Social Media Fiqh: Social Media Use Intensity and Family Harmony in Tulungagung Regency

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Abstract
The use of social media by women is oftentimes understood as a detriment to family sustenance. As a result, the stigmatization of social media user and social media misuse aspects is often associated with women. In addition, in family structures, men hold a very strong position. The men's authority then has implications for the control and intervention against their wives in the use of social media. Based on this phenomenon, this qualitative study with a case study on women's activities on social media in Tulungagung Regency aimed to formulate an ijtihad model of the fiqh of social media with maqashid sharia and social reality as the basis. The findings of this study show that: 1. The intensity of women's activities in social media in Tulungagung Regency, in essence, is adjusted to the needs and goals in the use of social media, 2. Women's activities in social media in Tulungagung Regency, in essence, has implication for creating harmony in the family, 3. Women's activities in social media in Tulungagung, in essence, is an actualization of social media fiqh, and 4. The implications of women's social media activities in Tulungagung are the embodiment of social media fiqh.

Keywords: social media fiqh, women, social media, family harmony

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INTRODUCTION

The diffusion of social networking sites (SNSs) such as Facebook, Instagram, Twitter, WhatsApp has reached every corner of the world. In 2011, Alexa, a web traffic tracking company, ranked the sites above as the most visited sites in the world (Homero Gil De Zuniya, Nakwon Jung, 2012). The rising popularity of social media today has engendered a new debate, can the rapid growth of social media have positive implications for society? Or vice versa? The rapid growth of social media applications has resulted in a significant increase in the use of social media by the younger generation (Aswan, 2017), especially women. For women, the use of social media has a number of implications, both positive or negative ones. The positive implications are attained when women can use social media wisely. While the negative implications may be the issue of scam experienced by women (Norsiah Abdul Aziz, Mohd Sobhi Ishak, 2016).

The existence of the internet certainly has various implications for changing people's lives (Iffatin Nur & Muhammad Ngizzul Muttaqin, 2020). In particular, the internet also has a very big influence on women's lives, where it provides personalized activities in using social media for daily lives (Iffatin Nur & Muhammad Ngizzul Muttaqin, 2020b). Without exception, this also happens in Indonesia. According to Betty Alisjahbana, an information and communication technology expert, Indonesian women make up 10% of the use of social media. Social media users among women are mostly professionals, followed by housewives who use it to support and obtain information and to help productivity in their lives (Evawani Elysa Lubis, 2014).

Female social media users in Indonesia are largely big city residents, although in its diffusion internet technology allows women everywhere to utilize and use social media. In line with Betty Alisjahbana in Kartini Next Generation Award 2013 in Jakarta, Indonesian women who use communication and information technology for self-empowerment and have implications for the surrounding environment deserve an award. In a study by Pew Research Centre, an organization focused on the internet, science, and technology, women dominate the use of social media with 76%, while men followed closely with 72% (Evawani Elysa Lubis, 2014).

Adverse and negative implications from the overuse of social media are, among others, divorce. In a survey conducted by the American Academy of Matrimonial Lawyers, lawyers reported an 80% increase in divorce due to social media. Many people have revealed with physical evidence from photos and statuses on social media that are the driving force for divorce. This problem emerged because husbands and wives were deemed to put social media first and be more engrossed in it instead of caring about their families. Furthermore, infidelity in a way is facilitated through social media (Putu Elmira, 2018).

As found by the researchers, Tulungagung Regency is a fairly busy and regency. This is due to Tulungagung having access to transportation and various tourist facilities. Such conditions make people in Tulungagung Regency are exposed to progress and knowledge in the current millennial era, one of which is the use of social media. The use of social media in this regency can be said to be very high, since the condition is influenced by various environmental demands and the demands of the times (The researchers' observation from March to May 2021).

In addition to the context of social media use, the divorce rate in the last year in Tulungagung Regency reached 2,611 cases. Public Relations of the Tulungagung Religious Court said that over the past year the institution had decided 2,611 divorces (Adhar Muttaqin, 2019). Of the many divorce cases above, the most common cause was economic factors and the presence of the other person. The presence of the other person to a certain extent may be attributable to intensive activities on social media, where more opportunities to have an affair are present (Putu Elmira, 2018).

This issue has not missed the attention of a sakinah family counselor, Islamic Religious Extension Communication Forum (FKPAI) of the Ministry of Religious Affairs of Tulungagung Regency that concluded that social media has a significant implication for family sustenance. The secretary of the FKPAI stated that the growing existence of social media in recent years has also contributed to infidelity (An interview with Mr. Miftah Rosadi, the secretary of Sakinah family counselors of Islamic Religious Extension Communication Forum (FKPAI) of the Ministry of Religious Affairs of Tulungagung Regency on Monday, 12th April 2021).

Through a mapping of various problems related to social media use mentioned above, it can be concluded that social media has a significant implication and effect on family harmony and sustenance. Thus, the construction of social media fiqh through social media communication in the family is deemed necessary in order to respond to the various problems of using social media in the family. The essence of Islamic law (fiqh) in solving problems is still quite effective. It is because Islamic law is still believed to be the source of behavioral orientation to be followed. Social media fiqh in this case may be understood as a source of guidance for community behavior as a religious solution in dealing with these problems. This fiqh will contain values, principles, and rules about how humans should use and utilize social media as a new world in family life.

METHOD

This study was constructed upon the argument that the formulation of fiqh becomes a necessity when problems in contemporary society arise. For example, in its relation to social media activities, family sustenance was one of the parameters whether social media is needed in a family. As an effort to formulate social media fiqh, this study used a qualitative approach with a case study design (Bogdan, R.C & Biklen, 1998). The data collection techniques used were in-depth interviews, participant observation, and documentation (Guba, E., 1999). The informants in the in-depth interview were sakinah family extension workers of the FKPAI of the Ministry of Religious Affairs of Tulungagung Regency, wives and husbands in Tulungagung Regency spread across several sub-districts with different professions. During the data collection using an observational technique, the researcher closely observed social media culture in the family sphere. Meanwhile, for documentation, the researcher involved sakinah family extension by the sakinah family extension workers of the FKPAI of the Ministry of Religious Affairs of Tulungagung Regency. The data was analyzed using single case data analysis. Furthermore, checking the validity of the data was done through triangulation techniques, checking by members and peer discussions (Yin, 1994). During the data triangulation stage, the researcher pursued data veracity through interviews with those who had differing perspectives in the use of social media by women, such as husbands and children. Furthermore, checking by members and peer discussions were the researcher's efforts to gain input through

discussion. In this case, the discussion involved students and lecturers of the Postgraduate Islamic Family Law Master Program of UIN Sayyid Ali Rahmatullah, Tulungagung, which specializes in family issues.

RESULTS AND DISCUSSION

Social Media Fiqh: Redefinition of Fiqh Based on Maqashid Sharia and Social Reality

Before attempting to comprehend social media fiqh, the authors elaborated Islamic legal theory, where in Islamic legal theory there is a difference between sharia and Islamic law (fiqh). In the authors' view, distinguishing the two will make understanding of Islamic legal theory easier. In essence, sharia is something that is related to revelation and all knowledge that can only be obtained from the Qur'an and Hadith (Ahmad Muhtadi Anshor, 2021). On the other hand, fiqh is a method developed by fiqh experts to provide interpretations of the Qur'an and Hadith in order to obtain a rule regarding the realities and problems of society based on mujtahid reasoning (Mohammad Hashim Kamali, 2010).

This understanding shows that sharia commands a broader scope in human life. Meanwhile, fiqh is narrower in its discussion, covering matters relating to the rule of law of practice (al-ahkam al-'amaliyah). Fiqh is also defined as a form of understanding of sharia, making fiqh and sharia something distinct yet related. In the current state of social reality study, fiqh (which is also identical with the naming of Islamic law) is closely related to human actions individually or collectively (Lina Kushidayati, 2013). Meanwhile, Islamic law (fiqh) is always shalih fi kully zaman wa al-makan in nature, thereby demanding fiqh (Islamic law) to always be able to respond to every problem that exists in social reality (Muhammad Ngizzul Muttaqin & Iffatin Nur, 2019). The narrow and classical interpretation of fiqh is the limitation of its application to all laws relating to certain fields that are private and not public over a very long period of time which are well discussed (Bernard G. Weiss, 2007).

In contrast to the definition of fiqh in the contemporary era (Anjar Nugroho, 2005), fiqh (Islamic law) is defined as a rule that not only pertains to human actions related to law, but also to law, creed, ethics, morals, and all points of view of life that lead to the benefit of individuals and groups. Such definition is

a response to phenomena in individual, family, organizational and state life. In the history of Islamic science, there is no doctrine that has received very serious attention to date other than fiqh (Islamic law). It has been expressed by many groups, both among Muslims themselves and external groups. For example, Al-Jabiri underlined (Muhammad Abid al-Jabiri, 2009): "Actually, when looking at the products of Islamic civilization's thought, both in terms of quantity and quality, it will appear that Islamic law (fiqh) unequally ranks first. In fact, it is almost certain that, until recently, not a single Muslim house, from the Gulf to the Atlantic even in the interior of Asia and Africa, was devoid of Islamic law (fiqh). Thus, from this point of view, fiqh is an aspect that is most evenly distributed in Islamic society."

Furthermore, Al-Jabiri expressed (Muhammad Abid al-Jabiri, 2009) "If it is permissible to name Islamic civilization after one of its products, then Islamic civilization is a fiqh civilization (idza jaza lana an nusammi al-hadlarah al-Islamiyah bi ihda muntajatiha fa innahu sayakunu 'alaina an naqula 'anha innaha hadlarah al fiqih)". In line with Al-Jabiri, Charles J. Adams also stated "There is no subject more important to Muslims than what is commonly called Islamic law (fiqh)". It shows that Islamic law is one of very important spaces for expression of religious experience in the life of Muslims.

As something that holds a paramount position in Islam, Islamic law (fiqh) is the product of the thoughts of Islamic jurists carried out by interpreting the normativity of texts that are adapted to the needs of the times. In the treasures of classical Islamic law (fiqh), it is known that there is a school of fiqh illustrating the propensity of Islamic law experts (fuqaha') in carrying out ijtihad (intellectual exercise). The propensity is influenced by various approaches and methodologies use in the study of Islamic law (ijtihad al-hukm). One of these schools is a seemingly liberal school of fiqh, where this school provides an ample opportunity for the mind to be involved in the process of istimbath al hukm (determination of Islamic law). There is also a seemingly literal school, where the determination of Islamic law involves texts more than reason (Ahmad Syafi'i SJ, 2016).

The various schools of fiqh in the classical era reflected the need for society more than arguments based on certain methodologies which is an understatement to not state that it has absolutely no practical value. Like Imam Abu Hanifah who was more liberal in his istimbath of law because he is

confronted with high and varied dynamics of Basra. Meanwhile, the treasury of texts (Qur'an and Hadith) is limited in number. This is what compelled Imam Hanafi to be more creative in enacting his intellectual experiments in determining Islamic law as a response to human problems.

However, what is evident from all the patterns and diversity of fiqh thought that existed at that time is that this thought always describes the form and form of concrete solutions to all societal problems. Then, the fiqh product can be used as guidelines in solving all the problems and intricacies of the people. This is what Hasan Hanafi meant by the term practical value of religious thought (Hasan Hanafi, 2003), an argument often overlooked by thinkers who are fonder of wrestling with discourses (al-khithabi) which sometimes carry no practical weight (al amali'at tathbiqi) in the field.

The social media fiqh which is the core discourse here is in line with the social fiqh discourse, Minority Fiqh (nahwa fiqihin lil aqliyyat) (Muhammad Jamal al-Din al-Athiyyah, 2009) and also in line with the discourse social media Islam (al Islami al taqaddumi) (Shalahuddin Jursyi, 2006), as well as left-wing Islam which has been widely advocated by Hasan Hanafi and several other thinkers who place Islam as a force for social criticism and revolution. Social media represents an attitude that realizes an obligation and provision regarding the mutual goodness of rights and obligations based on divine values (Ratih Baiduri, 2020).

This social media fiqh ijtihad model is an ijtihad model orientated in the embodiment of goodness (maslahah). The basic concept is that responsive ideas, in essence, are a form of mujtahid reinterpretation of the texts (nash) as a cultural product (muntaj tsaqafi) to respond to modernity in istimbath of law (fiqh). The term "responsive" above is understood by the authors from the legal typology proposed by Philippe Nonet and Philip Shelznick in their book, "Responsive Law", which divides it into three types: repressive law, autonomous law, responsive law. In its definition, responsive law is law that is made to respond to legal phenomena, actions, behavior or events that make substantive justice the orientation of legal goals (in the study of Islamic law it is called maqashid sharia) (Philippe Nonet, Philip Shelznick, 2017). In the context of fiqh, it is said as such because of the fact that when the Qur'an was revealed it could not be separated

from its socio-historical context. The historical recording which was done in the form of these verses is a form of "dialogue" or dialectic between text and culture. Without reinterpretation and tajdid, fiqh will lose historical momentum and be incapable of responding to modern challenges.

The historicity of tadrij al-ayat above provides an understanding that religion does not desire a "finalization" of their legal products. In other words, the study of Islamic law is an "unfinished religion understanding". This means that Islamic law constantly pay attention to social and locality aspects and their contextualization in introducing dynamic Islamic law at any era. This is because the product of Islamic law consists of a variety of constructions and polarities of human interpretation. Where the context changes, then the understanding of the law will also change, "al-ahkam walidatul hajah". The claim of universality and authenticity of Islamic law is only for the essential values, not for its historical aspect. This is because the historical aspect is a particular aspect in the study of Islamic law. In al-Qaradawi's terms, the essence (philosophical) aspect of Islamic law is called "al-stabit" (sacred/static). While the historical side is called "al-mutatawwir" (profane/dynamic). In Islamic law (fiqh), the philosophical aspect covers fundamental values (al-mabadi' al-assasiyah) and maqashid sharia that is qath'I in nature. While the others are dzanni (multi-interpretative) (Maulidi, 2017).

In today's society, the understanding toward religious texts is expected to evolve into the determination of substantive meaning contained within them that is adjusted to highly dynamic changes in place and time, "taghayyur al-ahkam bi taghayyur al-azminah wa al-amkinah" (Iffatin Nur & Muhammad Ngizzul Muttaqin, 2020a). With this condition and understanding, it is very possible that religious texts (Islamic law) are able to dialogue with the dynamics of changing times. Critical reading of religion by "revitalizing" tradition (turats) enable responses to challenges in the modern era (modernity) (Muhyidin & Ilyas Supeno, 2019). The reason in because religion and modernity are not two opposite poles, but a space that can be used for dialogue and provide a critique in responding to the existence of modernity. Therefore, religion cannot "die out" and should even be present as a "problem solver" amidst the ever-changing global modernity (Abdurrohman Kasdi, 2019).

On a practical level, the thought of social media fiqh that has a concern as the basis of online communication ethics offered by Islam carries universal values

namely justice, democracy, tolerance and consistency. When receiving information on social media, Muslims must test the veracity of the information, convey it usefully and consider the benefits of the information for the wider community (Ahmad Imam Mawardi, 2012). DTherefore, It can be understood that the urgency of social media fiqh in Islamic legal discourse is to formulate an Islamic legal product (fiqh) that can be a solution in creating a society that upholds human values, is fair, creates mercy for all people, and brings mashlahah to all mankind. With this understanding, social media fiqh views that all human positions are to respect each other and be ethical (Iffatin Nur, 2020).

From the framework and methodology of social media fiqh elaborated above, several main ideas can be understood that the reformulation of Islamic law (fiqh) can be applied to all very broad aspects, including legal reform in the fields of family law, state and government, culture, gender, human rights, and others. Therefore, social media fiqh serves a function to formulate a set of Islamic laws to which the creation of a just society, upholding human values, respect towards the rights of women, and creation of benefits for all mankind can refer.

Social media fiqh is also a new formulation in Islamic law that is adjusted to community life and culture. The consequences of the model for determining the fiqh law of social media above may encompass all aspects of Islamic law (both private and public). The private aspect includes family law based on the values of justice and gender equality. While the public aspect includes the field of state politics which has a legal product that is fair to all castes and groups of society.
To develop a social media Islamic law (fiqh) that possesses humanity and justice visions, social media fiqh has an empirical-historical style that has critical reflection and evaluation as an important part in developing the methodology of Islamic legal thought in the contemporary era. The aim of this social media fiqh methodology is so that Islamic law can be directed towards solving various contemporary problems, especially ethics (Syafei, 2017).

In confronting the problems above, Islamic law is expected to be involved in social reform. Critical reflection and evaluation as well as deconstruction of Islamic law in order to solve these problems requires a revolutionary ijtihad model (Faisal, 2019). Reformation of Islamic law is deemed as an attempt to study the social structure, explore the social institutions that exist in it (such as economic,

political, educational, cultural institutions, etc.), and determine how much these institutions are involved in engendering social injustice which is today's most prominent problem (Ahmad Muhtadi Anshor, 2021).

Women's Activities in Social Media in Tulungagung Regency Through Social Media Fiqh Approach

As the results of data collection by the researcher through in-depth interviews, participant observation and documentation, it was found that the use of social media by women in Tulungagung Regency was heavily driven by aspects of needs and demands of the times. However, in using social media, women in Tulungagung Regency involves their partner to discuss patterns of using social media at the appropriate time. Although the use of social media in the family sphere in Tulungagung Regency is driven by virtue, social media still brings about turmoil in the family. Therefore, this aspect become the focus and subject in the sakinah family extension initiated by the sakinah family extension workers of the FKPAI of the Ministry of Religious Affairs of Tulungagung Regency.

The use of social media by women in Tulungagung Regency is something inevitable. Women in Tulungagung Regency interpret social media as a means to express their potential and a means of communicating. Exploring one's potential means using social media as a means to support hobbies and work such as selling products or services or posting a work on the social media feed. Regarding social media as a communication tool, women in Tulungagung Regency use social media to communicate with friends and family, either just to ask news or important matters such as work problems.

Meanwhile, how the use of social media is interpreted is based on needs. Social media is seen as a necessity that cannot be set aside. The use of social media that seems like a basic need has several purposes, such as contacting spouse and children when leaving the house, connecting with distant family, connecting with friends, communicating about work. The need for social media by women in Tulungagung Regency indicates that social media plays a role in supporting and complementing every activity of women in Tulungagung Regency.

In addition to the need aspect, the use of social media by women in Tulungagung Regency is based on a goal to be achieved. This goal appears to be positive and more than just a casual communication. The goal is to improve

insights, such as studying online, reading the Quran online, and reading the latest news in order to obtain information and foster social sensitivity. Furthermore, women in Tulungagung Regency use social media to improve economic quality, such as browsing for job vacancies or selling products/services. In short, social media is used positively for self-improvement, not simply for the purpose of pleasure.

After mapping the needs and determining the goal of social media, women in Tulungagung Regency what social networking sites to use. In determining the site, they base their decision on needs and goals. For communication, WhatsApp is a popular choice. For learning and commerce, Facebook and Instagram are a great choice. For entertainment, responsible use of Twitter is common.

In using the social media, the intensity is adjusted according to the needs and purpose. For communication purpose through WhatsApp, the intensity is moderate. For economic purpose, the intensity of the use of Facebook and Instagram is very high. For self-entertainment with Twitter, the intensity is low. The low intensity of social media use is intended so that it does not take their time away from family.

The use of social media by women in Tulungagung Regency is aimed towards gaining several benefits. These benefits include connecting ties of friendship, getting information, channeling hobbies and as entertainment, as well as helping in work. They certainly have positive implications for women in Tulungagung Regency in carrying out family life and community social life.

Even though the use of social media by women in Tulungagung Regency in general is need- and benefit-oriented, they also have self-restraints in the use of social media in order to avoid the misuse of social media. The restraints are applied during the time on social media which must go hand in hand and not take away time for the family. In addition, the restraints also protect them from actions that can disrupt family harmony, such as affair. Women in Tulungagung Regency also avoid using social media that might lead to the propagation of hoaxes, divide-and-conquer, hate speech and others.

In addition to the context of restraints in using social media in the family, women in Tulungagung Regency are supported by their husbands in their use of social media as long as it does not disturb activities and time for family. In regards

to the use of social media in family, there must be discussion and communication between partners in order to determine the social media model. This is so that the use of social media in the family leads to harmony and does not cause new family problems. In practice, women in Tulungagung Regency prioritize goodness and benefit in the use of social media and avoid the misuse of social media that leads to harm and mafsadat (Results of research on families in Tulungagung Regency, March-May, 2021).

From the social media use model for women in Tulungagung Regency, it can be seen that social media is a means to a goal. In addition, the use of social media also brings many benefits. In general, the researchers found that the use of social media by women in Tulungagung Regency has three goals, namely: 1) Maintaining common sense and keeping up with the demands of the times. 2) Utilizing social media as a means to improve family's economy. 3) Using social media as a means of establishing communication with family.

Maintaining common sense here is understood as using social media to improve knowledge, both related to science and information. This is in line with several Quran verses which have the substance to maintain the human mind (hifz al-'aql). Utilizing social media to improve family's economy refers to creativity in the era of globalization in terms of work. That is, earning a living or increasing family income is a necessity that must be realized. This is in line with the recommendation of the Quran to realize and maintain economic needs (hifz al-maal). Furthermore, using social media to establish communication in the family means that fast communication in today's era is important. Long distance communication is one thing that must be realized between family members. This is in line with the sharia of the Quran that carries out the mission of hifz al-usrah.

From this, it can be underlined that women's activities on social media in Tulungagung Regency aim to achieve the benefit of the family. Benefit in the discourse of Islamic law is a model of a flexible and adaptive approach in responding to contemporary problems. No exception in the ijtihad fiqh model of social media, benefit is interpreted as something that must be realized. The Quran and Hadith as a reference source of Islamic law can be used as a focus of study to produce contemporary law related to the use of information and communication technology in everyday life, including in family. As formulated by As-Shatibi (Al-Shatibi, 2004), istinbath (determination) of Islamic law must be based on

maqashid sharia, namely: hifz al-diin (religion preservation), hifz al-maal (possession preservation), hifz al-nafs (soul preservation), hifz al-nasl (lineage preservation), hifz al-'aql (mind preservation). Syeikh Yusuf Al-Qardhawi, a contemporary fuqaha added hifz al-bi'ah (environment preservation) (Yusuf al-Qaradhawi, 2000).

The concept of mind preservation (hifz al-'aql), wealth preservation (hifz al-maal) and family integrity preservation (hifz al-'usrah) in the use of social media by women in Tulungagung Regency is one embodiment of the essence of the ijtihad fiqh model of social media. As we all know that the core concept of maqashid sharia is how how every human behavior can bring them to a benefit and spare them from a harm. Thus, the conception of maqashid sharia and mashlahah is a theory evolving from the historicity of the Islamic law discourse. Through mapping studies on mashlahah and maqashid shari'ah which are the methodological foundations of social media fiqh, the use of social media has a social dimension. The social dimension then refers back to the essence and conception of mashlahah that all actions whose ending has a legal aspect must have a dimension of benefit. Social media fiqh means that Islamic law (fiqh) should be present as a spectacle that connects legal conception with the concept of ethics and benefit (Mukt Tabrani, 2018).

Social media fiqh views the use of social media in family as guided by the dimensions of goodness and not harming oneself or others. The virtue values can be actualized when the use of social media occurs based on social ethics and religion, as well as leads to the realization of benefits. Thus, the spirit of social media fiqh is the most alive when reexamining the history of the conception and theorization of mashlahah and maqashid sharia (Iffatin Nur, Syahrul Adam, 2020). From the above argument, the use of social media by women in Tulungagung Regency is actually a social behavior that has implications for primary interests (dharuriyat) (Zaprulkhan, 2018). The primary interests of social media use by women in Tulungagung Regency is the realization and actualization of family economic sources and a means to improve knowledge in the current millennial era. The fiqh value of social media use by women in Tulungagung is the fact that it is used for something good and harmless (the essence of ethics). In addition, the essence of fiqh social media is also realized when social media is used to bring

benefits, such as to meet the economic needs of the family and meet the need for knowledge.

Implications of Women's Activities in Social Media on Family Harmony in Tulungagung Regency Through Social Media Fiqh Approach

Women in Tulungagung Regency see the use of social media as beneficial in creating family harmony and sustenance. The benefits include the ability to communicate regardless of distance. Information obtained from the use of social media can also be a topic for discussion among family members. Furthermore, women in Tulungagung Regency also find social media to be beneficial in improving quality of life with transactions and business through it.

In addition to having an implication of benefits, the use of social media may also have negative implications for family according to women in Tulungagung Regency. These negative implications can occur when one partner uses social media selfishly. That is, the use of social media that take away the time that should be spent with family. In addition to the problem of time, another negative implication is when social media is used to do things that are prohibited by religion or the state.

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Regarding the implication of social media for time for family, women in Tulungagung Regency set the time for social media and family. The time organization is motivated by the desire to realized the goals of using social media and the goals of sustaining the family. The purpose of social media also has a close relationship with the goals to be realized in family sustenance.

Regarding communication in the family, social media in women's families in Tulungagung Regency plays a role as a means of building communication with partners and families when they are far apart. In addition, social media also teaches a millennial communication model to women in Tulungagung Regency.

That is, a family need light yet meaningful communication accompanied with millennial language that leads to openness in the family.

The implications of the use of social media by women in Tulungagung Regency in relation to mutual respect in the family are interpreted as the basis for social media. That is, everyone has their own preferences and hobbies in the use of social media. For example, the wives are drawn to breaking news and online shopping while the husbands prefer football and politics. In such conditions, mutual respect which is the point in creating family harmony is practiced in social media. Husband and wife give appreciation and support to their respective hobbies and preferences, as long as they advise and provide direction for each other's improvement.

The aspect of conflict intensity in a family is certainly something that cannot be avoided. However, the high and low of intensity should be controlled by a family. In the use of social media, women in Tulungagung Regency assume that the use of social media has the potential to lead to conflicts of high intensity in the family. However, for women in Tulungagung Regency, social media is used to entertain themselves and as a means of sharing with a partner. That is, conflict can be reduced when each husband and wife practice the use of social media that is oriented towards self-entertainment and discussion with their partners.

The next implication of using social media for family harmony is the aspect of closeness in the household. Closeness here is achieved when in social media a couple practices intimacy, such as taking pictures with their partner or family and using social media as a means of strengthening the couple's relationship in the family.

At the same time, the implications of social media on the aspect of fulfilling rights and obligations in the family are harkened back to the intensity of the use of social media in the family. In its use, women in Tulungagung Regency make a clear distinction between time for social media and time for family. Thus, the implications of fulfilling rights and obligations can be carried out in a balanced manner. That is, rights and obligations in the family can still be realized in order to create harmony in the family.

Regarding the study of family in the discourse of Islam, the structure of family consists of a husband, wife, children, siblings, and other relatives are

individuals bound in a family, big or small. The quality of the physical, spiritual, and intellectual intelligence of each individual in the family can affect the quality of family structure. Thus, the family is a group of people united by ties of marriage, blood, or adoption, with the aim of building a household. In this family interaction and communication with each other occur which gives rise to social roles for husband and wife, father and mother, son and daughter, brother and sister, which ultimately leads to family structure being regarded as maintenance of common culture.

The family is a social unit that is bound by blood relations and each member has a different role according to its function, or a group of people who live together in a common residence and each member feels an inner connection so that there is mutual influence, mutual attention, and mutual surrender (Results of research on families in Tulungagung Regency, March-May, 2021).

In Islamic law, married couples are united in a sacred vow with the marriage contract (mitsaqan ghalidzan), i.e., approval that seeps into the soul. A strong vow becomes the core of the start of a marriage. Every family has problems with different levels of quality and quantity. At other times, everyone would want to achieve happiness, be it personal, community, or family. Islam understands this and encourages it not to cause problems, but solve problems and provide benefits instead, at least to the both parties. For that, Islam sees marriage as having a worship value. Even so, marriage in Islam is also seen not only as a pure act of worship, but it is also a social act, since a marriage connects one family to another; and to the community. One of the social dimensions of marriage is reflected in the efforts of Islam to make marriage known to the public, not only privately performed by both parties.

In addition, another social aspect of marriage is the creation of relationships between family and family, society and society, and between individuals that require interaction within the public sphere, as well as domestically within their own family household, where all family relationships are ijtima'i (public). The elaboration above clearly emphasizes that marriage on the one hand is an agreement or bond that involves God because it is of worship value and becomes a sacred bond. On the other hand, marriage is also a profane agreement that involves humans (between a man and a woman), and even joins

M u t t a q i n : S o c i a l   M e d i a   F i q h :   S o c i a l
M e d i a   U s e   I n t e n s i t y   a n d   F a m i l y   H a r m o n y
i n   T u l u n g a g u n g   R e g e n c y   **| 223**

two large families, where the two families might come from different cultures (Yusdani, 2015).

Family culture and the communication needed between family members and between families as the demands of today's society encourage the use of existing facilities, namely social media. Social media and digital technology have transformed people's lives and they show no signs of slowing down. In the study of Islamic law, all aspects of human life must go through a guidance and ethics, including ethics in social media.

In family life, family groups are created in certain social media platforms to facilitate family members in reporting their situation, sharing inspiring posts, and reminding each other. This certainly strengthens marital relations with the support of all parties in the family because marriage according to Islam is essentially intended to fulfill religious teachings to create a harmonious, prosperous and happy family. Harmony is everyone's right and responsibility. For family members, prosperous means the creation of a harmonious, prosperous and happy family. Physical and spiritual tranquility due to the fulfillment of inner and outer needs then fosters happiness which is manifested in the affection between family members.

As a primary social institution, family is the bearer of important things in building a harmonious society. With the continuously changing economic and social structure as well as the increasing risky uncertainty of the people, the cultural pressure of social media is a recessive factor in family worries. The concepts of values, goals and interests, personal goals and the diversification and variability of lifestyles make the phenomenon of alienation in family relationships caused by personality independence and life pressures increasingly common. The resulting problems in the family will gradually affect family harmony. How a family improves the cohesive strength and social adaptation of family members through extracting internal resources and plays a positive function of a family to respond to the pressures and challenges brought by the modernization process becomes a risk of rapid change and a new topic proposed by a competitive society.

Thus, in such condition, establishing mashlahah-oriented social media fiqh communitation in family life becomes increasingly important. As elaborated in the concept of mashlahah or maqashid sharia above, the concept of asas al-khamsah

in maqashid sharia contains the principle of the embodiment of mashlahah, both personal and general. Asas al-khamsah is a manifestation of social media fiqh of how to gain benefits in the use of social media. As found in the first research question, the use of social media has implications for the realization of the fulfillment of the family economy and the fulfillment of the need for information and scientific knowledge in the current millennial era. Thus, the use of social media by women in Tulungagung Regency has an implication for the realization of family harmony.

Benefits (mashlahah) of social media use by women in Tulungagung Regency can be seen in things needed by mutual attitudes in the realization of family harmony (Faqihuddin Abdul Kodir, 2019). These things are:

Creating a life based on religion in the family

The benefit of social media in family life in Tulungagung Regency is expanding knowledge in the field of religion. The results showed that the activities of women in social media in Tulungagung Regency expanded their competence in the field of religion. This religious knowledge is then actualized in domestic life. So, in such conditions, social media plays a role in realizing family protection (hifz al-'usrah) through a religion dimension (hifz al-din).

Having time to be together with the family

In order to allocate some time for their family, women in Tulungagung manage their time on social media, that is, there is time for family and there is time for social media. In addition, using social media can actually result in more effective and adaptive time. Like when at home, women in Tulungagung Regency can still run online businesses and can accompany children to study at home. Thus, in such condition, family preservation (hifz al-'usrah) can be realized by allocating time for the family.

Good communication within the family

Good communication by women in Tulungagung Regency can be practice through the use of social media. An example of good communication is when a husband and wife are far away, social media is used for alternative communication for them. In addition, social media is also used to update all

M u t t a q i n : S o c i a l   M e d i a   F i q h :   S o c i a l
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i n   T u l u n g a g u n g   R e g e n c y | 225

family romantic activities in order to create comfort and affection in the family. Thus, context of family communication in Tulungagung Regency can realize family preservation (hifz al-'usrah).

Mutual appreciation and respect among family members

Mutual appreciation and respect between husband and wife in domestic life is something that must be realized. The use of social media by women in Tulungagung Regency actually fosters mutual respect and appreciation for husband and wife. It is evident from the function of social media in regulating time for the family. Thus, family preservation (hifz al-'usrah) can be realized.

Reduced conflict quantity and intensity

By women in Tulungagung Regency, social media is used as a means of entertainment and discussion with their partner. In such condition, The use of social media by women in Tulungagung Regency is able to minimize conflicts in the family and have implications for family preservation (hifz al-'usrah).

A close relationship or bond between family members

As social media functions as a means of communication and documentation of family romantic activities, tight relationships or ties between family members can be realized through the use of social media by women in Tulungagung District with implications for family preservation (hifz al-'usrah). Referring to the counselling model used by the sakinah family counselors of FKPAI of the Ministry of Religious Affairs of Tulungagung Regency, the counseling that has been carried out so far is based on the principles of religious moderation and social media fiqh. Religious moderation principally has the essence to realize maqashid sharia, because intolerant attitudes will cause divisions in the family. The sakinah family counselors believe that the dimension of maqashid sharia in the concept of social media fiqh can realize benefits for and preservation of family (hifz al-'usrah) (Results of interview and discussion with Islamic Religious Counselor of FKPAI of the Ministry of Religious Affairs of Tulungagung Regency).

It is in line with Wahbah Zuhaily's view, referring to the concept of Al-Fasi and Ibnu Asyur who positioned religious moderation as one effort to realize

maqashid sharia, that is, realizing usefulness and prevent harm or damage (Muhammad Wahbah Az-Zuhaili, 2005). Thus, the sakinah family counselors' step to internalize the values of maqashid sharia in religious moderation and social media fiqh has an implication for the realization of family harmony preservation (hifz al-'usrah).

In relation to family preservation (hifz al-'usrah) as a point of view in seeing the implication of social media use by women in Tulungagung Regency, and family preservation in maqashid sharia, the authors borrow Al-Yubi's view explaining that there are two standard requirements, namely the need of a mukallaf and the power of dilalah nash (commands, prohibitions and permissibility) (Al-Yubi, 1998). Meanwhile, Izz al-Din classifies maqashid sharia as a consideration to determine taklifi law (manath al-hukm) that encompasses wajib, sunnah, mandub, makruh, and mubah laws.

Regarding the taklifi law, Al-Yubi asserted that his determination standards are: First, if the commands and prohibitions are firm, then the commands are considered mashlahah wajibat and the prohibitions are considered mafsadat muharramat. Both are classified as mashlahah dhururiyat. Second, if the commands and prohibitions are not firm, then the commands are considered mashlahah mandubat, and the prohibitions are considered mafsadat makruhat. Both are classified as mashlahah hajiyat. Third, if something is permissible, it is considered mashlahah mubahat and classified as mashlahah tahsiniyat (Al-Yubi, 1998).

With regard to the exoteric and esoteric sides of maqashid sharia, Abdul Majid Najjar in "Maqshid al-Syari'ah bi ab'ad Jadidah" divides maqashid sharia into several categories. Among them is maqashid sharia in maintaining human self, which includes the maintenance of the human soul in the form of maintaining the material dimensions and non-material dimensions of humans.

Embarking from the various restructurings of maqashid sharia by the various figures above, family preservation (hifz al-'usrah) in the use of social media by women in Tulungagung Regency is based on social media fiqh and gives rise to a new paradigm in understanding the concept of maqashid sharia as the essence of social media fiqh. The new paradigm is the restructuring of family protection standards (hifz al-'usrah) as a manifestation of asas al-khamsah. The restructuring is proposed in the following explanation:

1. Religion preservation (hifz al-diin) in family preservation (hifz al-'usrah) is a manifestation of the realization and actualization of religious values as a source of family harmony.

2. Soul preservation (hifz al-nafs) is not only understood as mere life preservation, but one should also interpret it broadly. Soul here is understood as the totality of human beings consisting of spirit, body, mind and heart. Thus, these aspects are a substantial capital in realizing family harmony (hifz al-'usrah).

3. Wealth preservation (hifz al-maal) is the most important factor in the realization of family harmony). Thus, maintaining family economy would also have an implication for preserving family existence (hifz al-'usrah).

4. Lineage preservation (hifz al-nasl) is a substantial manifestation to achieve family harmony (hifz al-'usrah).

5. Mind preservation (hifz al-'aql) with all kinds of knowledge would eventually lead to knowledge necessary to shape and bring family to harmony (hifz al-'usrah).

CONCLUSION

The intensity of social media use by women in Tulungagung Regency is essentially affected by the needs and purposes. In essence, women's activities on social media in Tulungagung Regency has an implication for the creation of family harmony. Women's activities on social media in Tulungagung Regency is essentially an actualization of social media fiqh. The idea of social media fiqh through the approach and methodology as well actualization of the sakinah family counselors of the Islamic Religious Extension Communication Forum (FKPAI) of the Ministry of Religious Affairs of Tulungagung Regency is a manifestation of maqashid sharia. Thus, the use of social media by women in Tulungagung Regency is considered as a manifestation of wealth existence and preservation (hifz al-maal) and mind and knowledge preservation (hifz al-'aql). The implication of women's activities in social media in Tulungagung Regency is an embodiment of social media fiqh. The embodiment is realized with the education of social media use based on religious moderation and basic values of social media fiqh. Thus, the use of social media by women in Tulungagung Regency in

the perspective of social media fiqh is categorized as a realization of the protection and preservation of family integrity (hifz al-'usrah).

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