The Freedom to Use Social Media in Children from the Contemporary Ulema Perspective; A Case Study in Barru Regency, South Sulawesi

Zulhas'ari Mustafa[1*], Rikawati[2]

[1]Universitas Islam Negeri Alauddin Makassar, Indonesia. E-mail: zulhasari.mustafa@uin-alauddin.ac.id
[2]Universitas Islam Negeri Alauddin Makassar, Indonesia. E-mail: rikawati281200@gmail.com

[*]Corresponding Author

Abstract

This study's main problem was the perspective of contemporary fiqh scholars on the freedom to use social media in children. A qualitative method was adopted using a normative sociological approach, and data were collected through observation, interviews, and documentation. Furthermore, the interviewees consist of children and their parents in Tanete Riaja District, Barru Regency. The results showed that children in Tanete Riaja District, Barru Regency had many positive impacts when viewed from the perspective of contemporary fiqh scholars, including assisting in obtaining information for learning and doing group assignments. There were also negative impacts, such as children's addiction to social media, eye health problems, and others. As an implication of this study, it is hoped that children can be wiser in using social media. Additionally, parents can supervise their children properly when using social media.
Keywords: Freedom; Social Media; Children; Contemporary Fiqh

Abstrak

Masalah utama penelitian ini adalah perspektif ulama fiqh kontemporer tentang kebebasan menggunakan media sosial pada anak. Metode kualitatif diadopsi dengan menggunakan pendekatan sosiologis normatif, dan data dikumpulkan melalui observasi, wawancara, dan dokumentasi. Selanjutnya, narasumber terdiri dari anak-anak dan orang tua mereka di Distrik Tanete Riaja, Kabupaten Barru. Hasil penelitian menunjukkan bahwa anak-anak di Kecamatan Tanete Riaja, Kabupaten Barru memiliki banyak dampak positif jika dilihat dari perspektif ulama fiqh kontemporer, diantaranya membantu dalam memperoleh informasi untuk belajar dan mengerjakan tugas kelompok. Ada juga dampak negatifnya, seperti kecanduan anak terhadap media sosial, masalah kesehatan mata, dan lainnya. Sebagai implikasi dari penelitian ini, diharapkan anak-anak dapat lebih bijak dalam menggunakan media sosial. Selain itu, orang tua dapat mengawasi anak-anak mereka dengan baik saat menggunakan media sosial.
Kata Kunci: Kebebasan; Media Sosial; Anak; Fiqh Kontemporer

1. Introduction

Humans are social creatures who cannot live alone (Azmi, 2016). In order to meet the needs of their life, every human being always needs another human being (Inah, 2013). Humans always communicate almost all the time. The development of information technology can present media to make it easier for humans to communicate (Komalasari,

2020). One of the communication media is social media. Social media is an online medium that allows users to participate, share and create content (Herlanti, 2014).

The world has changed and will continue to change. The distance between regions and even between countries has been getting closer. Several decades ago, people were amazed by television which could share moving image information to all corners of the country (A. Arsyad et al., 2020) . Now, the times have changed, and everyone can share and move pictures with others and talk and see each other directly wherever they are. Social media is one of the many results of today's technological sophistication. Social media is now here to provide an easy and efficient interaction service (Hamzah & Hamzah, 2015). This situation encourages programmers to continue developing the capabilities of the applications they make for the convenience of their users.

Social media has become an integral part of modern society (Sudrajat, 2020). In fact, some social networks have more users than the population of most countries. There is always a virtual space in demand by its users. There are accounts to share photos, videos, and status updates, greet each other and meet virtually with new and old friends. There is always a way out through social media to the needs for various communications that arise in society (Arifin, 2014). Social media or social networking is a process for establishing relationships in cyberspace (internet) (Mulawarman & Nurfitri, 2017). Until now, many sites have been explicitly provided for establishing relationships in cyberspace. Among the social networking sites that are quite phenomenal and most often heard by us are WhatsApp and Facebook. Although the core purpose is the same, each site has different features. There are special ones for making friends only, making friends more interactively and revealing memories with old friends, or highlighting communication and interaction with friends through the application (Zazin & Zaim, 2020). With the development of the world of technology today, many social networking sites are attracting the attention of many masses. For example, Facebook and Twitter are currently very popular with children, teenagers, and adults. This social networking site has both positive and negative impacts on its users (Mukhlason & Aljawiy, 2011).

In the era of globalization, the development of technology and information has become more sophisticated. The dissemination of information and access to telecommunications and transportation are getting faster and easier (Sudarmodjo, 2018). It cannot be denied that this directly or indirectly has an impact on society, whether it has a positive or negative impact (Lestari, 2018). The impact is not limited to certain circles but has spread to all circles, both educated and non-educated. The development of this social media has a lot of potentials for children to be able to get a lot of lessons instead of positive things but also many negative things that exist in social media (Cahyono, 2016).

Nowadays, many children have been influenced by social media, where social media poisons children's thoughts and morals. It can be seen that many children today are against

religion (Idi & Sahrodi, 2017). For example, when the call to prayer echoes in the mosque, many people do not heed the call to prayer and are more concerned with their respective activities, especially children who are still in transition to able to know which good and bad attitudes and other ways. Children are more concerned with their affairs, such as using social media. In the end, they will be negligent and leave the prayer until the end of the last prayer time, as well as other activities they do. Therefore, a mentor is needed who can guide them to be more concerned with what they have to do, someone who doesn't just focus on social media.

2. Research Methods

In conducting this study, the researcher used a qualitative research method. This study was conducted through observation by field observations with descriptive research types, namely data in the form of words, schemes, and pictures.(Rukajat, 2018) Descriptive research is research directed to describe the symptoms, facts, or events systematically and accurately regarding the characteristics of a particular population or area.(Nurul, 2006) This study was located in Tanete Riaja District, Barru Regency. The type of study used was field research, namely research that went directly to the field or the community. The researcher wanted to find out clearly about children's freedom to use social media from the contemporary scholars' fiqh perspective (a case study in Tenete Riaja District, Barru Regency). Descriptive research describes a socio-religious phenomenon with direct observation variables that have been clearly and specifically determined. Descriptive and qualitative research emphasizes authenticity, not starting from theory but from facts, as they are in the field or, in other words emphasizing the reality that really happens in a certain place or society.(Sayuti, 2002) Based on the problems studied, it was directed to identify, describe and critically analyze the freedom to use social media in children from the contemporary scholars' fiqh perspective (a case study in Tenete Riaja District, Barru Regency).

3. Discussion

3.1. Children's Behavior in Social Media in Tanete Riaja Subdistrict, Barru Regency

It is undeniable that the existence of handphones at this time is no longer a luxury item or a rare item. As we know, even elementary school-aged children already have handphones. Parents have trusted their children to hold their handphones relatively early. The sophistication of today's handphones is also fair in influencing the use of handphones in children, such as for playing games, watching videos, and using social media. The internet supports this.

Various kinds of social media that exist today are very attractive to children, with several types and forms displayed that are also very diverse. For example, Facebook, Instagram, Whatsapp, YouTube, Free Fire, Tiktok, etc. The development of the world of

technology has greatly impacted the emergence of many social media applications. Thus, this encourages children to have accounts on social media.

Nurzafira, one of the children from the Tanete Riaja District who attended Elementary School Cinekko in the 3rd grade, said that:

"I have been using social media since I was 9 years old. Usually, the duration of social media usage is 2-3 hours. I often use Facebook and WhatsApp. The positive impact of using social media helps me in chatting; for example, in learning group work, I can use WhatsApp because the distance between my friend's house is far. The negative impact interferes with eye health."

According to Nurzafira, she and her friends are not constrained to doing group assignments using social media. Social media also helps her not to miss information from her friends. After getting to know social media, Nurzafira started using various social media as described above.

Kahira, Nurzafira's parents from Tanete Riaja Subdistrict said that:

"My child started using social media at the age of 9 years. Usually, the length of time I give is 2-3 hours. The positive impact of social media that I see in my child is helping her do her assignments, especially in group work, because of the distance from his friend's house, so it helps in doing group assignments. The negative impact is like handphone light that can damage children's eyes. My supervision is not always regular. Sometimes I'm near my child; sometimes, it's not because of the work I have to do as a housewife."

According to Kahira, the presence of social media does have many positive and negative impacts, but it depends on the children using it and also the supervision parents give to their children when using social media.

Nasrullah also expressed the same thing, one of the children from Tanete Riaja District who attended Elementary School Cinekko in the 6th grade said that:

"This social media is a modern medium for getting to know new friends so that you can add and hang out with them and play games."

According to Nasrullah, this social media can help to find friends, get to know more, and connect ties with old friends. After asking again, Nasrullah started using handphones and social media at the age of 6 years, and he knows social media from his brother.

Hernawati, Nasrullah's parents, said that:

"My child has started using social media since he was 7 years old. The time for using the handphone that I give is erratic, depending on how much he uses, but I still supervise when my child uses social media because I am afraid that my child will use social media wrong. My child also has a change in attitude when already using social media, as well as forgetting the time because they use social media more often."

According to Hernawati, her child is given a handphone to socialize with media with not too long supervision. However, sometimes they supervise because they fear their children

are wrong in using social media. Thus, their children can use social media properly, but unlike girls, basically, boys use handphones more often to play games.

Alpina, one of the children from the Tanete Riaja District who attended Elementary School Cinekko in the 6th grade, said that:

> "*I have been interested in using social media since I was 6 years old because I can add many friends. Social media use is usually 3-4 hours. In my opinion, the positive impact of using social media can eliminate boredom at home, such as watching TikTok and YouTube. The negative impact is addiction because they always want to use handphones but are limited by their parents. I often use WhatsApp, Facebook, TikTok, Instagram, and YouTube* applications."

According to Alpina, using social media gives her many positive things but also has an addictive effect.

Mira, Alpina's parents, said:

> "*My son started using handphones when he was 6 years old. The time I give to use the handphone is 3-4 hours. The change in attitude that my son shows is that he always wants to use social media for learning purposes or to entertain himself when at home.*"

3.2. Contemporary Scholars' Perspectives on Social Media Freedom in Children in Tanete Riaja Subdistrict, Barru Regency

Facebook is an application liked by many children. A lot of news can be received through Facebook. In QS. Al-Hujurat / 49:6 stated how the ethics and procedures for responding to news that we receive as follows:

> "*O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done.*"

Quraish Shihab explained that two things can be noted regarding this verse. First, *tabayyun* on whether the news bearers are *fasiq* (people whose activities are colored by religious violations). Second, regarding the news content, it is necessary to investigate the truth of a news story. These two things are components that cannot be ignored. Islam does not condone news sharing without conducting an in-depth investigation of its validity.

Therefore, it can be understood that receiving news should not be hasty in conveying or sharing it with others before checking the truth. From the meaning of *tabayyun* above, if it is drawn into receiving information on social media, it means not being in a hurry to decide whether the information is right or wrong. This unhurried attitude will prevent the possibility of disseminating the information to colleagues or groups on social media.

From this article, netizens give various responses always to realize the importance of Muslims paying attention to the Al-Qur'an. These methods are considered more effective in understanding the Al-Qur'an to the virtual world community, which is a layman (*fakir* knowledge). Various presentations of social media interpretations are in the Quraish

Shihab account. Quraish Shihab is one of the contemporary commentators admired by millions, from academics to millennials. The existence of his social media interpretation has been widely exposed in cyberspace, but in its weakness, there is not much-published content on his social media interpretation study (Quraish, 2020).

In the Barru Islamic community, especially in Tanete Riaja District in particular and the Indonesian people in general, problems have emerged that threaten this great nation with various causes, including the phenomenon of drugs/alcohol, corruption, fights between groups motivated by various factors, such as mutual disbelieve among Muslims. All of them can happen if you do not understand the Al-Qur'an and Sunnah correctly in accordance with Hadith's rules of interpretation and science. Thus, characters and morals that damage the social order are emerging, especially for children (M. Arsyad, 2014). With the emergence of the interpretation of social media as a milestone in delivering the messages of the Al-Qur'an, it is hoped that it will be able to solve various problems of the ummah. Apart from being a medium for solving the community's problems, the interpretation of social media is also used as a flexible and efficient place for teaching and learning, as well as a form of worship for Muslims in paying attention to the Al-Qur'an. Because actually worship is not only related to Allah SWT but to fellow creatures.

Social media presence is very helpful for children in Tanete Riaja District. This can make learning easier for children, whether learning Islamic religious issues such as learning prayers, reading the Al-Qur'an, or memorizing the Al-Qur'an verses that they can see on Youtube. However, there are many negative impacts on children, such as addiction to the use of social media, health problems, especially in the eyes, and so on.

In the matter of ijtihad, Yusuf al-Qaradawi is a contemporary ulama who voices that to become mujtahid ulama and have broad insight and think objectively. The ulama must read and study more religious books written by non-Muslims and read criticisms of opponents of Islam. According to him, a scholar struggling with Islamic legal thought is not enough to just master books on Islam from past works. Qaradawi argues that Islamic knowledge must continue to develop; if Islamic knowledge only refers to the thoughts of previous scholars (*salaf*), Islamic knowledge will not develop. Islamic knowledge must be adapted to current developments. Therefore, Muslims must make breakthroughs in Islamic knowledge by formulating a new method of ijtihad (Qaradawi et al., 2000).

Social media is a means of communication that is growing rapidly, such as Facebook, which is quite in demand by many people. The means of communication through writing in the Facebook application that is very popular with many users is by uploading daily activities and replying to comments. Among children in Tanete Riaja District, many also use Facebook as a means of making friends, as a means of entertainment, and also for learning. Based on the results of the interviews above, some of the children use Facebook so that they are not

outdated using the current social media. Sheikh Yusuf Al-Qardhawi, contemporary fuqaha, adds it with *hifdzul bi-ah* (protecting the environment).

Referring to the legal basis of the ideas of Imam Ash-Syatibi, Imam Al-Qardhawi, and the rules of ushul fiqh, as long as everything is permissible, of course, the use of social media is legally permissible. Sunnah, lawful, makruh, and obligatory cases depend on the use of the media. If it is used to spread virtue, of course, it can be categorized as permissible, sunnah or obligatory. However, if it is used for fun, eliminating boredom, and having conversations, it can be sunnah and makruh. It depends on the intentions of the user. Social media is used to threaten, steal, lie and deceive others. Of course, we also know that it is prohibited.

Various Islamic organizations in Indonesia must work on social media fiqh. In each of its teachings, religion proclaims the maintenance of morality from blind moral stupidity. The product of ulama's thinking must be able to answer various problems faced by contemporary society, including the use of social media that is outside the lines of humanity. Also, in social media fiqh, the religious expert must be able to give religious fatwas that are "not black and white" because of the presence of social media. Some advantages can advance religion and the nation if managed professionally (Chusna, 2017). Therefore, children can learn a lot of religious knowledge on social media but don't forget that parensts also supervise their children because of the many negative impacts caused by the use of social media.

4. Conclusion

Social media is a medium that allows users to carry out social activities with each other through the internet network without being limited by distance, space, and time like children who want to do their work but are hindered by distance. Some people in Tanete Riaja District, especially children, use social media as a means to learn. This social media can facilitate learning activities because it can be used as a means to discuss with school friends about assignments (looking for information) for school assignments. Social media is an online media where users can easily participate, share and search for information. According to contemporary fiqh scholars, the influence of social media on children is enormous. The positive impact they feel in using social media among children is to help them find information, reduce boredom by watching or playing games, and have the means to communicate well with their friends. While the negative impact is reduced learning time due to the preoccupation with using social media, such as taking too long to play games, which will reduce the allotted study time. Disturbing the concentration of learning at school, students will access social media at will when they get bored with the teacher's way of learning. They can access or view images that are not good for minors, damaging students' morale. Health problems, especially for children's eyes, when using handphones.

References

Arifin, H. W. S. dan L. H. (2014). *Panduan Optimalisasi Media Sosial Untuk Kementerian Perdagangan Republik Indonesia*. Kemendagri RI.

Arsyad, A., Ibtisam, I., & Asti, M. J. (2020). Konsep Ihtiyaṭ Imam Syafi'i terhadap Anjuran Menutup Aurat bagi Anak-Anak; Analisis Tindakan Preventif Pelecehan Anak. *Mazahibuna*, *2*(2), 255–269. https://doi.org/10.24252/mh.v2i2.18193

Arsyad, M. (2014). KONTRIBUSI ILMU TAFSIR/HADIS DALAM PEMBANGUNAN KARAKTER BANGSA. *Jurnal Studia Insania*, *2*(1), 1–6. https://doi.org/10.18592/JSI.V2I1.1087

Azmi, S. (2016). Pendidikan Kewarganegaraan Merupakan Salah Satu Pengejawantahan Dimensi Manusia Sebagai Makhluk Individu, Sosial, Susila, Dan Makhluk Religi. *Jurnal Likhitaprajna:. Jurnal Ilmiah.Fakultas Keguruan Dan Ilmu Pendidikan*, *18*(1), 77–88.

Cahyono, A. S. (2016). Pengaruh Media Sosial Terhadap Perubahan Sosial Masyarakat Di Indonesia. *Publiciana*, *9*(1), 140–157. https://doi.org/10.36563/PUBLICIANA.V9I1.79

Chusna, P. A. (2017). Pengaruh Media Gadget Pada Perkembangan Karakter Anak. *Dinamika Penelitian: Media Komunikasi Penelitian Sosial Keagamaan*, *17*(2), 315–330.

Hamzah, R., & Hamzah, R. E. (2015). Penggunaan Media Sosial Di Kampus Dalam Mendukung Pembelajaran Pendidikan. *WACANA: Jurnal Ilmiah Ilmu Komunikasi*, *14*(1), 45–70. https://doi.org/10.32509/wacana.v14i1.89

Herlanti, Y. (2014). *BlogQuest+:Pemanfaatan Media Sosial pada Pembelajaran Sains Berbasis Sosiosaintifik untuk Mengembangkan Keterampilan Berargumentasi dan Literasi Sains*. Program Pendidikan Ilmu Pengetahuan Alam Sekolah Pasca Sarjana Universitas Indonesia, 2014.

Idi, A., & Sahrodi, J. (2017). Moralitas Sosial dan Peranan Pendidikan Agama. *Intizar*, *23*(1), 1–16. https://doi.org/10.19109/INTIZAR.V23I1.1316

Inah, E. N. (2013). Peranan komunikasi dalam pendidikan. *Al-TA'DIB: Jurnal Kajian Ilmu Kependidikan*, *6*(1), 176–188.

Komalasari, R. (2020). Manfaat Teknologi Informasi dan Komunikasi di Masa Pandemi Covid 19. *Tematik: Jurnal Teknologi Informasi Komunikasi (e-Journal)*, *7*(1), 38–50.

Lestari, S. (2018). Peran Teknologi dalam Pendidikan di Era Globalisasi. *EDURELIGIA: Jurnal Pendidikan Agama Islam*, *2*(2), 94–100. https://doi.org/10.33650/EDURELIGIA.V2I2.459

Mukhlason, A., & Aljawiy, A. Y. (2011). Jejaring Sosial Dan Dampak Bagi Penggunanya. *Teknologi: Jurnal Ilmiah Sistem Informasi*, *1*(1), 1–8. https://doi.org/10.26594/TEKNOLOGI.V1I1.46

Mulawarman, M., & Nurfitri, A. D. (2017). Perilaku Pengguna Media Sosial beserta Implikasinya Ditinjau dari Perspektif Psikologi Sosial Terapan. *Buletin Psikologi*, *25*(1), 36 – 44. https://doi.org/10.22146/BULETINPSIKOLOGI.22759

Nurul, Z. (2006). Metodologi penelitian sosial dan pendidikan. In *Jakarta: Bumi Aksara*.

Qaradawi, Y., Barzani, A., & Hakiem, M. L. (2000). *Ijtihad kontemporer: kode etik dan berbagai penyimpangan*. Risalah Gusti.

Quraish, A. (2020). *Kajian Dakwah Quraish Shihab Terkendala Teknis dalam Penyajiannya di Media Sosial*.

Rukajat, A. (2018). *Pendekatan penelitian kualitatif (Qualitative research approach)*.

Deepublish.

Sayuti, A. M. (2002). *Metodologi Penelitian Agama Pendidikan Teori dan Praktek*. PT Raja Grafindo Persada.

Sudarmodjo, Y. (2018). Pengaruh Media Sosial Dan Motivasi Belajar Terhadap Prestasi Belajar Pendidikan Pancasila Dan Kewarganegaraan Siswa Kelas Vii Smp Negeri I Gatak Sukoharjo. *Jurnal Global Citizen: Jurnal Ilmiah Kajian Pendidikan Kewarganegaraan*, *5*(1), 1–7.

Sudrajat, A. (2020). Apakah Media Sosial Buruk untuk Kesehatan Mental dan Kesejahteraan? Kajian Perspektif Remaja. *Jurnal Tinta: Jurnal Ilmu Keguruan Dan Pendidikan*, *2*(1), 41–52. https://doi.org/10.35897/JURNALTINTA.V2I1.274

Zazin, N., & Zaim, M. (2020). Media Pembelajaran Agama Islam Berbasis Media Sosial Pada Generasi-Z. *Proceeding Antasari International Conference*, *1*(1), 535–563.