

# The Social Media Use For Digital Natives: Parenting Model Of Muslim Cleric Families

Saidna Zulfiqar Bin-Tahir, Muhammad Amri, Andi Mukarramah Nagauleng, Amirah Diniaty, Ibnu Hajar

**Abstract:** Social media has become an essential part of digital native ways of life and the demand for the industrial revolution 4.0. Thus, this study attempted to investigate the employment of social media by Muslim digital natives and to explore the parenting style of cleric toward their children use of social media. It employed a qualitative approach using a case study design. Seven cleric families in Ambon city involved as the informants who have been selected purposively. The data gained through the observation, interview, and documentation have been analyzed descriptively. The results found that Muslim digital natives actively used social media such as Facebook, Instagram, and Youtube. Besides, Muslim clerics applied a role model parenting by giving motivation, time bounding, and employed 1+1 model, i.e., one hour of studying or reciting the Quran, one hour will be given for activating the social media and friendly controlling. The study contributed information and references to parents and further researchers about children parenting in the healthy use of social media.

**Index Terms:** Social media, parenting model, Muslim cleric, digital natives.

## 1. INTRODUCTION

Digital native is an individual born after the adoption of digital technology [1]. The term digital native does not refer to a particular generation. Instead, it is a predicate given to all categories of children who have grown up using technology such as the internet, computers, and mobile devices [2], [3]. In other words, they are the first generation to grow up with new technology, having lived their entire lives surrounded by the use of tools and toys from the digital age. E-mail, cell phones, and instant messages are not only part of their lives but are an integral part of their lives. Naturally, if the results of a survey report conducted by the Association of Indonesian Internet Service Providers (APJII) revealed that most internet users existed at the age of 15 to 19 years, meanwhile, the second most users are aged 20 to 24 years. Children aged 5 to 9 years also use the internet, even reaching 25.2 percent of all samples at that age. This data was obtained from 171.17 million users who use the internet [4]. It seems that this also shows that teenagers or the current generation use the internet a lot, even 91 percent of children aged 16 to 24 years use the internet for social media [5]. Unfortunately, this addiction to social media affects the mindset, behavior, and interaction of young people who tend to have some negative impact on their selves and environment.

It is recognized and believed that digital media has provided opportunities for children and young people to access global information, educational resources, social media and social networking between friends, a place to get entertainment, games, and participation in online communities [6], [7]. However, there are some risks that lurk such as wandering pedophiles in cyberspace, strangers, spreading hatred, biased information, misuse of personal data, sexing, illegal activities (hacking, copyright abuse), kidnapping, cyber-bullying or disorders in children that occur through the internet, and many

other risks. It is terrible if the number of cases of child crime through the internet is increasing every year. Not to mention, in 2016, Indonesia ranked first in cyberspace related to cases of child sex crime or child abuse material from all countries in the world. Indonesian Child Protection Commission revealed that the number of children victims of pornography and online crime has broken through 1,022 children in 2016. In detail, 11 percent of children victims of online sexual violence, 15 percent objects of porn CDs, 20 percent of child prostitution online, 21 percent of pornography online, 24 percent of children have pornographic material, and 28 percent are online pornography [8]. In 2017 there were 932 cases or jumped compared to 2016, which amounted to 188 cases [9]. This number will undoubtedly increase from year to year if it is not anticipated with intensive education and supervision from parents and teachers in schools although there have been many results of previous studies on the role of parents in the use of the internet for children [10], [11] and parenting in the digital world [12], [13]. However, the results of the study have not seen how the families of Islamic scholars in educating, teaching, and supervising the use of the internet by their children. Muslim clerical, literally, are people who master the religious sciences, such as the science of the Koran, the science of hadith, the science of fiqh, ushul fiqh, qawaid fiqhiyah, mastering legal arguments both from the Quran and the sunnah and have mastery enough about Arabic language and its sciences [14], [15], [16], [17]. Those meanings indicated that the Muslim clerics who master the science of Islam, understand Islamic law as a whole (kaaffah) as summarized in the Quran and Sunnah, and become an role model of Muslims in understanding the Islamic teachings and how to practice it [18], [19], [20]. The explanation above refers that a Muslim cleric is humble and have a noble character, and continue to explore the depth of religious guidance with sincere intentions [21], [22]. Besides, a cleric is also people who have far-sighted views, they are expected to become teachers noble, provide legal clarity without causing disquiet, realizing a peaceful society with inner peace, giving missionary guidance so that Islam becomes an attractive religion for those who do not have faith or unbelief and prevent chaos that can afflict the people [23], [24]. As a role model, of course, these Islamic clerics should be treated as examples and role models for parents to educate children in the use of a healthy internet. So based on this background, this research should be carried out to explore what and how the social

- Saidna Zulfiqar Bin-Tahir is currently a lecturer at University of Iqra Buru, Maluku, Indonesia. E-mail: [saidnazulfiqar@gmail.com](mailto:saidnazulfiqar@gmail.com)
- Muhammad Amri is currently a lecturer at UIN Alauddin Makassar, Indonesia. E-mail: [muhammadamriuin@gmail.com](mailto:muhammadamriuin@gmail.com)
- Andi Mukarramah Nagauleng is currently a lecturer at IAIN Manado, Manado, Indonesia. E-mail: [a.nagauleng@yahoo.com](mailto:a.nagauleng@yahoo.com)
- Amirah Siniaty is currently a lecturer at UIN Suska Riau, Riau, Indonesia. E-mail: [amirah.diniaty@gmail.com](mailto:amirah.diniaty@gmail.com)
- Ibnu Hajar is currently a lecturer at University of Iqra Buru, Maluku, Indonesia. E-mail: [ibnhjr@gmail.com](mailto:ibnhjr@gmail.com)

media education model applied for their children is a case study, which of course, the results of this study will contribute theoretically and practically to a healthy internet parenting for parents, practitioners, and further researches in this field of study.

## 2 METHOD

This study applied a qualitative approach using a case study design. Qualitative research is a research procedure that produces descriptive data in the form of written or oral words from people and observed behavior [25]. In this study, researchers are the main instrument of research [26]. The case study design is an empirical inquiry that investigates phenomena in real-life contexts, where boundaries between phenomena and contexts do not appear explicit, and where multiple sources of evidence are utilized in data collection and confirmation [27]. This research was conducted in the city of Ambon from 2018-2019 on seven families of scholars (SAM, AB, SM, HA, AT, FA, and HA) who were selected purposively. Data is collected through observation checklist and interviews in the form of semi-structured observation and interviews which this protocol guide can be developed at the research site. The purpose of observation is to obtain data and real conditions of the use of social media in the family of Islamic scholars, while interviews were conducted to confirm the data found at the time of observation and to obtain data on the means and reasons for actions obtained in the field. The data collected was analyzed using the Three-Stage model [28], namely display, reduction, and conclusion drawing. The data that has been collected is selected according to the focus of the study and given a code to facilitate the researcher in categorizing the data. The data that has been summarized is interpreted and explained to describe the social media parenting model for Islamic cleric children, and then drawing conclusions from the results of the analysis to answer the research formulation and objectives that have been determined. The results of this study are expected as new findings that had not existed before, in the form of descriptions or pictures of objects that were previously unclear.

## 3 RESULTS

The researcher observed the use of social media by clerics' children in their daily activities. The observation results could be presented in the following table.

The data in table 1 shows that the types of social media most often used by the children of Muslim clerics in Ambon were WhatsApp, Instagram, and Youtube. This is because most of their school mate used these three media making it easier for them to communicate and watch new news or ways and procedures of creating something through YouTube. This online activity was carried out in the afternoon after finishing school time until the afternoon. Sometimes they were online in the morning and evening when on vacation. The average online duration they used was two hours per day, but sometimes one to three hours online per day based on their efforts? The activity was carried out with parents or by parents beside them. The thing they often do while online chats with friends or watch videos via Youtube. Whereas the time for offline has been set via their parents' mobile phones which would automatically disconnect the hotspot.

The Muslim clerics in Ambon realized that the internet and social media is essential for children to acquire knowledge and information, as well as exchange information with others

through chatting and browsing. Based on the interview results, the informants (SM, HA, HA, and AB) stated that:

"...It is not wise to distance or imprison children from the development of the digital world, they need digital, and internet advancements, but should be a role model and teach them to use it well and for browsing good things and by close supervision."

**TABLE 1**  
*SOCIAL MEDIA USE BY MUSLIM CLERIC FAMILIES*

No	Activities	Types	Observation results		
			Always	Sometime	Never
1	Social media used	Facebook	-	v	-
		WhatsApp	v	-	-
		Twitter	-	-	v
		Instagram	v	-	-
		Line	-	-	v
		Youtube	v	-	-
		Email	-	v	-
		Web browsing	-	v	-
		Others	-	-	-
2	Online time/schedule	Morning	-	v	-
		Afternoon	v	-	-
		Night	-	v	-
3	Online duration per day	1 hour	-	v	-
		2 hours	v	-	-
		3 hours	-	v	-
		4 hours	-	-	-
		More than 5 hours	-	-	-
		Others	-	-	-
4	Ways of online	Alone / individual	-	-	v
		In group	-	v	-
		With parent	v	-	-
5	Doing online while	Chatting	v	-	-
		Reading/learning	-	v	-
		Watching movie	v	-	-
		Upload photos/video	-	v	-
		See/comment friends' status / timeline	-	v	-
		Others	-	-	-
		Automatic	v	-	-
6	Offline	Parent's asking	-	-	-

The Muslim clerics became a role model and have educated the children by utilizing their interest, wants, and needs of their children for internet use and surfing through social media as a gift that they will get after learning or reading the Koran. Based on interviews with informants (SAM, AB, SM, HA, and AT), they stated that: "We have made the internet or hotspot a gift for our children, and if they have studied or read the Quran for an hour, they will get wifi to be online for one hour. If they can study or read the Quran for three hours, we will award them wifi to be online for three hours." Besides, they will accompany the children while online as a friend to ask and help for advice as well as to oversee their online activities. So it does not create the impression that parents are watching them closely, but rather friendly supervision so there is trust and openness between parents and children because nothing is kept secret.

## 4 DISCUSSION

Based on the results of the research above, it can be assumed that the most essential thing in responding to the current of globalization is with the religion and behavior of religious people. With religion, a person can control and minimize all challenges that have a negative impact. No matter how bad the influence that comes on the family, if the family's self-

defense with religion is strong, then it will not be affected and can even minimize the negative impact of a change and challenge. This begins with the role model of parents in shaping children's character because the most prominent tendency of children is to imitate the behavior and habits of parents to look for character figures, while parents, especially fathers, or mothers are considered the ideal figures to follow. Parents must always guide their children's behavior by giving good role models for them. Peaceful parenting by focusing on freedom but parole freedom means that everything that the child wants to do will be considered by parents so that no one of the injured parties will make the child behave wisely in making decisions. Therefore, the preventive efforts from parents that can be done is to provide motivation for children to learn with the gift of wifi for what they have done by 1+1 model of reward, show enthusiasm for children's activities in using social media to cause the child's open attitude to their parents so that it can lead to communication and good attitude between children and parents, provides a time limit for teenagers to use social media so that teenagers can balance the activity of using social media with real daily activities, so that the formation of the character of children as social individuals can still be formed, and supervise children in using internet and changes in children's attitudes and behavior after using social media. This parenting model can be illustrated in the following figure.

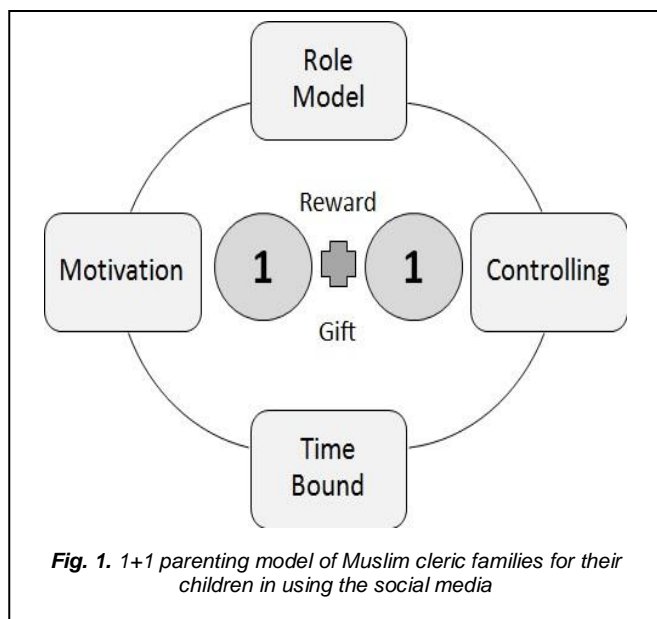


Figure 1 shows that the Muslim clerics became a role model for their children and gave them motivation by giving a reward such as 1 hour of learning or reciting the Quran, 1 hour gift for online with time bounding and controlling their online activities as a friend to ask and help for advice. Parents and their children must build communication intensities to establish togetherness with children insufficient time to create trust, because the presence of social media has somehow helped the communication process for parents who have careers outside the home, while continuing to instill religious education while providing role models in the application of ethical, religious teachings and disciplined use of time and friendly supervision will have an impact on the use of healthy social media for digital native.

#### 4 CONCLUSION

Based on the results and discussion, the researcher concluded that Muslim digital natives actively used social media such as Facebook, Instagram, and Youtube. The thing they often do while online chats with friends or watch videos via Youtube. Whereas the time for offline has been set via their parents' mobile phones which would automatically disconnect the hotspot. Besides, Muslim clerics applied a role model parenting by giving motivation and employed 1+1 model, i.e., one hour of studying or reciting the Quran, one hour will be given for activating the social media and made a friendly controlling for children online activities. The study contributed information and references to parents and further researchers who want to study about children parenting in the healthy use of social media.

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