

Social Media's Impact On Religious Practice In Relation To Achieving Familial Resilience

Nazila Malihatuz Zulfa
UIN KH Abdurrohman Wahid Pekalongan
nazilamaliha@gmail.com

Abstract

Resilience within the family is essential to overcoming issues in the home. Increasing the level of religiosity among family members is one way to foster family resilience. Modern civilization uses the evolution of social media in this digital age as a guide in day-to-day activities. Many of them utilize social media as a knowledge resource, particularly for household matters. Many content creators are trying to provide education in the world of marriage, especially in realizing the resilience of family life. This research aims to determine the impact of social media on religious levels in relation to achieving family resilience. This research uses a qualitative approach through a centralized interview method. The findings and discussion demonstrate how social media's availability, which offers information about family resilience and other aspects of domestic life, can help family players become more knowledgeable about how to navigate the challenges of marriage, they intend to include Islamic teachings and elevate religious consciousness in order to achieve family resilience. This research concludes that there are positive impacts from the use of social media as a medium for increasing self-reliance in realizing family resilience.

Keyword: Social media, religiousness, familial resilience

Abstrak

Ketahanan keluarga sangat diperlukan untuk menghadapi permasalahan dalam rumah tangga. Salah satu upaya perwujudan pembangunan ketahanan keluarga yaitu dengan meningkatkan tingkat kereliguitas antar anggota keluarga. Perkembangan media social di era digital ini dijadikan sebagai acuan dalam kehidupan sehari-hari oleh masyarakat modern. Tidak sedikit dari mereka yang menggunakan media social sebagai sumber ilmu pengetahuan khususnya dalam kehidupan rumah tangga. Banyak para konten creator yang berusaha membuat edukasi dalam dunia pernikahan terutama dalam mewujudkan ketahanan kehidupan berkeluarga. Penelitian ini bertujuan untuk mengetahui dampak dari media social terhadap tingkat keagamaan dalam kaitannya dengan pencapaian ketahanan keluarga. Penelitian ini menggunakan pendekatan kualitatif melalui metode wawancara terpusat. Hasil dan pembahasan menunjukkan bahwa dengan adanya media social yang memuat konten mengenai kehidupan rumah tangga terutama dalam ketahanan keluarga dapat memberikan pengetahuan bagi pelaku keluarga dalam memahami cara menghadapi dunia pernikahan. Adapun konten yang sesuai ajaran Islam dan meningkatkan kereliguitas dalam mewujudkan ketahanan keluarga akan mereka terapkan dengan seksama. Penelitian ini menyimpulkan bahwa ada dampak positif dari adanya pemanfaatan media social sebagai media dalam meningkatkan kereliguitas dalam mewujudkan ketahanan keluarga.

Kata Kunci: Media social, Religuitas, Ketahanan keluarga

A. INTRODUCTION

A 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 and fulfills the existing marriage and marriage requirements.¹ Allah Subhanahu wa Ta'ala says:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

Meaning: "And one of His signs is that He created for you spouses from among yourselves so that you may find comfort in them. And He has placed between you compassion and mercy. Surely in this are signs for people who reflect." Ar-Rūm [30]:21²

In the compilation of Islamic law regarding marriage law, article 3 "Marriage aims to create a household life that is *sakinah*, *mawaddah*, and *warrahmah*." And article 77 paragraph (1), husband and wife bear the noble obligation to uphold a *sakinah*, *mawwadah*, and *warrahmah* household, which is the basic pillar and structure of society; paragraph (2), husband and wife are obliged to love each other, respect each other, be loyal, and provide physical and spiritual assistance to each other.³ Based on this verse, it can be concluded that marriage is a contract that justifies *watha'*, which creates rights and obligations between husband and wife that aim to form a *sakinah*, *mawaddah*, or *warrahmah* family.

As has been taught in Islam, to create a family that is *sakinah*, *mawaddah*, and *warrahmah*, of course, it must be based on a strong understanding of religion in order to maintain family life from disharmony and destruction. If the foundation of a family's understanding of religion is strong and straight, then domestic life will also be strong and offspring with moral character can be created. Allah Subhanahu wa Ta'ala says:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى ۝ ١٣٢

Meaning: "Bid your people to pray, and be diligent in 'observing' it. We do not ask you to provide. It is We Who provide for you. And the ultimate outcome is 'only' for 'the people of' righteousness." Tāhā [20]:132⁴

The general factors that usually occur in realizing family resilience are internal factors in the family. Usually the trigger is economic weakness, infidelity, or child problems. However, according to the Center for Excellence in High Performance Computing Science and Technology, the Informatics Research Center, and the and the Indonesian Institute of Sciences (LIPI), at the end of 2017, it was found that the influence of smart phones, gadgets, and social media can cause disharmony in the household or family to increase by 75% to 85%. annually. This is a very serious problem regarding family resilience.⁵ The rapid development of communication technology has had positive and negative impacts on its users, even in the area of family resilience. Therefore, it is necessary for each family member to have a strong understanding of religion in order to keep up with the very rapid technological advances in this modern era.

Previous research has been carried out by experts, among others Tri Budi et al (2021), "Islamic Practices in the Era of Global Media: Convergence of Social Media as a Source of Islamic Religious Knowledge", Journal of Religion Research. This research aims to discuss Islamic practices in the era of global media and the convergence of social media with Islamic science. The research uses a qualitative approach through descriptive-analytical methods. The results

¹ Winda Kustiawan, Kartini, *Media Dan Ketahanan Keluarga Muslim di Indonesia*, Jurnal Pemberdayaan Masyarakat Volume 8 No. 1 Tahun 2020

² <https://quran.com/30/21>

³ UU perkawinan No. 1 tahun 1974 dan Kompilasi Hukum Islam

⁴ <https://quran.com/20/132>

⁵ Puspitawati, H., Herawati, T., Hastuti, D., Sunarti, T., & Sarma, M. (2015). *Pengembangan model operasional pendataan ketahanan keluarga untuk kegiatan pembangunan di tingkat kabupaten*. Laporan penelitian, Kementerian Pemberdayaan Perempuan dan Perlindungan Anak-RI dengan Pusat Kajian Gender dan Anak-IPB. Atau dapat di telusuri <http://ejurnal.kependudukan.lipi.go.id/index.php/jki/article/view/283>

and discussion of this research show that the facts that we can see today are that there are many misleading, backbiting, and immoral acts that originate from various content available on social media. This is certainly homework for everyone, especially parents, teachers, and preachers, so that they can help educate the younger generation will become wiser and smarter when using social media.

Winda Kustiawan et al. (2020), "Media and Resilience of Muslim Families in Indonesia," *Journal of Community Empowerment*. This research aims to discuss the influences that arise from the use of telecommunication technology in human life. The research uses a qualitative approach through descriptive-analytical methods. The results of this research discussion show that the impact of using telecommunication technology is positive, namely making work and human performance easier, making it easier to interact and communicate, and developing from a financial perspective (online shops, advertising, etc.). From a negative aspect, things that can arise are making people increasingly lazy because they rely heavily on technology, misuse of social media, fraud via social media, and so on.

M. Kholil Nawawi et al. (2023), "The Influence of Social Media on Religious Behavior," *Tambusai Education Journal*. The aim of this research is to determine the influence of social media on religious behavior in class XI SMAN students. In this research, a quantitative approach was used with the correlation research method. The results of this study show that the influence of social media on students' religious behavior is at a moderate or sufficient level.

Based on the description above, the author is interested in further identifying existing problems. The difference between this research and previous research is that the focus of the formulation of the main problem of this research is the impact of social media on the level of religion in relation to achieving family resilience, which in previous research has not been touched upon by experts. The aim of this research is to explain the impact of social media on religious levels in relation to achieving family resilience. It is hoped that the research results will provide theoretical and practical benefits in the field of family resilience.

B. Research Methodology

Research Methods

This research uses a qualitative approach to determine the impact of social media on religious levels in relation to achieving family resilience. Qualitative research is a method for understanding and exploring meanings that are considered to originate from social or humanitarian problems (Creswell, 2013). According to Alsa (2014), qualitative research is a simple interpretative approach that is centered on the researcher's understanding or interpretation of a particular problem. The data collected is usually in the form of words, not numbers, including interview transcripts, field notes, photography, video recordings, personal documents, memos, and other official records.

Sujarweni (2014) suggests that other types of qualitative research are ethnography, case study, document study, observation or natural observation, focused interviews, phenomenology, grounded theory, and historical study. In this research, the researcher used a centralized interview qualitative research method by conducting interviews with the subjects to be researched to obtain information as expected by the researcher and by designing questions to be asked of the subjects to find out the subjects' responses.

Method of Collecting Data

In this research, the data collection method used was interviews, while observation, literature study, and documentation were used as supporting data. The researcher added that in qualitative research, in-depth interviews were used to obtain information on the topic being researched by directly meeting the subject face-to-face and were carried out intensively and repetitively.

Participant

In this research, not everyone can be a research subject. The researcher requested the availability of three participants to be subjects in the research with the following characteristics: 1. Female; 2. Married with a minimum of 4 months of marriage; 3. Has social media such as Instagram, Facebook, TikTok, etc.

C. Literature Review

1. Social media

Social media is a medium for socializing with each other that is done online, which allows people to interact with each other without being limited by space or time.⁶ 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.⁷ In general, social media is a process or activity carried out by someone with a medium that can be used to share information, share ideas, be creative, think, debate, or find new friends with an online application that can be used via a smartphone (cell phone). The Indonesian Ministry of Trade's Public Relations Center Team divides social media into six types⁸, including:

1. Website collaboration projects, where users are allowed to change, add, or remove content contained on the website, such as Wikipedia.
2. Blogs and microblogs, where users have the freedom to express things on the blog, such as feelings, experiences, statements, and even criticism of something, such as Twitter.
3. Content, where users on this website share multimedia content with each other, such as e-books, videos, photos, images, etc., such as Instagram and YouTube.
4. Social networking sites, where users obtain permission to connect by creating personal, group, or social information so that it can be connected to or accessed by other people, such as Facebook.
5. virtual game world, where users via 3D applications can appear in the form of avatars as desired and then interact with other people who take the form of avatars as well as in the real world, such as online games.
6. A virtual social world is an application in the form of a virtual world that gives users the opportunity to be and live in a virtual world to interact with others. This virtual social world is not much different from the virtual game world but is more freely related to various aspects of life, such as Second Life.⁹

2. Religiosity

Religiosity is defined as a person's tendency to carry out religious beliefs in his life (Subandi, 2013). According to Saraglou (2014), religiosity is an attitude that can be positive or negative so that it influences the typical way of thinking and behaving and can shape an individual's personality.¹⁰ Koenig & Larson (2001) who conducted a study of the concept of religiosity found that in 80% of the research results reviewed it was found that religious beliefs and

⁶ Silviya Desita, *Penggunaan Media Sosial Terhadap Keharmonisan Rumah Tangga Di Kecamatan Salimpaung Menurut Hukum Islam*, Uin Batusangkar, 2022

⁷ Rulli Nasrullah, *Media Sosial: Perspektif Komunikasi, Budaya, dan Sositoteknologi*, (Bandung: Remaja Rosdakarya, 2017), h. 11

⁸ Tim Pusat Humas Kementerian Perdagangan RI, *Panduan Optimalisasi Media Sosial Untuk Kemantrian Perdagangan RI*, (Jakarta: Pusat Humas Kementerian Perdagangan RI, 2014), hal. 26

⁹ Nuhu Mahnun, *Media pembelajaran (kajian terhadap langkah-langkah pemilihan media dan implementasinya dalam pembelajaran)*, (An-Nida, Jurnal Pemikiran Islam, ISSN: 0853-1161, E-ISSN: 2407-1702, Vol. 37, No. 1, 2012), h. 72

¹⁰ Elmy Bonafita Zahro,dkk, *Pengaruh Religiusitas dan Dukungan Sosial terhadap Resiliensi Keluarga Terdampak Covid-19*, (Prosiding Konferensi Nasional Universitas Nahdlatul Ulama Indonesia, E-ISSN: 2797-0248, Vol. 01, No. 01, 2021)

practices (religiosity) were related to greater life satisfaction, happiness, positive affect and increased morale.¹¹

Thouless (2000) states that the factors that influence religiosity are:

1. **Social.** Social factors that influence religious development are education from parents, social traditions, and pressure from the social environment as an effort to adapt to various attitudes and opinions that have been agreed upon by that environment.
2. **Experiences.** The experiences experienced by each individual in forming religious attitudes. Factors in the form of spiritual experiences can quickly influence individual behavior, especially experiences related to beauty, moral conflicts, and religious emotional experiences.
3. **Life.** Life factors are one of the necessities of life that are necessary for every individual. These needs are broadly divided into four, namely: (1) the need for security or safety; (2) the need for love and affection; (3) the need for self-esteem; and (4) the need that arises due to the threat of death.
4. **Intellectual.** The thinking process is divided into verbal and intellectual processes. Every individual is created with potential, one of which is the potential to be religious. Religious potential will be formed by the education received since childhood. As age increases, each individual will appear to have various kinds of verbal thoughts. Religion is one of the verbal thoughts that emerges in the thinking process of every individual as they grow up. Individuals who grow up will begin to determine their attitudes towards religious teachings, and this attitude will influence the religious spirit.
5. **Values.** Justification of the value of correct and good life practices such as politeness, helping others, or respecting parents. People will be more motivated to do these things with religion as their guide; besides that, the rewards they get will not only reach this world but will continue into the afterlife. Likewise, adhering to existing values in society will be stronger if they are included in a religious context. For example, the act of stealing is actually considered a bad thing by humans, but this value will be stronger if it is used as a religious prohibition (Subandi, 2013).
6. **Self-actualization.** Self-actualization is a desire to become oneself based on one's own abilities. Self-actualization in religion is something that should be realized with rules that have been limited and attached to the individual. One thing that can influence self-actualization is family and education. The family is a small community consisting of parents and children; in this case, the family influences self-actualization regarding religion. The behavior carried out in the family can be an example, and the words spoken can be imitated, especially for children, so that this can influence the development of self-actualization (Rajab, 2011).
7. **Motivation.** Motivation in religion is an important part of psychological development because, by carrying out religious behavior, a person can feel the spirit in his life. Encouragement of religious behavior is a form of recovery effort for mental conditions, such as stress, frustration, depression, melancholy, tension and anxiety (Rajab, 2011).
8. **Age.** Age is one factor that can influence religiosity (Satrianegara, 2014). In old age, usually a person's interest in religious life will increase as the person gets older (Jalaluddin, in Swasono, 2015). Individuals who are starting to age or elderly people generally have anxiety about increasingly vulnerable conditions, including physical changes, health, and death. There are various things that are thought to be able to overcome the anxiety experienced by the elderly so that they can achieve a

¹¹ Fridayanti, *Religiusitas, Spritualitas Dalam Kajian Psikologi Dan Urgensi Perumusan Religiusitas Islam*, (Psymphatic, Jurnal Ilmiah Psikologi Juni 2015, Vol. 2, No. 2, Hal: 199 - 208)

prosperous life, including social support, religiosity, sports, and life experiences (Pamungkas, 2013).

3. Family resilience

Family resilience is the ability of the family as a system to survive and recover from difficulties (Walsh, 2016). The family as a system is expected to provide support between family members in facing stressful conditions, pressures, and challenges in life. Walsh (2002) defines family resilience as a process of coping and adaptation within a family as a functional unit so that the family can overcome and adapt to difficult situations. According to Simon, Murphy, and Simth (2005), there are points that can be concluded from various definitions of family resilience expressed by various experts, namely that families show attitudes that are stronger, smarter, more confident, and able to develop forward.

Walsh (2006) suggests that there are dimensions that shape family resilience. These dimensions include belief systems, organizational patterns, and communication processes. The main dimension of family resilience is belief systems, which are the core of family functioning and the source of resilience (Walsh, 2006). Belief systems broadly include values, beliefs, attitudes, biases, and assumptions (Walsh, 2006). Belief systems in the family greatly influence perceptions and responses to difficulties faced by family members. Shared beliefs help family members make meaning of painful experiences, guide decisions and actions, and facilitate continuity between the past, present, and future (Rolland & Walsh, 2006).

Becvar (2013) explains that resilient families are able to communicate clearly, are open to expressing emotions, and can work together to solve problems. The organizational patterns of resilient families are characterized by flexibility and connectedness, which are influenced by social and economic resources. Walsh (2006) divides organizational patterns into three sub-dimensions: first, flexibility, which refers to the family's ability to adapt to developmental, situational, and environmental demands. Second, connectedness, namely the family's ability to unite emotionally to provide mutual support and unity while still respecting the needs and differences of each family member as an individual (Sixbey, 2005). Third, social and economic resources (social and economic resources). Becvar (2013) explains that financial problems can be a serious risk factor for families facing difficulties. Families can receive help from extended family, friends, and communities that provide money loans. Social and economic resources refer to a family's ability to seek, access, and mobilize those who provide access to community networks and economic resources (Sixbey, 2005).

The communication process facilitates resilience by bringing clarity to difficult situations, encouraging open emotional expression, and developing collaborative problem solving (Walsh, 2006). Resilience in families is found through clear and consistent information about facing difficult situations and choices (Becvar, 2013). Walsh (2006) divides the communication process into three sub-dimensions: First, clear and congruent messages can facilitate effective family functioning (Wallace, 2014). When faced with a problem, ambiguous messages can increase anxiety, clouding our understanding of what is actually happening, how it can happen, and what to expect (Walsh, 2014). Second, open emotional expression. Open communication, which is supported by mutual trust, empathy, and tolerance for differences, is able to make family members share the various feelings they feel when faced with stressful events (Walsh, 2006). Third, collaborative problem solving (collaborative problem solving). Carrying out creative brainstorming can open up new opportunities to overcome problems so that they can recover and develop from the pressures they face (Walsh, 2006).

Collaborative problem solving refers to a family's ability to recognize a problem and brainstorm possible options while determining a plan for what to do in the future. After recognizing the problem and brainstorming, the family is able to initiate and carry out temporary actions while still monitoring and evaluating developments (Sixbey, 2005).

D. Result And Discussions

Result

Based on the results of the interviews, the researcher obtained information from 3 participants with the following criteria: previously, to protect the privacy of the participants, the researcher used pseudonyms and had obtained permission from the participants.

The first participant is Mrs. Maunah (41 years old), she is a housewife with a profession as a preschool teacher. She has been married for 17 years. She also has several social media applications, such as Facebook and TikTok. In the interview, she uses social media for approximately 2–3 hours a day. One of the questions asked to Mrs. Maunah was, "Did Mrs. Maunah benefit from content about maintaining religiousness in order to maintain the resilience of your family?" Then Mrs. Maunah answered, "Yes, I think there is a lot of benefit to knowledge in understanding how to deal with the world of marriage and being able to apply the knowledge in domestic life." The researcher then asked again, "What things do mothers do to maintain family integrity and family resilience by using social media?" Mrs. Maunah answered, "Always apply the teachings taught by previous parents; also, always follow Islamic studies; and ask people who understand better if they see or get information from social media who may not be familiar with the content statements."

The second participant, namely Mrs. Romdah (22 years old), is a housewife. She has been married for one year. She also has several social media applications, such as Instagram, Facebook, TikTok, and others. She uses social media for 2 hours or more a day. The question asked of Mrs. Romdah was the same as that of the first participant, namely, "Did Mrs. Romdah benefit from the content about maintaining religiousness in order to maintain the resilience of your family?" Mrs. Romdah answered, "Yes, sis, from the Islamic content that I see on social media, there is a lot of education about how we should behave in the household, especially since I am a wife. However, sometimes I also see content that spreads incorrect information or is inconsistent with my family's teachings." From this answer, the researcher then responded with the question, "So how does Mrs. Romdah maintain family loyalty and family resilience by using social media?" Then Mrs. Romdah answered, "Yes, I remain with the beliefs that I originally believed in; I will not be easily influenced by content whose source is unclear; sometimes I also ask or discuss this problem with my husband because, as wives, of course, we also have to always discuss everything with my husband."

The third participant is Mrs. Zulaikha (38 years old). She is a housewife with a profession as a businesswoman because she has a business in the online shop sector. Mrs. Zulaikha also has several social media applications, such as Instagram, Facebook, TikTok, Snack Video, and others. She uses social media for 5 hours or more a day because of his interests in managing his skincare and fashion businesses on social media. The researcher asked Mrs. Zulaikha the same question, namely, "Does Mrs. Zulaikha benefit from content about maintaining religiousness in order to maintain the resilience of your family?" Then Mrs. Zulaikha answered, "It seems like I don't get much benefit from the content that contains that, sis, because when I use social media, I only focus on selling or replying to customers' chats. I rarely look for information about this content. If I have free time to use social media, I usually only watch entertainment or music. Then the researcher asked again, "So, how do you maintain family

loyalty and family resilience by using social media if the content is seen on your homepage?" Mrs. Zulaikha answered, "If the content is visible to me, then I will look for the source of the information first. Is the source clear, or is it just a content creator's creation? Because I am also a member of Muslimat, I can share with other mothers related content for discussion."

Based on the interview above, it can be illustrated that social media does not always have a negative impact on the perpetrators. For individuals who have a high level of self-reliance, they will be susceptible to bad influences from what they see only once; they will question the truth of the information they get from someone they think understands, such as their husband, Ustadzah, or friends.

Discussion

Religion can manifest itself in many aspects of human life. This happens not only when a person performs worship but also when carrying out other activities that are driven by the strength of the religious values he adheres to not only visible activities (*zahir*), such as helping, but also invisible or mental activities (*internal*), such as having faith in Allah. A person's personality is greatly influenced by their religious awareness (Hari and Muhyani 2020:19). Religious attitudes are conditions that exist within humans that cause them to act in accordance with their level of obedience to religion (Dewi Immaniar Desrianti 2021:50). This statement can explain the results of interviews conducted by researchers with Mrs. Maunah, where in this social media era she still uses or upholds the principles taught by her parents in carrying out religious life, thus making her able to maintain her integrity in realizing family resilience. She also has an open view, where she will apply the new knowledge she gets from content creators that does not contradict the teachings she holds. As stated by Walsh (2006), most families are able to find strength, comfort, and direction when facing difficulties through relationships with their cultural or religious traditions. The higher a person's level of resilience, the calmer they will be when facing a problem.

In Islam, there are many verses in the Al-Quran and the Hadith of Rasulullah SAW that explain the procedures for good interaction between people. For example, Allah SWT commands his servants to perform *tabayyun* (clarification) when obtaining information (see QS. Al-Hujurat: 6). The Prophet Muhammad SAW also, in various hadiths narrated by Bukhari and Muslims, ordered his people to act honestly, speak good words, cover up their brothers' disgrace, and forbid lying and backbiting. The Prophet also forbade Muslims not to rush, including not rushing to spread information before it was clear. This statement can explain the results of interviews conducted by researchers with Mrs. Romdah, where she saw content that spread incorrect or inaccurate information about religion published by content creators that was not in accordance with her family's teachings. From this, it can be illustrated that, as followers of the Prophet Muhammad, they should convey correct information without subtracting or adding to it. However, Mrs. Romdah was careful not to immediately believe this information, so she always discussed it with her husband. As stated by Becvar (2013), resilient families are able to communicate clearly, are open to expressing emotions, and can work together to solve problems. This makes Mrs. Romdah and her family able to maintain the family's resilience with their existing religion.

Social media is a medium that can give us the punishment of the grave. Social media can also be a medium to send us to hell or heaven. Whoever is not good at taking advantage of it will suffer losses because of it. Therefore, a wise Muslim must, of course, know the etiquette of using social media, including: First, remember that Islam demands that we divide our time proportionally. There is nothing that prohibits the use of social media, but we must guard ourselves so as not to fall too deep into negligence in using our time. Second: Deeply instill in your heart that every post, comment, copy, paste, and share on social media will be taken into account and nothing will be spared by Allah. as Allah says in QS. Al-Isra: 36, which means "And do not follow what you have no knowledge of. Indeed, hearing, sight, and heart, all of

them will be asked to account for." Third: When someone enters the world of social media, don't forget to set good intentions. Intend everything for the sake of Allah, intend to build ties of friendship, and intend to share the benefits conveyed by the ustadz/ustadzah.¹² The explanation above can explain the actions of Mrs. Zulaikha, where she always seeks the truth regarding content that is considered not in accordance with her teachings. She tried to find out by asking or discussing the matter with a group of Muslim mothers.

This shows that social media does not affect the level of religiosity of each participant because, in reality, they still adhere to the teachings taught by their previous parents and always seek the truth from news sources. Of course, this ensures that the family's resilience in their household does not falter because they always discuss things with people they feel understand better, such as their husband, religious teacher, or friends.

E. Conclusions

Based on the description and explanation above, it can be concluded that there is a positive influence provided by social media on increasing religiosity and realizing family resilience, namely:

1. The implementation of social media on the level of religiosity in realizing family resilience does not experience a negative influence because the participants are still careful by always seeking the truth from the information obtained and still upholding the teachings of their previous parents.
2. The implementation of social media on the level of religiosity in realizing family resilience makes participants become open and discuss the information they get with people they think understand, such as ustadz/ustadzah, husbands, and friends.

REFERENCE

- Abdurrahman, *Mandzumah Qawa'idh Fiqhiyyah*, (Kebumen: Pustaka Sumayyah, 2010)
- Cahyono, A. S. (2016). Pengaruh media sosial terhadap perubahan sosial masyarakat di Indonesia. *Publiciana*, 9 (1), 140-157.
- Elmy Bonafita Zahro,dkk, *Pengaruh Religiusitas dan Dukungan Sosial terhadap Resiliensi Keluarga Terdampak Covid-19*, (Prosiding Konferensi Nasional Universitas Nahdlatul Ulama Indonesia, E-ISSN: 2797-0248, Vol. 01, No. 01, 2021)
- Fridayanti, *Religiusitas, Spritualitas Dalam Kajian Psikologi Dan Urgensi Perumusan Religiusitas Islam*, (Psymphatic, Jurnal Ilmiah Psikologi Juni 2015, Vol. 2, No. 2, Hal: 199 - 208)
- M. Daud. 2013. Program Keluarga Sakinah dan Tipologinya. Widyaiswara Madya Balai Diklat Keagamaan Palembang.
- Nuhu Mahnun, *Media pembelajaran (kajian terhadap langkah-langkah pemilihan media dan implementasinya dalam pembelajaran)*, (An-Nida, Jurnal Pemikiran Islam, ISSN: 0853-1161, E-ISSN: 2407-1702, Vol. 37, No. 1, 2012)
- Puspitawati, H., Herawati, T., Hastuti, D., Sunarti, T., & Sarma, M. (2015). *Pengembangan model operasional pendataan ketahanan keluarga untuk kegiatan pembangunan di tingkat kabupaten*. Laporan penelitian, Kementerian Pemberdayaan Perempuan dan Perlindungan Anak-RI dengan Pusat Kajian Gender dan Anak-IPB. Atau dapat di telusuri <http://ejurnal.kependudukan.lipi.go.id/index.php/jki/article/view/283>

¹² Abdurrahman, *Mandzumah Qawa'idh Fiqhiyyah*, (Kebumen: Pustaka Sumayyah, 2010), h. 79

Rulli Nasrullah, *Media Sosial: Perspektif Komunikasi, Budaya, dan Sosioteknologi*, (Bandung: Remaja Rosdakarya, 2017)

Silviya Desita, *Penggunaan Media Sosial Terhadap Keharmonisan Rumah Tangga Di Kecamatan Salimpaung Menurut Hukum Islam*, Uin Batusangkar, 2022

Tim Pusat Humas Kementerian Perdagangan RI, *Panduan Optimalisasi Media Sosial Untuk Kemantrian Perdagangan RI*, (Jakarta: Pusat Humas Kementerian Perdagangan RI, 2014)

UU perkawinan No. 1 tahun 1974 dan Kompilasi Hukum Islam

Winda Kustiawan, Kartini, *Media Dan Ketahanan Keluarga Muslim di Indonesia*, Jurnal Pemberdayaan Masyarakat Volume 8 No. 1 Tahun 2020

<https://quran.com/30/21>

<https://quran.com/20/132>