is good in both. Strive to attain what is beneficial to you and help Allah (in all your affairs) and never feel weak. When you are afflicted with a calamity, do not say, "If I had done this, I would not have done this or that," but say, "This is the fate of Allah, and Allah does whatever He pleases, for saying "if" opens the door to the deeds of the Shaytaan (HR Muslim, Ahmad ibn majah).

### Syarah of the Hadith

المؤمن لقوي خير وأحب إلى الله من المؤمن وفي كل خير

Meaning: The strong believer is better and more beloved to Allah than the weak believer, and there is good in both."

This Hadith has a wide range of meanings and major issues. Among them is the creation of a sense of love for Allah. This love is associated with those whom He loves and who love Him (Muzakki, A. 2018). The Hadith also indicates that Allah's love for His servants depends on His will. Allah's love for His servants is not the same, because Allah's love for the strong believer is greater than His love for the weak believer. The hadith also contains the determination of the heart, speech and actions according to the thinking of ahlu sunnah wal jamaah. Since faith is more than seventy parts, the most exalted phrase is the phrase of Tawheed and the lowest is the removal of anything that distracts from the path and part of faith is shyness (<https://almanhaj.or.id>).

## **Family**

Humans are closely related to community life, in small communities (families) are divided into two parts. First, the nuclear family is a family that includes a father, mother and their children. Second, the extended family is a family based on the blood ties of many people such as parents, children, grandparents, uncles, aunts, nieces and nephews. This family unit is usually called a joint family (based on blood ties), because that is where human and social life begins (Soelaeman, 1994).

The importance of the role of the family in giving birth to the next generation of quality cannot be separated from the fact that the family is the determinant of the quality of a nation, it is the family that introduces love, religion, morality, culture and others. The family is the first and most important part to encourage child development, instill ethics and shape the personality of each member of society; to support the high degree and future of the nation it is important to create a quality family with a family development program. Family Resilience must have tenacity and agility, including. Physical, material, psychological, mental and spiritual abilities to develop a harmonious life for oneself and the family as well, proper and optimal family resilience can prepare and strengthen families in facing the problems and challenges faced. For harmony to occur, there must be love, kindness, and blessings in it (Syafi'I,2020).

## **Elsimil Implementation as Family Resilience**

Building a strong family requires serious efforts, starting from preparing prospective couples and teenagers who will marry to become family members, providing guidance, education and training to couples in all aspects of household life to increase family resilience. However, the facts that occur are not a few families who are not harmonious in their household life.

In this study, the authors will focus on analyzing the application of the elsimil application as a family resilience effort by reducing the stunting rate through BKKBN, which is available in the elsimil application for prospective bridal couples who want to step into marriage, Household rifts are caused by weak family resilience, one of which is the mental and biological problems of husband and wife who have problems.

## **Mental Problems**

Mental health disorders or psycho-emotional disorders in pregnant and postpartum women can cause stunting in newborns. Postpartum stress and baby blues experienced by a mother cause long-term depression, which has an impact on her baby. The cause of stunting is not only physical factors, but also mental disorders that make mothers unhappy while caring for children (<https://www.bkkbn.go.id>) Not only mothers who experience mental disorders but children who are born will also experience the same disorders, stunting

experienced by children has a considerable effect on child growth and development. Young children who experience cognitive and motor impairments can affect them into adulthood, Special attention should be paid to child growth and development, because in addition to physical growth, mental development and child health are also important. A review of the literature found that stunted children have a poorer prognosis and drastically reduced health and are susceptible to disease. In addition, short stature and obesity usually cause a child's body image to suffer or self-confidence to decline stuttering can also affect a child's ability to socialize with their peers. Children aged between 24 to 60 months should already be able to perform simple tasks such as undressing, eating, and the ability to interact with their environment. Stunted children usually cannot get along with other friends, seem more apathetic, and have difficulty communicating (Wagiarto, 2020).

### **Biological Issues**

Maternal height is biologically important as chromosomes containing genes for short stature and poor nutrition can reduce stunting. Low blood hemoglobin levels, low birth weight, malnutrition, and age-inappropriate height measurements are common nutritional problems in developing countries including Indonesia. Deformities are a global problem due to their high prevalence. Stunting is characterized by a growth condition or height-for-age - 2SD, which is a stunted condition that occurs during a child's transition from adolescence to adulthood. If adolescent girls and adult women are stunted, they may give birth to children who are also stunted.

### **Sadd Dzari'ah**

In language, Al-Dzariah is:

الوسيلة التي يتوصل بها الى شئ سواء كان حسيا او معنويا

Meaning: "The path that leads to something, tangible or intangible, good or bad."

Ma'nawi means neutral, without judgment of the outcome or action. This neutral definition is shown by Ibn Qoyyim in formulating Dzariah, namely:

ما كان وسيلة وطريقا الى شئ

Meaning: "that which mediates and leads to something".

In the proper context, the word dhariah is preceded by saddu, which means to close off, meaning to close off access to harm. In discussing the taqlifi declaration of (obligatory) action, we explained that the decision to do whatever leads to and precedes the obligatory work is called the "muqaddimah of the obligation". From the point of view that it is a link to the action that comes under that decree, it is called dhariah. That is why the fuqaha put the discussion of the



obligatory preamble into the discussion of dhariah, because both are links to something. Wahbah Zuhaili wanted a neutral definition, so he took the definition of dhariah from Ibn Qayyim. The Qur'anic evidence for sad dzariah is contained in Surah al-An'am 108:

ولا تسبوا الذين يدعون من دون الله فيسبوا الله عدوا بغير علم

Meaning: And do not insult the gods which they worship besides Allah, for they will later insult Allah beyond measure without knowledge".

The above verse explains that if insulting the worship of other religions is al-dzariah which causes prohibited damage, according to the psychological theory of protection mechanisms, then the person whose worship is insulted, there is a possibility that he will retaliate by insulting God the first time. Therefore, before taking revenge, the prohibition of blaspheming the gods of other religions is a precautionary step Sadd al-Dzariah (Nina Agus Hariati, 2016).

### Hadits evidence of sad dzariah

عن عبد الله بن عمر رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم إن من أكبر الكبائر أن يلعن الرجل والديه قيل يا رسول الله وكيف يلعن الرجل والديه قال يا سبب الرجال الرجل والديه قال يا سبب الرجال ابا الرجال فيسب اباه من ويسب أمه

Meaning: "Abdullah ibn Amr RA reported that the Messenger of Allah (SAW) said: "It is one of the major sins for a man to curse his parents." He was then asked: How does a man curse his parents? He was then asked: How does a man curse his parents? He replied: A man curses the father of another person, after which the curse is reciprocated by cursing the father and mother of that person."

The rationale of the scholars in applying the sad dhariah rule is prudence in doing good deeds when faced with a clash between maslahat and mafsadat. If there is more benefit, then it must be done, but if there is more damage, then it must be abandoned. If both are equally strong, then the principle of fiqh rules that apply to maintain prudence is taken:

ذرة المفاسد مقدم على جلب المصالح

Meaning: Preventing the occurrence of a harm takes precedence over achieving a benefit.

### Analysis of Sadd Dzariah Review on the Application of Elsimil as Family Resilience

It has been explained that sad dzariah is one of the manhaj used to study social phenomena or problems. To understand sad dzariah manhaj, not only theoretical understanding but also understanding in application is the most

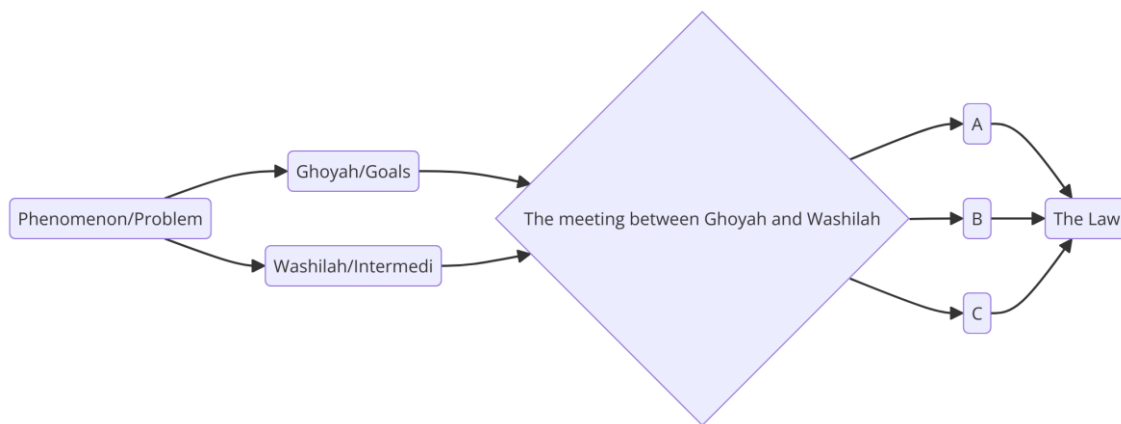
important thing that must be understood by every writer who applies this manhaj as a tool of analysis. So far, the author has not found an absolute and comprehensive way to apply this manhaj with details from the reading list. Therefore, the author will formulate a framework that is easy to understand.

Basically, every phenomenon or problem in society has two points of convergence between positive and negative, meaning that we can take the positive and negative sides of each incident, this is very necessary for the formation of laws that apply to this problem, because everything that is applied in society must contain benefits not mafsadat, therefore the author raises a phenomenon related to giving birth to stunted children, then the application of elsimil as family resilience. The goal is to prevent the birth of stunted children.

### Looking at the Legal Illat of Elsimil

وَلِيَحْشِ الْوَالِدِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

Allah tells us to prepare strong descendants. Do not let weak offspring become our successor offspring. This precautionary measure is necessary, in relation to sadd dzariah, seeing from the Illat of the law of Elsimil, which is to prepare strong offspring, in another sense also as a prevention of humans who are not ready to marry so that when they marry, they do not give birth to weak offspring. The following is a simple scheme of sadd dzariah manhaj application;



**Figure 1. Scheme of Sadd Dzariah Manhaj Application**

Based on the diagram above, it can be explained that according to the sad 'al-dzariah manhaj, there are several steps to find legal products of elsimil as family resilience from the perspective of sad dzariah: 1) When a social problem or phenomenon arises in society, we first define the problem that actually exists and determine the problem. For example, the problem of giving birth to stunted children. 2) Based on the results of identifying, we can find where the problem lies. Here we recognize the main goal or ghoyah of the problem. For example, the goal is to prevent the birth of stunted children in order to create family harmony.

3) The next step is to determine the wasilah/intermediary to achieve the goal or ghoyah. For example, in the problem. The washilah is the elsimil application used to help identify health, guidance for prospective brides before marriage. 4) The last step is a step that follows the results of the previous steps. After determining the wasilah and ghoyah in a phenomenon/problem, we analyze whether there is a conflict between the wasilah and ghoyah or they are in harmony. In determining whether the wasilah and ghoyah are in conflict or harmony, by means of evaluation based on the science of ushul-fiqh. From the results of identifying wasilah and ghoyah we can get from the results of legitimizing a problem The resulting law can be more than one, this is based on events / problems in society.

The findings of this research on the application of Elsimil as a tool for family resilience from the perspective of sadd dzariah reveal significant insights into its effectiveness in early pregnancy planning and preventing stunting. These findings align with the study by Sumantri et al. (2023), which underscores the importance of regulatory frameworks in addressing public health issues, such as stunting, through comprehensive strategies. However, while Sumantri et al. focus on a juridical review of presidential regulations, this research emphasizes the integration of Islamic jurisprudence to prevent harm by blocking potential negative outcomes in family life. Additionally, Sulandjari et al. (2023) highlight the critical role of communication via social media in understanding and promoting the Elsimil application to reduce stunting rates. In contrast, this study explores how Elsimil, when viewed through the lens of sadd dzariah, serves as a preventive measure for marital discord and enhances family resilience by ensuring the health and well-being of future offspring. Moreover, Syafril et al. (2024) demonstrate the effectiveness of Elsimil combined with multimedia tools in increasing knowledge among prospective brides about stunting, indicating the potential for significant knowledge gains through technology. This study further advances the discourse by integrating these technological tools with traditional Islamic principles, offering a holistic approach to family resilience. The convergence of these findings with previous studies highlights the multifaceted benefits of Elsimil in promoting family health and stability, while also showcasing the unique contribution of this research in bridging modern technology and Islamic jurisprudence to address contemporary social issues.

This research significantly contributes to the field of Islamic law by demonstrating how modern technological tools, such as the Elsimil application, can be effectively integrated with traditional Islamic jurisprudence principles, specifically sadd dzariah, to enhance family resilience and prevent social issues such as stunting. By exploring the practical implementation of sadd dzariah in the context of family health and well-being, this study provides a contemporary interpretation of Islamic legal principles, showcasing their relevance and applicability in addressing current public health challenges. The research not only bridges the gap between technology and religious law but also offers a

model for how Islamic jurisprudence can be applied in innovative ways to foster societal well-being, thus enriching the discourse in both Islamic legal studies and public health policy

## CONCLUSION

The most important findings of this research highlight the significant role of the Elsimil application in enhancing family resilience through early pregnancy planning and the prevention of stunting. By integrating modern technology with the traditional Islamic jurisprudence principle of *sadd dzariah*, the study provides valuable lessons on the effectiveness of preventative measures in maintaining family harmony and health. This research underscores the importance of preparing prospective brides and grooms comprehensively to avoid future familial and health issues, thereby contributing to the overall well-being of society. The wisdom gained from this study emphasizes the necessity of combining religious principles with technological advancements to address contemporary challenges effectively.

The strength of this study lies in its contribution to the scientific community by offering a novel perspective on the application of Islamic legal principles in modern contexts. This research updates the discourse on *sadd dzariah* by demonstrating its practical relevance and applicability in public health and family resilience. The integration of qualitative methods and the focus on primary and secondary data sources provide a robust framework for understanding the multifaceted impact of Elsimil. However, this study is limited in scope, focusing primarily on the Indonesian context and specific demographic groups. Future research should consider broader demographics, including various genders, ages, and regions, and employ survey methods to obtain a more comprehensive understanding. Such extended research would provide a more detailed basis for policy-making, ensuring that interventions are appropriately targeted and effective.

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