

## The Impact of Social Media on Family Resilience

Faiz Izuddin Masykur<sup>1\*</sup> & Adam Adam<sup>2</sup>

<sup>1</sup> Islamic Family Law Study Program State Islamic University Datokarama Palu, Indonesia

<sup>2</sup> State Islamic University Datokarama Palu, Indonesia

\*Corresponding Author: Faiz Izuddin Masykur, E-mail: [faizmasykur28@gmail.com](mailto:faizmasykur28@gmail.com)

---

### ARTICLE INFO

Volume: 3

---

### KEYWORD

Social Media, Family Resilience

---

### ABSTRACT

Social media has become a part of life in society, there are many benefits that can be obtained and there are also negative impacts from social media itself. With the development of increasingly modern times and the increasing number of technologies, of course a family must have a foundation and also a fortress to maintain the family's resilience in using media in life. The causal factor for the impact of social media on family resilience is the lack of parental supervision of children in using social media properly. Furthermore, there are no restrictions for husbands and wives in using social media in interacting with other people. This article uses library research methods, namely research on written and library sources. The results of the library research that have been collected are then analyzed using content analysis and comparative methods. With the freedom and flexibility of children and parents in using social media, of course there needs to be supervision and limits to avoid cases of pornography which can damage children's brains and also infidelity which can damage the resilience of a family. From the research conducted, by looking at the increasingly rapid development of social media, it is necessary to have limitations in using it, especially in accessing the media, to avoid activities that can damage the family's resilience, and to always be careful when using social media. Use social media for positive things.

---

### 1. Introduction

Family is a system created by two-way communication (husband and wife) and all-way communication from all family members (father, mother and children) (Amalia *et.al.*, 2018). Family in Islam is a household that is built from a marriage between a man and a woman which is carried out in accordance with Islamic religious law which fulfills the existing marriage and marriage requirements. Family has enormous value. In fact, Islam pays attention to family life by laying down wise rules to maintain family resilience. (Winda Kustiawan, Kartini, 2020).

The rapid progress of social media today makes it easier for us to get information quickly, and also makes it easier for us to communicate with other people. Social media is a form of the internet that allows people to present themselves, communicate, collaborate between users, and create virtual social relationships (Dinda, 2019).

---

\***Faiz Izuddin Masykur** is a Student Candidate of Islamic Family Law Study Program at Postgraduate School, State Islamic University Datokarama Palu, Indonesia. This paper was presented at the 3<sup>rd</sup> International Conference on Islamic and Interdisciplinary Studies (ICIIS) 2024, as a presenter, held by the Postgraduate School State Islamic University Datokarama Palu, Indonesia.

Social media is a media platform for socializing with other people online which allows people to interact with each other without being limited by space and time. Nowadays everyone is active on social media, even though there are no rules prohibiting activities via social media, of course it must be accompanied by sufficient knowledge. Knowing what the function of social media is and what impact social media has on family resilience (Husain, 2004).

Family breakdown can occur due to internal factors in the family. Usually the trigger is economic weakness, infidelity and children. However, something surprising was conveyed by the Center for Excellence in High Performance Computing Science and Technology, Informatics Research Center, Indonesian Institute of Sciences (LIPI) at the end of 2017, which revealed that the influence of smart phones, gadgets and Androids can cause disharmony in the household or family to increase to 75% to 85% per year. This is a very serious problem regarding family resilience (Puspitawati, *et al.*, (2015).

Connecting and communicating with other people is something that is necessary in social life. However, there needs to be boundaries to avoid infidelity. This is certainly very dangerous for family resilience. Judging from the perspective of Islamic law alone, it is clear that all kinds of behavior that can harm the relationship between husband and wife are highly displeased by Allah SWT, especially if it causes infidelity between husband and wife.

In today's sophistication of social media, of course there are positive and negative impacts that can affect people's social life and family resilience. So it is necessary to know what impacts social media has to avoid unwanted problems in the family.

## 2. Literature Reviews

In this research, the meaning of the impact of social media on family resilience is that, in the Big Indonesian Dictionary (KBBI) impact has the meaning of clash, a strong influence that has consequences that will arise because something is done, whether positive or negative (KBBI, 2011) . According to Otto Soemarwoto, impact is the influence of an activity. Impact can also be simply interpreted as influence or consequence (Soemarwoto, 2009).

Almost all elements of society today, from adults to children, use social media as a tool to interact with other people and get the information they need. They interact with each other through social media, where they can share their interests or activities. A social media platform that facilitates user activity and collaboration by turning communication into interactive dialogue (Anang, 2016).

Social media is a web-based tool that makes it easier for users to collaborate, share and create content that combines sites, informal organizations, wikis, discussions and cyberspace. The social networks that are mostly used include WhatsApp, YouTube, Facebook, X, Instagram and Google, which are social media platforms that are widely used in various countries. Following are some views regarding the definition of social media:

- a. According to Shirky, social media and social software are tools to increase users' ability to share , cooperate among users and *take* collective action, all of which are outside the institutional or organizational framework. Social media is about being human. Ordinary people who share ideas, work together, and collaborate to create creations, think, debate, find people who can be good friends, find partners, and build a community. In essence, using social media makes us who we are (Nasrullah, 2017).
- b. Stuart Hall in Yuyun emphasizes that the media is a major cultural and ideological force that stands in a dominant position by paying attention to the way social relations and political issues are defined, produced and transformed from popular ideologies that exist in the audience being considered (Hariyanto, 2015).
- c. Meike and Young's definition of the term "social media" is a convergence of personal communication which means deep sharing between individuals and public media to share with anyone without individual specificity (Setiadi, 2016).

Based on the above, it can be concluded that social media is a forum or place where users can communicate, share information, share ideas, create, think, debate, and find new friends with an online application that can be used via smartphone.

Family resilience is the ability to face and manage problems in difficult situations so that family functions continue to run harmoniously, to achieve physical well-being and inner happiness for its members. This is seen from how strong the family is in facing the problems faced in their family life (BNN, 2022).

Family resilience describes interaction and communication between individuals who are harmonious and prosperous physically and psychologically. Based on *The International Family Strengths Model*, family resilience consists of six criteria, including:

- a. Appreciation and affection
- b. Positive communication
- c. Commitment to family
- d. Comfort when spending time together
- e. Mental well-being based on spirituality
- f. The ability of family members to deal with stress and crisis problems effectively

Appreciation and positive affection must be given from an early age. In this way, family members will be able to foster self-confidence and positive thought patterns in themselves, such as better self-acceptance. Through positive communication, family members can also form a commitment as "part" of mutually agreed rules. In this way, daily dynamics will become warmer. The habit of spending time together, *sharing* small things and daily activities can also build resilience in terms of family harmony (CPMH, 2020).

### **3. Methodology**

The type of research that the author uses in this article is library research, where in this research the author collects data or literature references related to the title being discussed, such as books, documents, journals/several articles, and several websites that can be used as supporting material according to the title raised. The stages that the author takes in library research are first collecting research materials. The material collected is empirical data sourced from books, journals and others, so the data used by the author is secondary data. Second, read library material. Third, manage research records. In this case the author manages or analyzes the results of reading reference sources in order to reach a conclusion. Then, for data collection techniques, the author uses documentation techniques, namely by tracing data sources by conducting research and analysis of library documents related to the title chosen.

### **4. Results and Discussion**

The family is the smallest unit in society and is the smallest principle of civilization in Islam. therefore, the function of the family is education and socialization (Lubis, 2020). so that the family has a major role in shaping individual character. Therefore, in a family, there is a need for a form of resilience that functions to overcome obstacles, maintain the ability to face pressure and be able to recover from the trauma experienced when a family trial occurs (Saihaan, 2012). so that it can protect family members from various challenges that occur.

resilience in Law No. 52 of 2009 (Revised Law No. 10 of 1992) is the dynamic state of a family with tenacity and toughness and having material physical skills to live independently and develop themselves and their families to be able to live in harmony in an effort to improve welfare. and inner and outer happiness.

According to the Indonesian Ulema Council, Family Resilience is the family's ability to manage the problems they face based on the resources they have to meet the family's needs, namely in three aspects, namely physical resilience, social resilience and psychological resilience (MUI, 2020). Meanwhile, family resilience based on the Tafsir Fi Zhil Al-Qur'an perspective is when all family members can consistently comply with the vision and mission within the family (Saadah, 2018).

Technology or social media is a means to make it easier to achieve goals. In its development, one of the conveniences is that information can be accessed very easily and quickly by various groups of society (children, teenagers, parents). Starting from the world of entertainment, education, social politics and even news which is often called hoax. This requires special attitude when each individual selects existing information. From data reported by Kominfo up to March 2022, 1,142,010 pieces of pornographic content were found; 540,410 gambling content; 16,461 fraudulent content (Kominfo, 2022). Apart from that, it was reported in Suarasurabaya.net that more than 60% of children access pornographic content (Suarasurabaya.net, 2021). Meanwhile, for the online games market in statista.com, in 2020 it was stated that the global online games market generated revenues of around 21.1 billion US dollars (Statista.com, 2020). And on another site, the number of Indonesian gamers is the third largest in the world, with 94.5% of internet users aged 16-64 years as of January 2022 (Katadata.co.id, 2022). The figures above are quite worrying, especially since the victims of this easy access are people of productive age.

Social media has become very influential on the social development of society in the world. Because it continues to develop, the impact of social media cannot be avoided on people's activities. Including daily social interactions which have become activities that are more easily connected through the use of social media. This can also lead to unwanted impacts from social media. Because, when using social media, everything becomes easy to expose. Starting from things that are customary and common, to things that are not appropriate to be published to the public.

Basically, humans are social creatures, therefore the use of social media is definitely necessary for every human being. However, the reality is that nowadays there are many unexpected influences on the use of social media which are becoming increasingly common. For example, many personal problems are often exposed on social media with the intention of embarrassing other people who have personal conflicts between individuals, or simply as a desire to get attention. In reality, this actually triggers even greater conflict. Especially if what is conveyed does not match reality.

Several cases in this study were due to family functions not running well. a system runs with a purpose. In this case, this is the same as the family goals that have been explained. The moral degradation that occurs is because family supervision of its members is considered lax, because individualism is increasing. A conscientious lifestyle demands income beyond what is necessary, as a result, when resilience is not strong, a person will make excuses for any means (Rifa'i, 2023).

The current phenomenon is that children have been exposed to wireless technology since they were small, so they have very little time interacting with their family, because they are more often with their smartphones or gadgets. This is because at the age of 12-15 years, children experience the process of awakening reason, reasoning and self-awareness. This period has energy or physical strength and a growing curiosity and desire to try something new in life. Data shows that when radiation from gadgets enters the head, adults absorb it by 25%, 12 year old children by 50%, and the highest is by 5 year old children, namely 75%. Therefore, the risk of contractions will be greater in children who are used to gadgets or smart phones at the age of less than 16 years (Jonathan, 2015).

The influence of using gadgets or smart phones on children's development has both positive and negative impacts. These positive impacts include, among other things, helping to develop a child's adaptive function, increasing the child's knowledge, expanding friendship networks, facilitating communication, and building the child's creativity. While the negative impacts include, children become dependent on gadgets so that in carrying out all their life activities children cannot be separated from gadgets, children become difficult to concentrate on the real world, children become more likely to play with their gadgets than playing with their friends, and children become lazy about moving and activity.

The impact of the shift in the domestic role of working women is: a) looser affective function caused by busy parents, especially mothers. Wives who work outside the home greatly impact their closeness and time with their children. So children look for fun by playing games, watching television, going out with friends and so on. b) The function of protection and supervision is taken over by child care services. so that the domestic role as a mother in terms of caring for children is replaced by someone else. c) Due to busyness in the public sector, mothers rarely cook at home and the rise of fast food stalls really helps mothers who work in the public sector. However, incidents like this actually prove that women's domestic role in cooking has been replaced by the existence of fast food stalls. So that it teaches children and husbands to get used to things that are instant, such as food (Marlinda, 2018).

There are three aspects of family resilience, namely: (1) physical resilience, namely meeting the needs for food, clothing, housing, education and health; (2) social resilience, namely oriented towards religious values, effective communication, and high family commitment; (3) psychological resilience includes the ability to overcome non-physical problems, positive emotional control, positive self-concept, and husband's concern for his wife.

Through resilience, a person can be competent and overcome difficulties. Apart from that, resilience is a bulwark against difficulties which can cause emotional instability, thereby triggering stress and leading to violence (Hooper, 2018). Therefore, individual resilience factors are an important part in building family resilience. Therefore, starting from the resilience of individual family members, the resilience of the family will be formed. The results can be felt both internally and socially (Iqbal, 2017). In the internal scope, at least:

- a. realizing family prosperity. Prosperity is not only due to material spaciousness. Deeper than that, prosperity is when the feeling of peace of each member can be well maintained, harmony is maintained, awareness of the usefulness of

filling life can grow well. Of course, this is due to the united vision of the family as taught in the Qur'an in Qs.at-Tahrim: 6,

يَا أَيُّهَا الَّذِينَ آمَنُوا اقْوُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Translation:

Oh you who believe! Protect yourselves and your families from the Fire, whose fuel is man and stone; its guardians are the angels, harsh and hard, who do not disobey Allah in what He commands them and always do what is commanded.

From this verse, it is illustrated that the family is a protective means based on love and affection. The protection ordered includes: faith in Allah SWT as the basis of personal strength in shaping a person's character and attitude, so that he is able to control his passions and desires; Physical protection, namely maintaining health and cleanliness as a form of worship and a human need; protection of reason, where it plays a role in forming a perspective that will influence the frame of thinking and be actualized with attitudes and actions.

- a. Fulfillment of family needs. Needs are something that is necessary to achieve a prosperous life (Kardes, 2011). According to al-Syathibi, the formulation of human needs in Islam consists of three types, namely *dharuriyat* (Primary), *hajiyyat* (Secondary), and *tahsiniyat* (tertiary). Welfare parameters related to the fulfillment of needs are influenced by a person's desires and desires in achieving satisfaction. The realization of the need referred to here is feeling sufficient for something that Allah gives at that time as good fortune after being accompanied by effort. Therefore, this feeling of being sufficient will accompany family members to be able to easily be grateful for the blessings that Allah SWT has given and be patient with the hopes that they have not yet received, so that they can then put their trust in Allah SWT. According to Imam Al-Ghazali, fulfilling needs in life is to bring blessings, this must not conflict with maintaining religion, soul, reason, lineage and wealth (Al-Ghazali, t.th). Therefore, realizing family needs will only increase the maintenance of these five things, not fulfilling needs based solely on desire and desire which ultimately requires being consumerist which ultimately becomes a lifestyle.
- b. The realization of the system, as well as the needs of each individual member. In a family, interactions that influence each other will occur for each family member. The resilience of family members (individuals) is described by Ike Herdian (2018) that individual resilience will grow from a child who is able to overcome difficulties because of the support and protection provided by at least one parent or adult around him, namely a family member. This support will enable a child to do business and develop competence and self-esteem. Apart from that, the problems and life difficulties faced will result in mutual attention and close relationships between people through a process of adaptation from socially constructed experiences, so that it will significantly influence individual growth and development (Herdiana, 2018).

The two perspectives on family resilience proposed by McCubbin and Patterson are classifying it as a trait and a process. This was quoted by Diah Hasanah (2019) in her journal, McCubbin looked at it from a dimensional perspective, namely the nature or character that the family has to provide resistance and be able to overcome problems in threatening situations. Meanwhile, Petterson uses a concept that focuses on the family's ability to actively mobilize each member to be able to function the system again when experiencing critical conditions and threats (Hasanah, 2019).

## 5. Conclusion

Media is a means to make it easier to achieve goals. In its development, one of the conveniences is that information can be accessed very easily and quickly by various groups of society (children, teenagers, parents). Starting from the world of entertainment, education, social politics and even news which is often called hoax. Social media has become very influential on the social development of society in the world. Because it continues to develop, the impact of social media cannot be avoided on people's activities. Including daily social interactions which have become activities that are more easily connected

through the use of social media. This can also lead to unwanted impacts from social media. Because, when using social media, everything becomes easy to expose.

The influences that arise from the use of social media are very influential in human life. In its positive aspect, it makes work and human performance easier, makes it easier to obtain information, such as news and so on. However, apart from that, from a negative aspect, things that can arise are making people increasingly lazy because they rely heavily on technology, misuse of social media, and fraud via social media, and so on. Of course, this can affect harmony in the household which can damage family resilience, due to lack of communication and supervision of children in using social media properly and correctly.

## References

### Journals :

Amalia, RM, Akbar, MYA, Syariful, S. (2018). Family Resilience and Its Contribution to Overcoming Divorce Factors. *Al-Azhar Indonesian Journal Humanities Series* , 4 (2020), 129. <https://doi.org/10.36722/sh.v4i2.268> ).

Kustiawan, Winda, Kartini, (2020). Media and Resilience of Muslim Families in Indonesia, *Journal of Community Empowerment* , Vol. 8 No. 1. <http://dx.doi.org/10.37064/jpm.v8i1.7374>

Puspitawati, H., Herawati, T., Hastuti, D., Sunarti, T., & Sarma, M. (2015). Development of an operational model for data collection on family resilience for development activities at the district level. Research report, *Ministry of Women's Empowerment and Child Protection-RI with Center for Gender and Children Studies-IPB*. Or you can search <http://ejurnal.kependungan.lipi.go.id/index.php/jki/article/view/283>

Puspitarini, Dinda Sekar, Reni Nuraeni, (2019). "Utilization of Social Media as Promotional Media", *Common Journal*, Vol. 3, no. 1.

Cahyono, Anang Sugeng, (2016). "The Influence of Social Media on Social Change in Indonesia", *Publiciana Journal*, Vol. 9, No. 1.

Hariyanto, (2015). "Dehumanization of Women in Polygamy Practice: Dialectics Between Normativity and Historicity", *Palastren Journal* , Vol. 8, no. 1.

Setiadi, Ahmad, (2016). "Utilization of Social Media for Effective Communication", *Journal of Humanities and Social Affairs* , Vol. 16, no. 2.

Rifa'i, AKhmad, Nofa Nur Rahmah Susilawati, (2023). Foundations of Family Resilience in an Islamic Perspective in the Era of Globalization, *Al-Ihkat Journal of Family Law*, Vol. 15 No. 2. <https://journal.uinmataram.ac.id/index.php/alihkam/article/download/9750/3058/28457>

Siahaan, Rondang, (2012) Family Social Resilience: A Social Work Perspective. *Journal: Information* , Vol 17. No.02. Retrieved from: <https://media.neliti.com/media/publications>

Iqbal, Muhammad, (2017). Psychology of Family Resilience. *KPIN Bulletin Journal*, Vol.3 No. 9. <https://buletin.k-pin.org/index.php/arsip-article/197-psikologi-kelahanan-famili>

Jonathan , et al ., (2015). Board Game Design Regarding the Dangers of Gadget Radiation to Children, *DKV Adiwarna Journal*, Vol. 1, No. 6. <https://publication.petra.ac.id/index.php/dkv/article/view/3173> .

Hasanah, Diah, (2019). Al-Qur'an and Family Resilience: Case Study at the PERSISTRI Family Consultation Institute (Islamic Wives Association). In *QUHAS Journal: Journal of Qur'an and Hadith Studies*, Vol. 8 No.1. Indonesia).

**Books:**

- Mazhari, Husain, (2004). *Building Heaven in the Household* , Bogor: light.
- Indonesia Dictionary. (2011). second printing. Edition IV. Jakarta: PT Gramedia
- Soemarwoto, Otto. (2009). *Environmental Impact Analysis* . Yogyakarta: Gadjah Mada University.
- Nasrullah, Rulli, (2017). *Social Media: Communication, Cultural and Sociotechnological Perspectives*, Bandung: Rosdakarya Youth.
- Lubis, Akrim, (2020). *Family Resilience from an Islamic Education Perspective in Facing the Industrial Revolution 4.0. In Book Chapter: New Normal, Multidisciplinary Studies* . Psychology Forum Forum: Malang.
- Hooper, Lisa M, (2018). *"Individual and Family Resilience: Definitions, Research and Frameworks"*, The Alabama Counseling Association.
- Kardes, Frank R., Maria L. Cronley, and Thomas W. Cline, Consumer Behavior, (2011). *"A need is a fundamental physical or psychological state of felt deprivation"* , Mason: South-Western Cengage Learning.
- Al-Ghazali, (n.th). *Al-Mustashfa min Ilm al-Ushul*, Beirut: Dar al-Fikr.
- Herdiana, Ike, et al, (2018). *Family Resilience: A Conceptual Review* , Jakarta: Atlantis Press.

**Thesis And Dissertaion:**

- Haean, M. (2008). *The Da'wah of Rasulullah SAW According to Islamic History (Mecca-Medina Period)*. (Bachelor Thesis), State Islamic College, Surakarta.
- Rahmanto, A. (2019). *Tolerance Value Religious In Book Creed Morals And The implementation On Learning in SENIOR HIGH SCHOOL Muhammadiyah One Bantul Yogyakarta*. (Masters), University Islam Country Sunan Kalijaga, Yogyakarta.
- Marlinda, (2018). *Shifting Family Functions Case Study on the Domestic Role of Working Women in Karema Village, Mamuju City* . Faculty of Social Sciences, Department of Sociology, Makasar State University.
- Saadah. (2018). *Family Resilience in the Qur'an from the Tafsir Perspective of Fi Zhil Al-Qur'an by Sayyid Qutb*. In Ushuluddin Faculty of Adab and Humanities Thesis. Kiai Haji Achmad Siddiq Jember State Islamic University.

**Online Sources:**

- Batam City National Narcotics Agency, (2022). *Let's discuss family resilience together !* , <https://batamkota.bnn.go.id/mari-kita-sama-sama-mengulas-mengenai-kelahanan-famili/>. Retrieved July 30, 2024.
- Center for Public Mental Health, (2020). *Family Resilience, What's Important ?* , <https://cpmh.psikologi.ugm.ac.id/2020/09/19/kerahanan-famili-apa-cepatnya/>. Retrieved July 30, 2024.
- <https://kominfo.go.id/statistik> accessed on 30 July 2024.
- <https://kerassurabaya.net> . (2021). More than 60% of children access pornographic content ,. Accessed July 30, 2024.
- <https://statista.com> . Accessed July 30, 2024.
- <https://katadata.co.id> . Accessed July 30, 2024.
- Tiga Pilar Ketahanan Keluarga, (2020). Dalam web : <https://mirror.mui.or.id/bimbingan-syariah/hukum-keluarga/28536/tiga-pilar-ketahanan-keluarga/>.