

# **The Culture of Shame: Between the Challenges and Threats Of Social Media in The Era of Digital Transformation (The Concept of Islamic Family Law)**

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## ***Abstract***

*The era of digital transformation is an era of disruption that changes all aspects of human life, which is marked by the shift of human ideology to social conditions that occur in society. This is growing along with technological advances that are much favored by millennial people today, especially in social media. This paper is based on the argument that the shifting culture of shame in Indonesian society in social media, so that it becomes a challenge and threat for users. This study uses a library research approach by obtaining data sourced from online and offline, thus providing an objective picture of how the concept of shame in Islamic family law between the challenges and threats of social media in the era of digital transformation. The study in this study is qualitative descriptive, by obtaining evidence through Google engines such as YouTube, Instagram, Twitter, and other social media. This paper shows that social media in an unwise way causes a shift in understanding towards the use of technology, thus distorting the concept of shame in Islamic family law. The number of widows and widowers indulges in shame during marriage on social media, as well as between mother and child, so that there is no more privacy in every daily activity, this is a big challenge for Islamic family law in placing the concept of shame to anticipate disharmony in the household.*

**Keywords:** *Shame, Family Law, Digital Transformation*

## **A. INTRODUCTION**

The era of digital transformation, technological development has changed all aspects of people's lives. The birth of social media is one of

the factors causing shifts in people's mindset and behavior,<sup>1</sup> both from the prevailing culture and norms. Indonesia has a diversity of ethnicities, cultures and religions, with a large population, the influence of various aspects is very likely to occur so that there is a lot of potential for social change.<sup>2</sup> In the era of society 5.0, almost all Indonesian residents from children, adolescents and adults use social media, as a means of communication and information. Social media is an online media that is easily used by its users to facilitate interaction.<sup>3</sup> and expand friendships with many people, more easily express themselves and disseminate information quickly. The convenience offered by technology in conveying ideas, criticism, suggestions and even publishing various types of videos is very much and easy to find from various applications, such as the internet, youtube, tiktok, instagram and others. Apart from that, social media is not only a means of communication and information, but also as a community builder of virtual environments where shame culture is formed, changed and fought for, so that social media has the potential to blur the boundaries of shame culture by facilitating violations of applicable norms.<sup>4</sup>

This paper is related to the challenges and threats of social media to the culture of shame in the digitalization era in the concept of family law. Currently, the development of digitalization in the era of society 5.0, with the distance from online interactions can make humans feel much bolder to act or speak without considering the culture of shame that exists in the offline world. This has an impact on social dynamics both in terms of

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<sup>1</sup> Saffaah At-tarisul Islamiy et al., "Fenomena Penggunaan Media Sosial: Tantangan Kehidupan Siswa di Era Disrupsi Ditinjau dari Aspek Sosial pada Masa Perkembangan Remaja," *Proceeding Seminar Nasional Bimbingan dan Konseling* (2018).

<sup>2</sup> Nely Rohati, Linda Astuti, dan Bakat Seno Pratomo, "Pengaruh Media Sosial Facebook Terhadap Perilaku Sosial Masyarakat Di Desa Dusun Curup Kecamatan Air Besi Kabupaten Bengkulu Utara the Influence of Facebook Social Media on Social Behavior in the Village of Dusun Curup , Air Bei District , Bengkulu Utara " 20, no. 2 (2022): 145–154.

<sup>3</sup> A Zaki, S Salman, dan H Husni, "Penggunaan Media Sosial Terhadap Keharmonisan Rumah Tangga Menurut Teori Saddu Dzari'Ah," *Ar-RAYU: Jurnal Hukum* ... (2022): 21–31, <http://ejournal.stisnu-aceh.ac.id/index.php/jhk/article/view/2%0Ahttp://ejournal.stisnu-aceh.ac.id/index.php/jhk/article/download/2/2>.

<sup>4</sup> Galuh Widitya Qomaro, "Upaya Menjaga Keharmonisan Rumah Tangga Dari Penyalahgunaan Media Sosial Perspektif Sadd Al-Dzari'Ah," *Ejournal.Staida-Krempyang.Ac.Id* 1, no. 1 (2017): 47–66.

mindset and behavior.<sup>5</sup> which brings changes to values that were initially considered important. Jonathan found that social media challenges lead to moral decadence due to using social media in the wrong way.<sup>6</sup> So Husna<sup>7</sup> stated that religious education based on the Qur'an will provide safety in facing the current era of freedom and openness.

This study is intended to complement the existing shortcomings, by examining how digitalization has an impact on the culture of shame, especially in the concept of Islamic family law. This paper aims to answer the three questions raised including (a) How are the challenges and threats of social media to the culture of shame in the era of digital transformation in the concept of Islamic Family Law; (b) What are the factors that cause social media to become a challenge and threat to the culture of shame in the era of digital transformation in the concept of Islamic family law; (c) How are the implications of social media on the culture of shame in the concept of Islamic Family Law. From these three questions, it will explain how the digitalization era offers progress from an ease of interaction and socialization of the community which has a risk to the pattern of community behavior, especially in the study of the concept of Islamic Family Law. So that control from the government and family is very important, as an effort to overcome the shift in the culture of shame in society in social media.

This paper is based on an argument that the development of technology and the use of social media has had a significant impact on the culture of shame in society,<sup>8</sup> both in terms of understanding the meaning applied in the form of longdistance communication and social interaction,<sup>9</sup> and can be felt by individuals and society. The phenomenon of digitalization in social media has contributed greatly to the dynamics of

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<sup>5</sup> Ahmad Rafiq, "Dampak Media Sosial Terhadap Perubahan Sosial Suatu Masyarakat," *Global Komunika* (2020).

<sup>6</sup> Jonathan Leobisa et al., "Tantangan Penggunaan Media Sosial Di Era Disrupsi Dan Peran Pendidikan Etika Kristen," *Aletheia Christian Educators Journal* (2023).

<sup>7</sup> Cut Asmaul Husna, "Tantangan Dan Konsep Keluarga Sakinah Mawaddah Wa Rahmah Di Era Millennial Ditinjau Dari Perspektif Hukum Keluarga (Studi Kasus Provinsi Aceh)," *Ius Civile: Refleksi Penegakan Hukum dan Keadilan* (2019).

<sup>8</sup> Zahriyanti dan Yuhafliza, "Refleksi Sifat Malu dalam Pandangan Islam," *Jurnal Ilmiah Sains, Teknologi, Ekonomi, Sosial, dan Budaya* (2021).

<sup>9</sup> Moch Jamilul Latif, Singgih Shodiqin, dan Alaika M Bagus PS, "Peran Pendidikan Agama Islam dalam Mengatasi Degradasi Moral sebagai Respon Perkembangan Era Disrupsi," *Al-Babtsu* (2022).

shame culture in society.<sup>10</sup> This is due to the lack of awareness of social media users from children to adults, eventually losing self-control. One of them is more daring to interact with many people, more freedom to act, comment and express which causes the emergence of a new identity and puts aside the culture of shame.<sup>11</sup> Therefore, through this research, it can be known the changes and new challenges that will be caused, and can be quickly identified how and what steps will be taken by the government and society, especially families to deal with the development of social media so that the culture of shame can adapt to the era of digital transformation.

The history of the development of technological digitization that can connect individual interactions online began in the 1960s,<sup>12</sup> where the internet was only used by the military and academic institutions in the form of bulletin boards and emails. In the 1980s, the term chat room was introduced which allowed users to interact in real time either in group or personal form. Even in 2002 the term Friendster was introduced, and this was the beginning of modern social media, because users could create personal profiles, add friends as well as share content. After that, many applications emerged including myspace, facebook, youtube, twitter, Instagram, snapchat, and tik tok which are currently in great demand. The history of social media continues to develop along with the times with technological innovation and perceived social changes, such as online interaction and face-to-face. Apart from that, social media is currently a means and activity for doing business such as e-commerce which has been widely used by all companies, marketing such as endorsement, maintenance and activation. Thus social media has become a service and even a necessity in the current era of society 5.0.

Indonesia is one of the countries with a significant number of internet users, ranking as the fourth largest user of social media in the world. However, it turns out that Indonesia does not utilize technology effectively, instead what is done online is to send messages, view photos, videos, and others. In essence, social media was created to be used in a

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<sup>10</sup> Herdyani Kusumasari dan Diana Savitri Hidayati, "Rasa Malu Dan Presentasi Diri Remaja Di Media Sosial," *Jurnal Psikologi Teori dan Terapan* (2014).

<sup>11</sup> Faizal Amrul Muttaqin dan Wahyu Saputra, "Budaya Hukum Malu Sebagai Nilai Vital Terwujudnya Kesadaran Hukum Masyarakat," *Al-Syakhsiyah: Journal of Law & Family Studies* (2019).

<sup>12</sup> Basri Fairuzzah, Abdul Manaf Farahdina, dan Tarimin Mujaini, "Cabaran dan Pemantapan Budaya Melayu dalam Penerusan Tamadun Melayu," *Researchgate* (2019).

positive way, namely to facilitate all human activities, both just obtaining information, communicating easily and even utilizing a lot in buying and selling transactions.<sup>13</sup> The phenomenon of moral decadence<sup>14</sup> caused by the misuse of social media. The factor that causes the moral decadence of society is that users search, find, and absorb various information from outside without being filtered first, as well as family upbringing regarding ethics.<sup>15</sup> also has a big role in the process of child development, especially to anticipate the misuse of social media<sup>16</sup> which can damage the character and morals of the nation.

Culture is a complex system that includes values,<sup>17</sup> norms and behaviors adopted by a community group. Norms are behavioral guidelines that regulate how a person should act in various situations,<sup>18</sup> meanwhile, values are beliefs and principles that are considered important by society, so that what shapes ethics and capital in a culture is determined by the norms and values that are practiced by individuals. Culture also reflects how people understand and interact with the world through knowledge, science and technology that is developing today. This explains that culture is dynamic, meaning that it will continue to develop along with the progress of the times. Every society has its own unique culture, so that a person's identity can be seen from the existing culture.<sup>19</sup> One aspect of culture is the feeling of shame,<sup>20</sup> which plays an important role in shaping social interactions and individual identity.

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<sup>13</sup> Rini Kartika Sari dan Ida Subaida, "Pengaruh Media Sosial Terhadap Perilaku Konsumtif Online Shopping Pada Mahasiswa Fakultas Ekonomi Universitas Abdurachman Saleh Situbondo," *Cermin: Jurnal Penelitian* (2019).

<sup>14</sup> Leobisa et al., "Tantangan Penggunaan Media Sosial Di Era Disrupsi Dan Peran Pendidikan Etika Kristen."

<sup>15</sup> Leobisa et al., "Tantangan Penggunaan Media Sosial Di Era Disrupsi Dan Peran Pendidikan Etika Kristen."

<sup>16</sup> Qomaro, "Upaya Menjaga Keharmonisan Rumah Tangga Dari Penyalahgunaan Media Sosial Perspektif Sadd Al-Dzari'Ah."

<sup>17</sup> Rafiq, "Dampak Media Sosial Terhadap Perubahan Sosial Suatu Masyarakat."

<sup>18</sup> Emilia Susanti, "Budaya Malu Cerminan bagi Perempuan Melayu," *Sosial Budaya: Media Komunikasi Ilmu-Ilmu Sosial dan Budaya* (2014).

<sup>19</sup> desak Made Sumartani, "Dinamika Rasa Malu Pada Remaja Pubertas," *INQUIRY: Jurnal Ilmiah Psikologi* (2016).

<sup>20</sup> Wa Ode Saqya Hania dan Tina Afiatin, "Misi Penyelamatan Diri: Dinamika Psikologis Rasa Malu Pasangan (Istri) Koruptor," *Gadjah Mada Journal of Psychology (GamaJoP)* (2021).

Shyness is a teaching that has been instilled in a person since childhood,<sup>21</sup> such as being ashamed of doing bad things, being disrespectful and not in accordance with the norms that apply in the environment. The word shame has a very close relationship with ethics and morality. Ethics according to Bertens<sup>22</sup> is part of philosophy, what is good and bad to do as well as what should and should not be done. Ethics is also a critical and rational reflection on values, the teaching of moral views. Morality<sup>23</sup> is a teaching or value that applies in society whether it comes from common sense, religion, law, customs and conscience. The phenomenon of shame culture embraces complex emotional reactions to violations of social norms,<sup>24</sup> and serves as a social control mechanism that affects how individuals adapt and interact with their environment. In anthropological studies<sup>25</sup> shame is understood as a result of shameful actions. Therefore, Benedict explains that a group, community of people who uphold morality as the core of culture, then the level of shame of a person will tend to be higher shame culture, so that if there is a social offense or deviate from social norms, then the best social sanction is shame itself.

Family is<sup>26</sup> the smallest unit in society consisting of husband, wife, children and people who are under one roof and are interdependent. In Indonesia with the majority of people who are Muslims, there is an Islamic family law that cannot be separated from other laws such as marriage law, customary law, positive law and Islamic law. The family in Islam has an important role, namely as a shaper of Islamic civilization.<sup>27</sup> The rights and obligations between husband and wife and children should not be ignored, to maintain harmony in the household. Parents have rights and obligations towards children, and vice versa. The Islamic family

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<sup>21</sup> Hesty Yuliasar dan Putri Pusvitasari, "Hubungan Sikap Asertif Dan Rasa Malu Terhadap Perilaku Anti Korupsi Pada Remaja," *Jurnal Sains Sosio Humaniora* (2021).

<sup>22</sup> K. Bertens, "Etika K. Bertens," *Etika*, 2007.

<sup>23</sup> Zahriyanti dan Yuhafliza, "Refleksi Sifat Malu dalam Pandangan Islam."

<sup>24</sup> Fitri Yunizar, "Menumbuhkan Rasa Malu (Shame) Dalam Menanggulangi Kenakalan Remaja Di Lembaga Pendidikan," *al-Babtsu* (2019).

<sup>25</sup> Muttaqin dan Saputra, "Budaya Hukum Malu Sebagai Nilai Vital Terwujudnya Kesadaran Hukum Masyarakat."

<sup>26</sup> Bastiar, "Pemenuhan Hak dan Kewajiban Suami Istri Mewujudkan Rumah Tangga Sakinah: Analisis Disharmonisasi Pasangan Suami Istri di Kota Lhokseumawe," *Jurisprudensi: Jurnal Ilmu Syariah, Perundang-undangan, Ekonomi Islam* (2018).

<sup>27</sup> rubini rubini, "pendidikan moral dalam perspektif islam," *Al-Manar* (2019).

is a household.<sup>28</sup> In which there is the word *sakinah* which means a feeling of calm, *mawaddah* which is a sense of love and *rahmah* affection. These three words are one of the goals of marriage. Therefore, in the current era of disruption, the family is the foundation of marriage.<sup>29</sup> In facing the challenges of digitalization that can shift all orders of society. If the family is strong, the society will also be strong, and vice versa, if the family is weak, the society will be easily influenced by the uncontrollable progress of the times. Thus it is very important for Muslims to be guided by the Qur'an and sunnah.

The era of digital transformation and sophisticated information has brought rapid changes to families and society. Changes that can be felt by everyone are communication and information that is so easy, mindsets and ways of addressing existing problems.<sup>30</sup> The basic changes that occur in families and communities are influenced by the development of the times, namely digitalization, this has implications for the erosion of local community values. Religion and morality eventually become something that is considered not in accordance with the times, so that family and community behavior is very far from religious values and national character.<sup>31</sup> One of the national and religious characters is shame, where religious and cultural norms are faced with a digital world that is developing very rapidly.<sup>32</sup> Social media provides a platform for sharing information, images and personal views widely. In the concept of the Islamic family, individuals will feel ashamed if the actions or content shared online contradict religious and cultural norms or can cause concern for family honor, therefore it is necessary to face the challenges of the times it is important to maintain a balance between interacting with modern technology and adhering to religious and cultural values.

## **B. RESEARCH METHOD**

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<sup>28</sup> Kudrat Abdillah, "Reinterpretasi Hak Ijbar Dalam Hukum Perkawinan Islam Di Keluarga Pesantren," *Ay-Syari'ah* (2020).

<sup>29</sup> Noffi Yanti, "Mewujudkan Keharmonisan Rumah Tangga Dengan Menggunakan Konseling Keluarga," *Al-Ittizaan: Jurnal Bimbingan Konseling Islam* (2020).

<sup>30</sup> Trisnani M.Si., "Analisis Akses Dan Penggunaan Media Sosial Oleh Rumah Tangga Dan Individu Di Kota Batu Jawa Timur," *Jurnal Komunika: Jurnal Komunikasi, Media dan Informatika* 7, no. 2 (2018): 72–86.

<sup>31</sup> Suryanti, "Agama dan Iptek: Refleksi dan Tantangannya dalam Mengembangkan Moralitas Kaum Muda," *Orientasi Baru* 19, no. No. 2 (2010).

<sup>32</sup> Rafiq, "Dampak Media Sosial Terhadap Perubahan Sosial Suatu Masyarakat."

This research uses a qualitative descriptive approach, because the development of digitization in social media on the culture of shame in families and society is an important study in this research.<sup>33</sup> So that in analyzing researchers will describe the problems faced by families and communities on social media, such as creating inappropriate content that causes moral values from a culture and religion to begin to erode. The approach used by researchers is phenomenology and Islamic family law, this looks at phenomena based on the social conditions of families and communities in using technology. The data used by researchers is collected from several social media such as google engines, youtube, Instagram, tik tok, facebook and others. While secondary data is obtained through library reaseach, namely by collecting books, journals and articles related to this research. Therefore, the analysis used in this research is to answer the challenges and threats, causal factors and implications of social media on the culture of shame in the concept of Islamic family law.

### C. RESULT AND DISCUSSION

Technological advances in the era of society 5.0 are inevitable and will always be faced with all sides of human life. This will certainly have implications for major changes in all aspects, both from religious values, culture including the lifestyle and mindset of the community. Frequent advances in technology mean that social media is also growing, every community seems to be bewitched by every application development offered by technological advances. So that among the many users there are those who cannot face technological challenges, so they use social media in an unwise way. Some social changes that can be felt and found easily are:

**Table. 1 Posts and Content**

Subject	Causal Factors	Case	Source
Elementary school children	Parental Control	Post a love letter whose content is	<a href="https://fin.co.id/read/114677/netizen-geger-lihat-postingan-surat-cinta-anak-sd-">https://fin.co.id/read/114677/netizen-geger-lihat-postingan-surat-cinta-anak-sd-</a>

<sup>33</sup> Muhammad rizal Pahkeviannur, “Penelitian Kualitatif : Metode Penelitian Kualitatif,” *Jurnal Equilibrium* (2022).

		very vulgar	<a href="#">ini-beberapa-kesalahan-orangtua-mendidik-anak</a>
AT	during covid-19 students were dismissed	Calling teachers eating blind pay during covid-19, DI's post on Facebook account	<a href="https://www.pikiran-rakyat.com/jawa-barat/pr-01639300/hina-guru-sebut-makan-gaji-buta-selama-covid-19-postingan-dede-iskandar-di-facebook-bikin-murka">https://www.pikiran-rakyat.com/jawa-barat/pr-01639300/hina-guru-sebut-makan-gaji-buta-selama-covid-19-postingan-dede-iskandar-di-facebook-bikin-murka</a>
Youngsters	Content	Damaging a motorcycle just for the sake of ad content	<a href="https://lensamagetan.com/di-nilai-tak-mendidik-konten-video-pemuda-rusak-motor-di-karas-akan-dipolisikan/">https://lensamagetan.com/di-nilai-tak-mendidik-konten-video-pemuda-rusak-motor-di-karas-akan-dipolisikan/</a>
LM	Content	LM was arrested for creating content of eating "pork" by saying bismillah while LM is a Muslim.	
Emak-emak	Content and money	Online begging through tiktok account by taking a mud bath to collect public sympathy	<a href="https://news.republika.co.id/berita/rxnk3y436/lina-mukherjee-buat-konten-berujung-bui-pbnu-pelajaran-untuk-kreator-konten-dan-youtuber">https://news.republika.co.id/berita/rxnk3y436/lina-mukherjee-buat-konten-berujung-bui-pbnu-pelajaran-untuk-kreator-konten-dan-youtuber</a>
Adults	Content	Youtuber LDG	<a href="https://www.youtube.com/watch?v=Ewh0MZtDucI&amp;list=">https://www.youtube.com/watch?v=Ewh0MZtDucI&amp;list=</a>

		Broadcasting adult content from various circles	<a href="#">PLv8ufwzUlhVy0cyLJekBe8MYPRvDjmcX0</a>
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Table.1 above explains that the actions carried out by young people to adults are not at all educational, even showing a shift in the culture of shame adopted by Indonesia. The ethics and morals of a student today cannot be controlled anymore. As the love letters posted by elementary school children, whose contents are very vulgar, have become a common concern for the morality of the nation's children, as well as the posts made by DI by daring to mention that teachers during covid-19 eat blind salaries, as well as young people who anarchically destroy motorbikes. The data above are only some of those entered by researchers, there are still many more data regarding the ethics and morality of society which are beginning to erode as a result of uncontrolled use of social media. Youtubers who are considered public figures actually provide bad examples, such as LM creating content that contains SARA, where LM eats "pork" while reading bismillah, this makes Muslims angry, and in the end is reported on the basis of blasphemy or playing with religion. Other content is online begging which is often found in the TikTok application, and there is also making adult content as if the sense of shame is no longer owned by Indonesian youtubers.

Apart from the content and posts on social media that are not utilized wisely by the community based on table.1 above, there are also some shows where the subjects are even invited in several podcasts or delivered out loud via live steaming and expose the disgrace of their own families, be it about children, husbands or wives, as explained in table.2 below:

**Table. 2 Indulging in Family Disgrace**

Subject	Causal Factors	Case	Source
WW and RA	Cheating	WW poured out her heart on social media because of the breakdown of her household. WW	<a href="https://www.liputan6.com/hot/read/5169378/kdrt-hingga-isu-perselingkuhan-ini-7-keretakan-pasangan-artis-sepanjang-2022">https://www.liputan6.com/hot/read/5169378/kdrt-hingga-isu-perselingkuhan-ini-7-keretakan-pasangan-artis-sepanjang-2022</a>

		opened public speculation that her husband was having an affair	
RF and AI	Domestic Violence, Cheating	RR after giving birth to her first child Revealed that AI often committed domestic v	<a href="https://www.liputan6.com/hot/read/5169378/kdrt-hingga-isu-perselingkuhan-ini-7-keretakan-pasangan-artis-sepanjang-2022">https://www.liputan6.com/hot/read/5169378/kdrt-hingga-isu-perselingkuhan-ini-7-keretakan-pasangan-artis-sepanjang-2022</a>
PM and Son	Sexual Harassment	Mutual vilification between mother and child through podcasts and other social media, PM mentions MA as an unruly child, and vice versa, the child thinks PM does not defend him.	<a href="https://www.suara.com/entertainment/2023/08/01/150417/6-perseteraan-ibu-dan-anak-yang-melibatkan-artis-terbaru-kasus-pelecehan-yang-dialami-putri-pinkan-mambo">https://www.suara.com/entertainment/2023/08/01/150417/6-perseteraan-ibu-dan-anak-yang-melibatkan-artis-terbaru-kasus-pelecehan-yang-dialami-putri-pinkan-mambo</a>
NH and S	Concubines and third persons	NH sued her husband for divorce, began to move away from home, had a storm because of NH's husband's ex-wife, feuded with her stepson on social media.	<a href="https://www.suara.com/entertainment/2022/07/07/170034/4-konflik-dalam-rumah-tangga-nathalie-holscher-dan-sule-masalah-anak-hingga-mingat?page=all">https://www.suara.com/entertainment/2022/07/07/170034/4-konflik-dalam-rumah-tangga-nathalie-holscher-dan-sule-masalah-anak-hingga-mingat?page=all</a>
NM and LM (her child)		The feud between mother and daughter has spread across many social media, even through IG feeds	<a href="https://www.liputan6.com/showbiz/read/5306726/nikita-mirzani-sebut-lolly-penyebab-3-staf-pesantren-al-wildan-serpong-dikeluarkan-konflik-makin-panas">https://www.liputan6.com/showbiz/read/5306726/nikita-mirzani-sebut-lolly-penyebab-3-staf-pesantren-al-wildan-serpong-dikeluarkan-konflik-makin-panas</a>

		and live IG is often done by both. NM feels slandered by her own child, and LM is called an unruly child by NM.	
LN and RK Vs SS and JJ	Cheating	LN posted an illicit relationship between her husband RK and SS, LN said that she had known for a long time and had been reprimanded many times, even LN's husband tattooed the face of his affair SS on his back.	<a href="https://www.detik.com/jateng/berita/d-6784534/begini-curhat-istri-soal-dugaan-perselingkuhan-rendy-kjaernett-dan-syahnaz">https://www.detik.com/jateng/berita/d-6784534/begini-curhat-istri-soal-dugaan-perselingkuhan-rendy-kjaernett-dan-syahnaz</a>

In table.2 above, it can be seen that the feud between families is clearly visible, social media is used as a tool to expose each other's disgrace. A family is supposed to be a protector for other families, mothers become madrassas for their children, fathers become protectors and providers for their wives and children and children become comforters for their parents. All of them have rights and obligations, not just to provide outward life to the family, but also bathiniyah. The family is a support system for one another, especially in the face of challenges and threats from technological advances. Ethics and morality<sup>34</sup> Ethics and morality are the core of a culture that creates a sense of shame in society to act without thinking, especially shame against the religion they believe in. Violations or deviant acts from social norms committed through online media have led to speculation that technological developments are

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<sup>34</sup> Bertens, "Etika K. Bertens."

not the only cause of social norms.<sup>35</sup> Has eroded the morality of the nation's children, so they are very brave in expressing themselves in cyberspace, without thinking about the social impact caused. Therefore, it is necessary to control or remind each other between families, because the goodness of society depends on the regeneration created by the family.

### **Challenges and Threats of Social Media to the Culture of Shame in the Era of Digital Transformation in the Concept of Islamic Family Law**

Social media is online media<sup>36</sup> which is utilized by its users to participate, share information through blogs, social networks, google and the virtual world. The largest social networks that are currently widely used are Facebook, YouTube, Tik Tok and Instagram. As internet and mobile phone technology advances, social media is growing rapidly. To access all types of applications can be done anywhere and anytime, only with a cellphone. Mobile phone is a communication and information tool owned by the community, not only by children but also by adults. The big phenomenon of information flow is not only found in developed countries, but also in developing countries such as Indonesia. Social media has changed the way individuals view themselves<sup>37</sup> and the world community, both in interacting, sharing information and building identity online. This has an impact on many aspects, especially cultural aspects. Utilizing social media in an unwise way will have implications for one's values and morals towards a culture, especially the culture of shame.

The phenomenon of shame culture<sup>38</sup> in the context of social media opens up new space for exploration of how social norms and cultural values influence online behavior and how feelings of shame are dealt with in a digital environment. Social media allows individuals to connect with everyone in the world, but poses a new challenge in publicly exposing all activities carried out by individuals. Social media has provided a platform for people to express themselves, build communities, and overcome

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<sup>35</sup> Latipah Nasution, "Hak Kebebasan Berpendapat dan Berekspresi dalam Ruang Publik di Era Digital," *'Adalah* (2020).

<sup>36</sup> Islamiy et al., "Fenomena Penggunaan Media Sosial: Tantangan Kehidupan Siswa di Era Disrupsi Ditinjau dari Aspek Sosial pada Masa Perkembangan Remaja."

<sup>37</sup> Muhammad Fajar et al., "Menyingkap Dampak -Dampak Sosial Kemasyarakatan Covid- 19," *LAIN Parepare Nusantara Press* (2020).

<sup>38</sup> Y Budiarto, "Rasa malu relasional: Kritik terhadap konstruksi rasa malu psikologi barat," *Psikologi untuk Indonesia: Isu isu terkini relasi sosial ...* (2020).

cultural stereotypes.<sup>39</sup> that trigger feelings of shame in real life. The era of digital transformation and social media has brought significant challenges and threats to the culture of shame, especially in the concept of Islamic family law. changes from various aspects, especially communication, can affect family dynamics, cultural norms and religious values. Based on anthropological studies, individuals understand that shame arises as a result of shameful actions. Based on psychological studies that resentment over something that is felt to be incapable, humiliation, feelings of failure to do something, uselessness and inferiority can cause shame in a person.<sup>40</sup>

Feelings of shame are one of the determining factors of a person's social behavior. With a sense of shame, it encourages individuals to act in accordance with the norms,<sup>41</sup> thus adjusting to the surrounding environment. The damaged morals of a community group, especially the younger generation, will have an impact on the smallest unit, namely the family, and this will have an effect on the progress of a nation.<sup>42</sup> This condition can be seen from changes in behavior, manners, preferring to live individualistically, wanting to live freely, not liking the rules so that they become users and addicts of illegal drugs. Deviant behavior<sup>43</sup> This shows that positive moral and ethical values have begun to erode, and this is contrary to religious teachings. Thus, self-control to face the challenges and advances in technology today is a fortress for oneself in facing the threats that social media will pose to the social aspects of society.

### **Factors Causing Social Media to Become a Challenge and Threat to the Culture of Shame in the Digitalization Era in the Concept of Islamic Family Law**

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<sup>39</sup> Dendi Gunawan, Program Studi, dan Ilmu Komunikasi, "Representasi budaya bugis-makasar dalam film uang panai (analisis semiotika film uang panai karya halim gani safia)," *S* (2018).

<sup>40</sup> Hania dan Afiatin, "Misi Penyelamatan Diri: Dinamika Psikologis Rasa Malu Pasangan (Istri) Koruptor."

<sup>41</sup> Budiarto, "Rasa malu relasional: Kritik terhadap konstruksi rasa malu psikologi barat."

<sup>42</sup> Rubini, "Pendidikan Moral Dalam Perspektif Islam."

<sup>43</sup> Islamiy et al., "Fenomena Penggunaan Media Sosial: Tantangan Kehidupan Siswa di Era Disrupsi Ditinjau dari Aspek Sosial pada Masa Perkembangan Remaja."

The current era of digitalization and technology provides various speculations on the challenges and threats for social media users.<sup>44</sup> Speculation on the progress of social media is becoming increasingly uncontrollable, especially in the event that users are not wise in using social media. This is a separate concern for the phenomenon of decadence that can damage the morality of the nation. In an open digital world can cause individuals both young and old to be widely exposed, because the combination of norms and religion is interrelated. This is what causes the decline of morality<sup>45</sup> especially in Islamic family law. In Muslim societies, Islamic family law and the concept of shame culture influence each other and form dynamics in everyday life. As a marriage institution that has provisions and rules. Islamic Family Law provides an explanation of the relationship between husband and wife, parents and children and other family members.<sup>46</sup> The concept of shame culture can influence people's views on marriage, such as avoiding promiscuity and maintaining chastity. Thus social media can be a threat and a challenge for users.

In the concept of Islamic family law, there are several factors that cause social media to become a challenge and threat to users, including: first, the existence of social media.<sup>47</sup> individuals are publicized, social media allows information and uploaded content to be more easily seen by many people. This results in greater exposure to actions or decisions that may be perceived as violating cultural norms. Existence in cyberspace can increase greater shame and social pressure. Second, image, in social media most users tend to create the illusion that their personal or family life is fine, but once the real facts come to the surface, shame and low self-esteem arise. Third, negative content and blasphemy. Through social media, there is a wide opportunity for people to make negative comments, blasphemy and even harassment, individuals are subjected to online bullying, embarrassing or degrading content is easily spread quickly on social media. This can damage self-esteem and trigger a culture of shame among users. Fourth, the drive for conformity, the pressure to follow trends and norms that are popular on social media is a factor in the threat

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<sup>44</sup> Leobisa et al., "Tantangan Penggunaan Media Sosial Di Era Disrupsi Dan Peran Pendidikan Etika Kristen."

<sup>45</sup> Zahriyanti dan Yuhafliza, "Refleksi Sifat Malu dalam Pandangan Islam."

<sup>46</sup> Husna, "Tantangan Dan Konsep Keluarga Sakinah Mawaddah Wa Rahmah Di Era Millenial Ditinjau Dari Perspektif Hukum Keluarga (Studi Kasus Provinsi Aceh)."

<sup>47</sup> Nur Ainiyah, "Remaja Millenial dan Media Sosial: Media Sosial Sebagai Media Informasi Pendidikan Bagi Remaja Millenial," *Jurnal Pendidikan Islam Indonesia* (2018).

to users,<sup>48</sup> so there is a desire to gain validity and a feeling of acceptance. If this is not achieved, the feeling of shame will automatically arise.

The fifth factor is loss of privacy,<sup>49</sup> The digitalization era makes it easy for all personal information and daily life to be accessed by others, including strangers. The five factors above are factors that cause social media to become a challenge and threat in the current digitalization era. In essence, social media is used as a medium for obtaining positive knowledge, easier information and good interaction.<sup>50</sup> It's just necessary to realize that social media has positive and negative impacts on users. So it needs to be reviewed and realized that every human movement and activity today is inseparable from social media, so that every human being should think about the right steps in facing the challenges and threats of the development of social media in the current era of digitalization.

### **Shame in the Concept of Islamic Family Law**

The word shame in Arabic is called *al-haya'*<sup>51</sup> which refers to feelings of shame, respect and compliance with moral norms in Islam. Etymologically, the word *haya'* is the name of rain, and *haya'* means life. So it can be interpreted that all creatures on earth will live if there is rain. Ibn Qayim said that "a living heart is a heart adorned with perfect shame". This means that shame is likened to the key to the life of the universe, so someone who does not have shame means he is dead. The word *haya'* can also be referred to as *al-Ihtisyam* which means anger and hurt. This means that when one's honor is disgraced, or shown inappropriately, this will cause anger and hurt. *Haya'* also means repentance and *al-Hasymah* means shame and fear. When Ali ibn Abi Talib asked the Prophet about *madzi*, this question was an example of *al-Hasymah*. While repentance is a sense of shame caused by mistakes made by humans and promises to Allah not to repeat them.<sup>52</sup>

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<sup>48</sup> Sari dan Subaida, "Pengaruh Media Sosial Terhadap Perilaku Konsumtif Online Shopping Pada Mahasiswa Fakultas Ekonomi Universitas Abdurachman Saleh Situbondo."

<sup>49</sup> Ainiyah, "Remaja Millennial dan Media Sosial: Media Sosial Sebagai Media Informasi Pendidikan Bagi Remaja Millennial."

<sup>50</sup> Darisman Solin, "Generasi Millennial Lupa Kebudayaan," <https://www.kompasiana.com/darismansolin/5a718565ca7db08a216c9d4/generasi-millennial-lupa-kebudayaan?page=1>.

<sup>51</sup> Zahriyanti dan Yuhafliza, "Refleksi Sifat Malu dalam Pandangan Islam."

<sup>52</sup> Zahriyanti dan Yuhafliza, "Refleksi Sifat Malu dalam Pandangan Islam."

The concept of haya' covers various aspects of life including family. Along with the progress of the times, the culture of shame slowly began to shift or even began to disappear. The current era of disruption without shame, eastern culture began to adopt westernized culture, this has an impact on the loss of shame in a person, making it difficult to control behavior and causing commendable actions such as indulging in family problems, showing aurat, sexual harassment, cheating and so on. In Islam places great emphasis on the character of shame as mahmudah morals. Between life and shame has a relationship, namely that a person will be called alive if he has shame in himself, otherwise someone is said to be dead if the shame in him has died. Islam is a religion that places great emphasis on the teaching of shame for its people, this can be seen from the many words of shame in the Qur'an and Hadith. The Apostle strongly encouraged Muslims to adorn themselves with shame. In Islam, shame will arise due to several things including breaking the rules, lack of seriousness in worship, shame because of respect, honoring parents, shame because of kinship, feeling humiliated and small, shame because of love, shame because of the basis of worship, shame because of self-glory, self\_esteem and shame of oneself.

In the book of *al-Adab fi al-Din*,<sup>53</sup> it is explained that the character of a wife towards her husband, one of which is to feel ashamed of her husband. the wife will maintain her husband's honor,<sup>54</sup> In the context of shame, it means positive, namely shame when body odor causes discomfort, shame at an unattractive appearance, shame when angry at the husband and shame when behaving badly. It is even explained in the hadith narrated by Ibn Majjah which means "Every religion has morals and Islamic morals are Shame".<sup>55</sup> This means that shyness is a characteristic of the morals of a believer, so people who have shyness will show regret when they have made a mistake. Therefore, husband and wife should have the nature of shame between one another, then harmony in the family will be created and a Sakinah, mawaddah warahmah family will be achieved. Apart from that, with a sense of shame, husbands and wives

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<sup>53</sup> Al-Ghazali, *Al-Adab Fi Al-Din* (Ploso: Maktabah Al-Falah, n.d.).

<sup>54</sup> Susanti, "Budaya Malu Cerminan bagi Perempuan Melayu."

<sup>55</sup> Ahmad Zaini, "Membentuk Keluarga Sakinah Melalui Bimbingan Dan Konseling Pernikahan," *Bimbingan Konseling Islam* (2015).

can control themselves from things that are not in accordance with Muslim morals.<sup>56</sup>

### **The Implication of Social Media on the Culture of Shame in the Concept of Islamic Family Law**

The feeling of shame within an individuals can provide certain boundaries to regulate human life. Shame will foster a sense of awareness so that it can adjust to the environment for appropriateness and inappropriateness in behavior.<sup>57</sup> This implies that shame can serve to establish rules about appropriate boundaries to prevent invasions or assaults that violate the honor and integrity of others.<sup>58</sup> Thus social media is a determining factor in social behavior. In addition, there are implications that individuals need to be aware of in using social media, including first, social media will cause a sense of addiction<sup>59</sup> in its users, resulting in less efficient time for positive activities. Communication and interaction with family begins to be disrupted, even social media becomes number one above other activities. Second, the emergence of laziness<sup>60</sup> In individuals, social media makes people lazy to do something. Activities in front of gadgets have a very bad influence if not used wisely, even the effects caused by excessive use of social media will cause aches, sore eyes, stiff fingers and so on.

The third implication is the doctrine of news and social media impressions. The ease of information offered by technology through accounts whose truth is unknown, has a bad influence on users, this is due to the absence of filtering information properly. Fourth, consumptive.<sup>61</sup> Continuous use of social media will require costs both in the form of

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<sup>56</sup> Afgan Nugraha, Amiruddin Barinong, dan Zainuddin Zainuddin, "Faktor Penyebab Terjadinya Perceraian Rumah Tangga Akibat Perselingkuhan," *Kalabibirang Law Journal* 2, no. 1 (2020): 53–68.

<sup>57</sup> Yuliasar dan Pusvitasari, "Hubungan Sikap Asertif Dan Rasa Malu Terhadap Perilaku Anti Korupsi Pada Remaja."

<sup>58</sup> Ahmad Rojikun dan Fery Hernaningsih, "Membangun Kesadaran Moral & Etika Dalam Berinteraksi Di Era Digital Pada Remaja Karang Taruna RW 07 Rempoa Ciputat," *Jurnal Pemberdayaan Komunitas MH Thamrin* (2022).

<sup>59</sup> Alcianno G Gani, "Pengaruh Media Sosial Terhadap Perkembangan Anak Remaja," *Jurnal Mitra Manajemen* (2020).

<sup>60</sup> Zahriyanti dan Yuhafliza, "Refleksi Sifat Malu dalam Pandangan Islam."

<sup>61</sup> Sari dan Subaida, "Pengaruh Media Sosial Terhadap Perilaku Konsumtif Online Shopping Pada Mahasiswa Fakultas Ekonomi Universitas Abdurachman Saleh Situbondo."

credit and wifi that must be paid every month. Even social media is widely used by companies, so surfing in cyberspace with an online shopping hobby causes users to buy goods that are not needed. The fifth implication is the loss of privacy,<sup>62</sup> exposing every activity on social networks, writing down every incident or event in the family provokes public judgment. This is because too many private matters are published through personal social media accounts, so that many pros and cons are raised over the excessive expectations of readers.

From some of the implications above, in this era of disruption some of these implications can occur due to moral decadence<sup>63</sup> through the use of social media in an unwise way, and weak ethical learning, which is explained as follows: First, moral decadence through social media. The development and advancement of technology today brings changes in culture and values as well as morals and social consistency, as well as the emergence of social media causing changes in people's mindset. Social media has a very strong attraction for each individual, thus spending a lot of time. The existence of social media has a huge impact on social changes in society including social relations, social institutions, behavior patterns between groups and individuals. Second, weak ethical learning.<sup>64</sup> The era of digital transformation is marked by technological advances and the rapid development of the times, and encourages everyone to focus on karis and jobs, this is what causes many people to ignore ethical and moral improvements.

#### **D. CONCLUSION**

This research is a study of phenomena influenced by the development of digitalization in the form of social media which is specifically studied in the concept of Islamic Family Law. research on the phenomenon of shame culture in the digitalization era is focused on micro studies seen from the concept of Islamic family law and then clashed with Indonesian culture which adheres to a culture of shame. This paper emphasizes the need for efforts from the government, especially for the smallest unit, namely the family, to prepare themselves from the

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<sup>62</sup> Rojikun dan Hernaningsih, "Membangun Kesadaran Moral & Etika Dalam Berinteraksi Di Era Digital Pada Remaja Karang Taruna RW 07 Rempoa Ciputat."

<sup>63</sup> Leobisa et al., "Tantangan Penggunaan Media Sosial Di Era Disrupsi Dan Peran Pendidikan Etika Kristen."

<sup>64</sup> Leobisa et al., "Tantangan Penggunaan Media Sosial Di Era Disrupsi Dan Peran Pendidikan Etika Kristen."

challenges of the times, because changes from technological developments and advances cannot be avoided, but need to be faced in a wise way. The concept of Islamic family law must be applied properly, the purpose of marriage, the rights and obligations of both husband and wife and children need to be studied, even the culture of marriage in the concept of customary law also needs to be known, so that the challenges of the times can be faced through religious guidelines and cultural traditions of the community. The concept of Islamic family law on the culture of shame implies a dialog between tradition and religion, where morals are an important point of religion, and shame is the highest character upheld in Islam. Thus this paper will be able to contribute to both legal studies, namely Islamic law and customary law, especially in the study of family law which is very close to the development of national regeneration.

This paper shows that the culture of shame in Indonesia has shifted and has even begun to disappear, this is due to technological advances and the excessive and unwise use of social media, so that it becomes an addiction for its users. This research has not been able to describe the mindset and social behavior of the community towards the use of social media as a whole. To obtain a more comprehensive understanding, it is necessary to further analyze the social behavior of the community both from the psychological and mindset towards technological developments which in this paper have not been studied in depth. In addition, there is also a need for further research related to more presentative cases, apart from not just relying on one scientific field of study, but analyzing how the relationship between shame culture and technological developments in the current era of disruption. In the end, the research will complement the scope that is lacking in this study related to the threats and challenges of technology to social culture in society.

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