

SOCIAL MEDIA'S EFFECT ON MUSLIM PERSPECTIVES AND FAMILY'S PREVENTIVE MEASURES FOR INTERFAITH RELATIONSHIPS**Siti Nazla Raihana**Sekolah Tinggi Dirasat Islamiyah Imam Syafi'i, Jember, Indonesia
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ibnataghufron@gmail.com**Abstrak**

Penelitian ini menyelidiki pengaruh media sosial terhadap persepsi komunitas Muslim tentang hubungan antaragama. Fokus juga diberikan pada tindakan pencegahan yang dilakukan keluarga dalam menghadapi fenomena ini. Metode penelitiannya melibatkan analisis konten media sosial dan wawancara dengan berbagai pihak terkait. Temuan menunjukkan bahwa media sosial memiliki peran penting dalam membentuk pandangan dan kehidupan masyarakat, terutama di kalangan generasi muda. Dalam konteks hubungan antaragama, media sosial, khususnya melalui peran influencer, dapat mengubah persepsi dan penerimaan masyarakat terhadap fenomena ini. Dalam konteks pencegahan keterlibatan anak dalam hubungan antaragama, keluarga memegang peranan penting. Strategi preventif meliputi pendidikan agama sejak dini untuk membentuk nilai-nilai agama, pemantauan media sosial, pemberian motivasi positif, penciptaan lingkungan keluarga yang harmonis, dan pemberian pemahaman mengenai konsekuensi dan tantangan yang mungkin dihadapi. Tindakan preventif yang dilakukan keluarga mencerminkan upaya menjaga nilai-nilai agama dan budaya. Kesimpulan dari penelitian ini menggarisbawahi pentingnya dialog terbuka, pendidikan, dan peraturan yang memperketat undang-undang tentang hubungan antaragama. Implikasi dari penelitian ini dapat membantu mengembangkan pendekatan yang bijaksana dan seimbang terhadap fenomena ini di masyarakat Muslim Indonesia.

Kata Kunci: *Media Sosial, Hubungan Antaragama, Tindakan Pencegahan.***Abstract**

This research investigates the influence of social media on the Muslim community's perception of interfaith relationships. Focus is also given to the preventive measures taken by families in the face of this phenomenon. The research method involved social media content analysis and interviews with various relevant parties. The findings show that social media has a significant role in shaping public views and lives, especially among the younger generation. In the context of interfaith relationships,

social media, particularly through the role of influencers, can change public perception and acceptance of this phenomenon. In the context of preventing children's involvement in interfaith relations, families play an important role. Preventive strategies involve early religious education to shape religious values, social media monitoring, providing positive motivation, creating a harmonious family environment, and providing an understanding of the consequences and challenges that may be faced. The preventive measures taken by families reflect efforts to maintain religious and cultural values. The conclusions of this study underscore the importance of open dialogue, education, and regulations that tighten laws on interfaith relations. The implications of this study can help develop a wise and balanced approach to this phenomenon in Indonesian Muslim society.

Keywords: social media, interfaith relationships, and preventive measures.

Introduction

The era of globalization and the development of science and technology is increasingly sophisticated. It cannot be denied that this, either directly or indirectly, has an impact on society, especially teenagers. The number of communication technology devices that provide services is not limited to communication tools alone. People can interact more than just hear voices to get to know a closer person through social media access. There are many forms of social media, but those that are widely known and loved by teenagers are Instagram, TikTok, Facebook, and Twitter (Zahid, 2019).

The convenience of modern times makes it easy for teenagers to access social media without considering the good and bad that will be obtained. The material-oriented life of adolescents can eventually have an impact on spiritual poverty, leading adolescents to a dark life as a result of globalization. The unstable attitude of adolescents confirms that, at that time, there is a lot of turmoil in them. Their personalities can change, so many teenagers are looking for alternative technology-based entertainment, including social media (Ahmad & Nurhidaya, 2020).

This medium can be considered a new life, in addition to the real world in front of them. During adolescence, religion has not yet become an identity for them. The identity crisis in the religious dimension is one of the causes of the moral decline of adolescents, so they are easily influenced by the social environment which leads them to bad deeds. Spiritual emptiness in adolescents provides opportunities for various problems, both personal and social. Religious beliefs in this case can be used as a benchmark for the extent to which adolescents have a sense of responsibility so that they can avoid negative things (Putri, 2023).

Nowadays, there is a lot of talk about human rights. This stems from the strong liberalism brought by the West. Although the values of human rights are universal, some things are still being debated regarding the implementation of these human rights. One of them is the right to enter into marriage with a partner who has a different

religion. Simply put, in the Big Indonesian Dictionary (KBBI), marriage is defined based on its basic word as establishing a family with the opposite sex. This definition is not a problem when it does not touch the foundation of idealism, when someone, based on his belief, does not make a marriage permissible based on religion (Hadiyan, 2020).

Ethnic and religious plurality in the era of globalization has become a characteristic of the heterogeneous Indonesian nation. It is undeniable that this religious plurality has enormous potential and plays a role in the process of integration and development. In addition to this religious plurality containing the potential for integration, it can also trigger conflict and national disintegration when each religion has absolute truth claims and religious emotional content, which is the basis of primary interaction. In addition to this, conflict triggers are conflicts of interest, religious broadcasting, religious assistance from abroad, marriage between adherents of different religions, child adoption, religious education, transparency of religious information, the establishment of houses of worship, and blasphemy. Structurally, religious differences are closely related to a sense of insecurity in the social, economic, political, and cultural fields (Syam et al., 2017).

This difference in belief causes new conflicts, such as not getting parental blessings, the internalization of religious values that have been instilled from an early age, making young people of different religions feel afraid if they have to leave their religion, and the views of the community and relatives who tend to reject religious differences in a marriage. This situation will arise when the dating status is upgraded to a more serious stage, namely marriage planning. Marriages of different religions have many more risks than marriages of the same religion. Young people who are dating people of different religions often experience conflict. Even if a couple of different religions continue their relationship, it will still be a point of contention between the couple. This will have an impact on parental permission if they plan to continue at a more serious level (Karunia & Ninin, 2022).

In reality, in everyday life, there are still many phenomena of couples who are in relationships of different religions. Program Director of the ICRP Center for Religion and Peace Studies Ahmad Nurcholis stated that so far, ICRP has advocated for or assisted at least 1,655 couples of different religions. This figure has been accumulated since 2005. This year, as of July 19, 2023, ICRP recorded 89 interfaith couples, and the number increases every month (Jawapos, 2023). In establishing a relationship with a couple of different religions, the couple will require more sacrifice than couples who are dating the same religion because couples of different religions must be more introspective about all problems, especially those related to their respective beliefs.

Previous literature studies that also discuss interfaith relationships include "Perkawinan Beda Agama dalam Perspektif Hukum Islam" (Cahaya, 2018), which examines the law of interfaith marriage according to Indonesian legislation and the law of interfaith marriage according to fuqaha. Furthermore, "Nikah Beda Agama dalam

Kajian Hukum Islam dan Tatahan Hukum Nasional" (Ilham, 2020) examines the phenomenon of interfaith marriage in the view of Islam and legislation by referring to Law Number 1 of 1974 concerning Marriage and Compilation of Islamic Law. In "Tinjauan Hukum Islam Terhadap Nikah Beda Agama dalam Kitab Tafsir Al-Ahkam Karya Syaikh Aly Al-Shabuny" (Misbah & Ayudya, 2020), the law of interfaith marriage is examined by referring to the Tafsir book by Aly Al-Shabuny.

This research distinguishes itself from previous studies by investigating the views of people in the Muslim community regarding inter-religious relations, focusing on the intensity of social media use as well as the preventive measures taken by families to respond to inter-religious relations. Therefore, it can be concluded that this study is a recent contribution that differs from previous studies, as its emphasis is on people's perceptions of inter-religious relations, which are then correlated with the role of the family in preventing such developments.

The widespread phenomenon of the influence of social media use on Indonesian people's perceptions of interfaith relations has attracted researchers' interest to delve deeper into this matter and formulate three problems, namely the role of social media in shaping people's perceptions of interfaith relations in Muslim communities, how different attitudes between generations in Muslim communities address interfaith relations, and how Islam examines the issue of interfaith relations in Muslim communities.

The purpose of this study is to analyze the impact of social media on the Muslim community's perspective on interfaith relations. It also aims to analyze the preventive measures taken by families in the Muslim community to prevent the development of inter-religious relations. The whole research will be correlated with Islamic views on the phenomenon.

Method

This study has adopted a qualitative approach with a focus on field research to thoroughly explore the intricate dynamics surrounding social media's impact on shaping perceptions of interfaith relationships within the Muslim community. The research sought to provide a nuanced understanding of individuals' experiences and perspectives in the context of their real-world interactions with various social media platforms.

With the primary aim of exploring the diverse influences of social media on perceptions of interfaith relationships, the research engaged 20 informants carefully selected based on specific criteria. This ensured a comprehensive representation of age groups, religiosity levels, and geographical locations within the Muslim community. The participants underwent in-depth, semi-structured interviews. These interviews facilitated open-ended responses, capturing the richness and complexity of individual

experiences in the context of social media interactions. The detailed information collected from the informants is presented in Table 1.

Name	Age	Social Media Platform
Rena	45	Facebook, Instagram
Wulan	43	Instagram, TikTok
Amoera	40	Instagram
Latifah	39	Facebook, Instagram
Tika	37	Instagram, Twitter
Shuo	33	Instagram, TikTok
Kania	31	Instagram, Twitter
Abimana	30	Instagram, Twitter
David	28	Instagram, TikTok
Alfian	27	Instagram, TikTok, YouTube
Bubu	24	Instagram, TikTok
Syakila	23	Instagram, TikTok
Manda	23	Instagram, Twitter, and TikTok
Syahnaz	22	Instagram, Twitter, and TikTok
Nada	22	Instagram, Twitter, and TikTok
Wang	22	Instagram, TikTok, and YouTube
Bulan	22	Instagram, TikTok
Anggi	21	Instagram, TikTok
Acy	20	Instagram
Akbar	19	Instagram, Twitter, and TikTok

Following the data collection phase, which involved insightful conversations with the informants, the research team undertook a thorough thematic analysis. Categorization was applied to identify recurring patterns and themes within the qualitative data. Throughout the research process, ethical considerations remained a priority. Informed consent was obtained from all informants, confidentiality was maintained, and participants were provided with the option to withdraw from the study without consequences. These ethical safeguards upheld the integrity of the research and ensured the well-being of the participants.

Theoretical Review

Social Media

Social media is an online medium that operates with the help of web-based technology and makes changes in terms of communication that were once only one-way and turned into two directions, or can be referred to as interactive dialog (Effendy et al., 2020). B.K. Lewis, in his 2010 work entitled *Social Media and Strategic Communication Attitudes and Perceptions among College Students*, states that social media is a label that refers to digital technology that has the potential to allow everyone to connect, interact, produce, and share messages.

Interfaith Relationships

Relationships that are carried out between men and women who are of different religions, for example, marriage between a Muslim man or woman and a non-Muslim

man or woman, meanwhile, according to Rusli and R. Tama, an interfaith relationship is a bond between a man and a woman, which, because of different religions, causes two different regulations regarding the terms and procedures for implementing marriage by their respective religious laws to form a happy and eternal family based on the divinity of the Almighty (Syam, 2021).

Muslim community

The Muslim community is a social group consisting of several Muslim individuals with different backgrounds. However, all members share the same interests and goals. Simply put, a Muslim community is a group of people from various backgrounds who have conceptions, systems, and values that come from the Islamic way. Muslim communities are built to make it easier for Muslims to increase their religious knowledge. This community also shapes the character of its members and encourages them to live according to Islamic values (Fahmi, et al., 2020).

Findings and Discussion

Social Media's Effect on Muslim Perspectives of Interfaith Relationships

Social media affects various societies by enabling individuals to make their views and lives public. While teenagers' social lifestyles are influenced by social media, sometimes the impact can be negative. Social media is becoming part of society, changing social norms and culture. Sharing information and content is now a social desire (Kusuma, 2020).

Social media creates channels for connectivity, communication, discussion, and interaction between people. These channels provide news and information across genders. Current world events are influenced by social media, as research proves that 50% of people get instant news through social media channels. Undoubtedly, the use of social media has affected social and human feelings. These feelings can result in pain, hurt, mental and emotional disorders, crises in marriage, and more (Hapsari et al., 2020).

With the improvement of technology, research has proven that social media plays a huge role in economic growth, bringing friends together, and enabling new friendships to be made. Meanwhile, consequences include terrorist attacks, cyberbullying, poaching for sexual exploitation, and time-wasting (Nurhaliza, 2020).

According to the We Are Social report (2023), the number of internet users in Indonesia has reached 213 million people as of January 2023. This number is equivalent to 77% of Indonesia's total population of 276.4 million people at the beginning of this year. The number of internet users in the country increased by 5.44% compared to the previous year. The report also found that the average Indonesian uses the internet for 7 hours and 42 minutes a day. On the other hand, the report noted that the majority, or 98.3%, of Indonesian internet users use mobile phones.

As a result of social media, many things about social attitudes and standards have changed in recent times. The use of social media has a very positive impact, especially in interacting socially, politically, and economically. It cannot be denied that social media has a great influence on a person's life. Someone who was originally small

can become big with social media, or vice versa. For people, especially teenagers, social media has become an addiction (Cahyono, 2016).

Teenagers who become hyperactive on social media also often post their daily activities that seem to describe their lifestyle, which tries to keep up with the times so that they are considered more popular in their environment. However, what they post on social media does not always reflect their actual social life. When these teenagers post the fun-filled side of their lives, it is not uncommon for them to feel lonely. Humans as creative actors can create various things, one of which is cyberspace interaction space (Hasugian, 2018).

Robert Keohane and Joseph Nye (2000) say that the exchange of information, ideas, and other cultural patterns has become faster, cheaper, and deeper. Faster means that technology can adapt or bridge the delivery of messages or information to be faster. Cheaper means that access to information and electronic and supporting equipment or technology is becoming cheaper. Deeper means that more and more personnel are involved in supporting global life. This can happen with actors who play an important role called influencers (Pertiwi & Zinaida, 2020).

Hariyanti and Wirapraja (2018) revealed that influencers are individuals or public figures on social media who have a large or different number of followers, and what they say will influence followers' behavior patterns. Nowadays, the lives of internet celebrities do not escape the attention of many people, especially social media users. Influencers seem to be trendsetters for millennials and can influence the behavior of many people on certain things (Syukur & Salsabila, 2022).

The emergence of interaction between followers and influencers is a communication that is consistently established because the influencer's influence is determined by the reputation given. Three aspects can be seen from the influencer's perspective, namely reach, which shows the number of followers the influencer has. Resonance, which shows how much the followers participate in the content displayed by the influencer, Relevance, which describes the similarity between the values believed by the influencer and the product's brand image, Through these three aspects, it can be concluded that influencers can influence and guide the opinions and attitudes of their followers online through social media (Maulana et al., 2020).

The correlation between influencer content and public attitudes towards the phenomenon of interfaith relations is also one of the impacts of the intensity of social media consumption. The following is a presentation of data obtained from interviews with selected informants.

The statement of Syahnaz, a 22-year-old young woman who actively plays Twitter and TikTok regarding the influence of influencers on followers' opinions, says, "Young people today are very easily consumed by social media; many of them also just see people who they feel are leading to the positive side they follow. So yes, little by little they follow, especially if the person they're following is trending or going up." (Syahnaz, Interview 2023). This is corroborated by the statement of Wang, an e-sports streamer from Bandung: "Social media has a big influence and can even be a brainwash

on human beliefs and thoughts; what is seen continuously, which may initially be taboo or unusual, over time will be considered normal and begin to normalize." (Wang, Interview 2023).

The influence of content presented by influencers on the acceptance of interfaith relationships was further expressed by Abimana, a 33-year-old man from the island of the gods, Bali, who actively surfs Instagram and TikTok. "Due to the large number of content creators who share interfaith relationship content, the impression is normal for people who enjoy the content; now it's just normal in Bali." (Abimana, Interview 2023). Alfian, a student at Madinah Islamic University who is active in spreading Islamic content on YouTube and Instagram, said, "People today do live side by side with social media, which certainly leaves an influence on their perspective and thinking. It is the same with the issue of interfaith relations; if the mind is given a spectacle whose content normalizes, it will consider it to be commonplace." (Alfian, Interview 2023)

This is because these role models will always be monitored by their followers, who are the younger generation. The habit of the younger generation to follow influencer accounts that become their idols can have an impact on each other. So that the younger generation will try to duplicate (imitate) what their role models have done (Arianto, 2021). Syahnaz gave an example of an influencer who contributes content related to interfaith relationships: "If on social media who share interfaith relationships, for example, @natyashina, @rendypritz, and @shaguffta_," (Syahnaz, Interview 2023). Syakila, who is active on Instagram and Tiktok, says, "On social media, there are those who get married, like Dimas Anggara and his wife, Mikha Tambayong and her husband." (Syakila, Interview 2023). Rena, a woman who has lived in England and Germany, added, "If you look at social media, such as artists like Sarah Sechan, Yuni Shara, Tamara Bleszynski, and Mike Lewis, it clearly shows the success stories of interfaith relationships." (Rena, Interview 2023).

The statements from Syahnaz, Syakila, and Rena provide a concrete picture of influencers contributing to interfaith relationship content. Examples of celebrity marriages posted on social media seem to inspire the younger generation. Through exposure to the diversity of relationships, both in local and international contexts, influencers create narratives that provide legitimacy and are accepted by society. Thus, the influence of influencers in presenting positive examples of interfaith relationships on social media is an important factor in shaping the younger generation's perception and acceptance of the phenomenon.

Generation is generally interpreted as the state of a person of the same age, while implicitly it is more about the age of birth until the period of approaching adulthood so that they can meet their own needs. This meaning is summarized from the opinions of several figures. Times will change, so it is necessary to leave traces that can be utilized for posterity. Besides that, cultural heritage and moral customs need to be the roots of young people's identity so that they are not easily shaken by the flow of the times (Putra, 2016).

The inability of the younger generation to verify the content created by influencer accounts that become their role models can have a negative impact. One of the negative impacts created by following their role models is that it can change the mindset of the younger generation towards the phenomenon of interfaith relationships and normalize the phenomenon without sorting out which ones are in line with their cultural and religious values and norms (Aris, 2023).

The difference in social media usage between the younger and older generations also affects people's attitudes towards the phenomenon of interfaith relations. The younger generation, which is more familiar with gadgets and grew up with the rapid development of technology, has a higher intensity of enjoyment of social media. This is reinforced by Rena's statement, "The younger generation tends to be more open to a variety of relationships, but social media can also reinforce the narrow view that there are young people who will reject those who understand religion or have a sense of belonging to a strong religious, ethnic, or family culture." (Rena, Interview 2023).

The different attitudes of the younger and older generations in responding to the phenomenon of interfaith relationships were conveyed by Wulan, a 43-year-old housewife: "The younger generation is more open, especially with the influence of social media that can always be accessed endlessly; it will definitely affect their way of thinking and views on interfaith relationships like this. The older generation, like my generation and my parents, will obviously be very strict about something like this because it clearly tarnishes religious values, culture, and community norms." (Wulan, Interview 2023). This is in line with what Latifah, a 39-year-old who actively plays Facebook, said: "My generation, alhamdulillah, will always be more vigilant and not easily accept new things that follow the liberals or the West; the younger generation is more easily influenced by trends, easily normalizing new things obtained from social media, lgbt, dating different religions, or others." (Latifah, Interview 2023).

In addition to the differences in attitudes between the younger and older generations towards the phenomenon of interfaith relations, the influence of foreign culture is also one of the factors in the emergence of modern and liberal thoughts. A cultural phenomenon that is happening among young people in Indonesia is that they tend to imitate and adopt foreign cultures excessively. Apart from the positive impact, the influence of foreign culture can also have a negative impact on the awareness of young people. One example is starting to ignore religious values and norms. Negative external cultural influences can have adverse implications for the physical and mental health of young people and trigger social and moral decay in society (Irmania, 2021).

Western culture can influence the normalization of interfaith relationships, as stated by Amoera, a Muslim woman who married a non-Muslim man in Italy: "In Italy, I don't see any opposition to interfaith relationships, unlike in Indonesia. I don't think it's so much about religion or different beliefs abroad." (Amoera, Interview 2023). This statement is reinforced by the expression of Bulan, a female student studying in Thung Khru, Thailand, who is currently in a relationship with a non-Muslim man. "Thailand is a country that is open to any relationship, including interfaith relationships. I have been

living in Thailand for a long time and am active in various communities here; I also do not mind this phenomenon." (Moon, Interview 2023).

Groups that are still bound by strong religious values and are not influenced by foreign cultures and thoughts responded with their statements against interfaith relationships. Tika, from Gorontalo, who is active on Twitter and Instagram, said, "The Islamic community around me clearly does not agree with this kind of relationship; we must preserve religion; if it is interfaith, there will be many problems." (Tika, Interview 2023). Rena said, "In the Javanese Sundanese community, the majority reject it, but in the foreign graduate community, it seems to be more open." (Rena, Interview 2023). Latifah's statement corroborates this: "My community includes mothers who have religious principles. Religion is not a matter of playing games; it must be maintained no matter what, not to marry a different religion. My family community is also, thank God, religiously observant." (Latifah, Interview 2023).

As for communities that do not have a strong religious foundation and have been influenced by western culture, they have doctrines that contradict the previous statements. This is as expressed by Bubu, a Balinese woman in a relationship with a Christian man: "As long as we can respect and tolerate each other, having an interfaith relationship is fine for dating. My community normalizes interfaith relationships to the level of dating and not marriage." (Bubu, Interview 2023). David, a Muslim man who has dated a Hindu woman, says, "I think it's okay as long as we know the boundaries and can tolerate each other without offending each other's beliefs. But if it comes to marriage, I think it is difficult because the Indonesian Constitution prohibits marriage between different religions." (David, Interview 2023).

Databoks (2023) reviews the report of the Royal Islamic Strategic Studies Center (RISSC) entitled *The Muslim 500: The World's 500 Most Influential Muslims In 2024*, Indonesia will be the country with the largest Muslim population in the world. RISSC noted that the Muslim population in Indonesia reached 240.62 million in 2023. This number is equivalent to 86.7% of the national population, which totals 277.53 million people.

The data above suggests that the Muslim community in Indonesia is so large and numerous that finding a partner of the same religion would be very easy. Here are some perceptions of the Muslim community, who realize that interfaith relationships are not a good option in relationships and will face many problems in the future.

Syahnaz expressed her perception: "There's no need to be in a relationship with different religions because there's bound to be problems later about the religion. Especially if the relationship is more serious, it will be difficult. The problem is that if we marry someone of a different religion, when we have children, it will be difficult to educate them." (Syahnaz, Interview 2023). Shuo, a dancer who lives in China and has an atheist partner, says, "If you want to marry a non-Islamic person, it will indeed cause problems and conflicts, especially from the family's point of view that this kind of relationship, if continued to the level of marriage, is wrong." (Shuo, Interview 2023). Wulan also expressed her opinion: "If the dating stage is only a byword for people, but

if it reaches the marriage level, it will clearly bring about a rejection reaction from the community and society." (Wulan, Interview 2023).

The informants also conveyed the positive and negative impacts of interfaith relationships according to their perceptions and beliefs. Among them was Syahnaz's statement, "The positive side is probably tolerance between religions; it can also be a means of inviting people to Islam. Then, on the negative side, it becomes an example that makes the younger ones get used to seeing it and will do it." (Syahnaz, Interview 2023). On the positive side, according to Bubu, "the positive effect is more tolerance and not judging each other; I can learn about other religions, like my Christian girlfriend." (Bubu, Interview 2023). Meanwhile, Acy, a teenager who is a member of a Muslim community organization, revealed that there is no positive side to interfaith relationships: "There is no positive side, and in fact, the mudharat is more and can even affect the religious beliefs he adheres to as a Muslim." (Acy, Interview 2023). David also explained his perception regarding the positive and negative impacts: "Positively, it can open his mind more and can tolerate each other between religions; the negative side can cause differences of opinion with the family." (David, Interview 2023).

This study highlights some of the motives underlying individuals' participation in interfaith relationships, particularly for those who see it as a form of adventure and entertainment. In an interview with Akbar, a 19-year-old informant, it seemed to dominate the understanding that many who engage in such relationships are driven by a desire to explore excitement, gain new experiences, and broaden personal horizons. According to Akbar, social media, especially platforms such as TikTok, are fertile ground for content depicting diverse interfaith relationships, suggesting that it can be an exciting adventure.

Meanwhile, Nada and Akbar's views emphasize that the good looks or beauty of individuals from different religious backgrounds can have a unique appeal. For example, according to them, the inherent cool aura of a Christian man or the distinctive beauty of a Christian woman can provide an additional attractive dimension in relationships. In this case, such perceptions create a subjective view of physical attractiveness that differs from the norm, adding an element of uniqueness to interfaith engagement.

However, the study also noted that most individuals in such relationships may not initially consider them serious commitments but rather as fun experiences during college or early career, as Kania expressed. In further conversations with Kania, who is now married to her Muslim husband, it was revealed that many of those who were not initially serious were aware of the challenges, especially the disapproval that may arise from their families.

Social media plays a crucial role in shaping public views and lives, especially among the younger generation. In the context of interfaith relations, this crucial role is demonstrated through the influence of social media, especially influencers, in shaping public views. The content presented by influencers on social media is able to change people's perceptions and acceptance of the phenomenon of interfaith relationships,

shifting the stigma from being considered taboo to being more accepted as something commonplace.

The complexity of the Muslim community is reflected in the different attitudes of the younger and older generations and the impact of foreign culture. Foreign culture, especially from the West, has both positive and negative impacts on the understanding of interfaith relations. While the younger generation is more open to a variety of relationships, the older generation often defends traditional and religious values. Communities that reject interfaith relationships are driven by factors such as the continuity of religious values and the drive to preserve culture.

Statements from Muslim communities in Indonesia confirm the importance of maintaining religious values in relationships, particularly those involving different faiths. While some communities may be accepting of interfaith relationships, the fear of potential conflicts and challenges remains. In particular, disapproval or lack of understanding on the part of family or the surrounding community can be an emotional and psychological burden for couples in interfaith relationships.

Thus, the conclusion of this analysis emphasizes the complexity of interactions between social media, culture, religion, and generations in shaping views and attitudes towards interfaith relations in society. There is a need for open dialogue, education, and clear regulations from the government on interfaith relations. A deep understanding of religious law is the main foundation, ensuring that religious values are not eroded by social media trends. In addition, it is important to realize that there are still many Muslims in the world, so establishing relationships with people of the same religion is a possible alternative. The introduction of religion and the value of tolerance can be done through other means that do not involve interfaith relationships.

Muslim Families' Preventive Efforts Toward Interfaith Relationships

The marriage of men and women who have different faith backgrounds is one of the most sensitive issues among Muslims. In the Qur'an, this model of interfaith marriage is regulated in Surah al-Baqarah verse 221 and al-Maidah verse 5. In Surah al-Baqarah verse 221, it is explained that the marriage of a Muslim, both men and women, with a polytheist community is absolutely prohibited. While in Surah al-Maidah verse 5, there is a possibility that marriage between Muslim men and the community of Ahl al-Kitâb can be implemented. While the marriage of Muslim women with ahl al-kitâb is not explicitly explained in the Qur'an, in practice, interfaith marriage, especially between a Muslim and another religious community, is still a long debate among Islamic jurists.

The permissibility of marriage between a Muslim and ahl al-kitâb is almost agreed upon by the early generations of Muslims, mainly because of the Qur'anic nash that clearly confirms its permissibility. The model of marriage between a Muslim woman and an ahl al-kitâb man is not explicitly explained in the Qur'an. Qurthubi and al-Shawukani, however, use Surah al-Mumtahanah verse 10 as a prohibition for Muslim women to marry men of the ahl al-kitâb (al-Shawukani, 1992).

Although marriage between a Muslim and ahl al-kitâb has been practiced by some companions, in its development, Islamic jurists did not absolutely allow the marriage (al-Maqdisi, 1985). In later developments, the permissibility of marrying women (ahl al-kitâb) became a separate debate among scholars. This difference occurs because the scholars also consider other legal aspects.

Among modern scholars, in the context of marriage between Muslim men and ahl al-kitâb, the issue is the quality of women who are qualified to be wives. On this basis, Al-Qaradhawi considers that European women are now not worth marrying. Because they are generally in a free life, it is rare to find women who are al-muḥṣanât (Al-Qaradhawi, 1995).

In Indonesia itself, interfaith marriage does not get much space. The Indonesian Ulema Council issued a fatwa on June 1, 1980, prohibiting interfaith marriages, both men and women, including Muslim men with women of ahl al-kitâb. The contents of the fatwa are: first, the marriage of Muslim women with non-Muslim men is prohibited. Second, Muslim men are forbidden to marry non-Muslim women. Regarding marriage between Muslim men and women in Ahl al-Kitâb, after considering that the mafsadah is greater than the maslahat, the Indonesian Ulema Council has ruled that marriage is prohibited.

Seeing the views of the scholars who prohibit the marriage of a Muslim from marrying a woman of ahl al-kitâb is part of the dynamics of Islamic law in accordance with the socio-cultural context, which is not absolutely binding. This means that normatively, the Qur'anic naṣ that allows marriage with women of ahl al-kitâb can still be practiced by looking at certain considerations, because the original law is like that.

However, the values of beneficence must still be prioritized in this matter because the purpose of religion itself is to realize human benefit in this world and in the hereafter, as stated by Ash-Shathibi. According to him, all religious rules are created in order to realize human benefit. If this purpose is not fulfilled, then it is the same as taklîf mâ lâ yuṭâq (imposing something that cannot be implemented), and this is not impossible with Allah's law (Ash-Syathibi, n.d.).

Clearly, verse 221 of Surah Al-Baqarah explicitly prohibits the marriage of Muslim men and women to polytheists. From this understanding of the verse, there is almost no historical evidence of intermarriage between these two communities in the early generations of Islam. Some narrations also confirm that the Companions understood this prohibition well (al-Nasa'i, 1995). It is this concept of marriage that disregards religious and moral values that seems to prevent Islam from giving Muslims permission to marry polytheists.

The family, especially parents, plays an important role in the growth of children in terms of physical, emotional, moral, and intellectual growth. The guidance and attention of families and parents, especially in religious matters. Unfortunately, parents often do not have sufficient education, so parents automatically feel legitimate if their children deviate from their religious teachings. Meanwhile, parents also often ignore, do not supervise, or do not pay attention to their children's freedom. It is possible that if

parental supervision is low, a child will be caught committing various violations of social rules and norms in society. Therefore, parents should be an example for their children by being able to behave according to Sharia. Parents are also expected to be able to create a harmonious and comfortable family environment for children, be communicative, and be able to direct children in creating a good environment for children (Hasyiyati et al., 2023).

In the context of preventing children from engaging in interfaith relationships, the role of the family and the surrounding environment is key in shaping children's values, character, and worldview. Various steps and approaches can be taken to ensure that children do not engage in interfaith relationships, and these are closely related to the aspects discussed earlier.

The first is early religious education. Through early religious education, families can form a strong foundation of religious values in their children. This includes teaching about religious boundaries about interfaith relationships. The gap between religious values and leisure motivations can be explained as a result of cultural influences and social norms that may conflict with religious teachings. In this context, families and communities need to strengthen children's understanding of the purpose of life according to Islamic teachings. Families and communities need to play an active role in providing appropriate education and guidance. Thus, they can live life by religious teachings without being influenced by motivations that are not by religious values (Masriah et al., 2023).

The second is monitoring the use of social media. Controlling the use of social media can help protect children from content that may stimulate or tempt them to engage in interfaith relationships. Families have an important role in monitoring children's use of social media. One way that can be done is with media literacy, so that it can minimize the adverse effects of media on children. Parents can ensure that children are exposed to religious values that are consistent with family teachings (Wahyudi, 2020).

The third is family motivation and feedback. Families can provide motivation and positive feedback to children about their moral values and religious teachings. This includes providing a strong understanding of how important it is to choose associations based on religious values. Children's behavior, character, way of thinking, habits, and personalities will develop according to their environment, both positively and negatively. Therefore, the surrounding environment will influence the child's growth and development. Controlling the use of social media also includes supervising the environment (Setiyanto, 2017).

The fourth is a harmonious family environment. Creating a harmonious and comfortable family environment helps children feel accepted and loved. When children feel connected to their family and the values taught in it, they are less likely to engage in interfaith relationships. In addition to instilling religious education from an early age, parents need to provide attention and affection to children because it is needed by the child to foster a relationship in the process of self-development (Cahyono, et al., 2016).

The fifth is education about consequences and challenges. Teaching children about the consequences and challenges they may face if they engage in interfaith relationships can open their understanding of the realities of life. This can involve open and honest discussions about the challenges that may arise from religious and social perspectives. Character education in children carried out by parents can come from a variety of cultures, which will later become a forerunner in children's ability to sort out what is good and bad according to Islamic perspectives. Good character obtained from a good family upbringing is a basic capital for children to facilitate the world of education and produce quality children (Setiardi & Mubarok, 2017).

By integrating these aspects into the family education and guidance approach, it is expected that children will be better able to understand and respect the religious values adopted by their families. It is important to create a supportive environment and provide sufficient understanding so that children can make the right decisions based on religious teachings.

Conclusion

Social media plays a significant role in shaping public views and lives, especially among the younger generation. In the context of interfaith relations, social media, particularly through the role of influencers, can change people's perception and acceptance of this phenomenon. This creates complexity within the community, with different attitudes between the younger and older generations, as well as the impact of foreign cultures exerting both positive and negative influences on the understanding of interfaith relations. Muslim communities in Indonesia emphasize the importance of maintaining religious values in relationships, while some communities may be more open to variations in relationships. Nonetheless, the fear of potential conflicts and challenges remains present, especially from the family or the surrounding community. As such, this conclusion highlights the need for open dialog, education, and clear government regulation of interfaith relationships. The importance of a deep understanding of religious law is a key foundation for ensuring that religious values are not eroded by social media trends. Along with that, it is realized that there are still many Muslims in the world, so establishing relationships with people of the same religion is a possible alternative.

In the overall analysis, it can be concluded that the use of social media and perceptions of interfaith relationships bring about various impacts and complexities in society. Awareness of the positive and negative consequences of social media interaction needs to be the basis for forming a balanced and wise approach to this phenomenon. From an Islamic perspective, life is seen as a form of test and worship for Allah, with a demand to live by His teachings. The gap between religious values and the motivation to have fun can be explained as a result of cultural influences and social norms that may contradict religious teachings. In this context, families and communities need to strengthen children's understanding of the purpose of life according to Islamic

teachings. In-depth religious education, open discussions, and a deep understanding of Islamic values can be a solution to minimize this gap.

To achieve success in shaping children's understanding of the purpose of life according to Islamic teachings, families and communities need to play an active role in providing appropriate education and guidance. Preventive family efforts involve various strategies, ranging from early religious education to shaping religious values, social media monitoring to protect children from stimulating content, and providing positive motivation about morals and religious teachings. A harmonious family environment is also considered a crucial step to ensuring children feel accepted and loved, so they are more likely to adhere to the values taught by the family.

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