




Research Article

Social Media, Family Relations, and the Millennial Generation: A Hadith Review

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Social Media, Family Relations, and the Millennial Generation: A Hadith Review

Abstract. This study aims to examine the impact of social media on millennial family relationships from the perspective of the Prophet's hadith. The background of this research is grounded in the rapid development of social media, which has significantly transformed patterns of interaction and communication within families. Social media provides easy access to information and expands connectivity among family members; however, it also presents challenges, including the decline in the quality of face-to-face interaction, the weakening of emotional bonds, and shifts in moral and ethical values within household life. This research employs a qualitative approach using thematic (maudhu'i) analysis. A number of hadith related to family harmony, communication ethics, responsibility, time management, and moral development are analyzed descriptively and analytically to identify normative principles relevant to the digital context. The findings indicate that the Prophet's teachings emphasize the principle of balance (*wasatiyyah*), collective responsibility within the family, and the importance of ethical communication as the foundation of family resilience. Hadith concerning guarding one's speech, managing time proportionally, and prioritizing family obligations remain contextually relevant in the era of social media. In conclusion, social media should be positioned as a supportive tool for family harmony rather than a disruptive factor, provided its use is guided by ethical and spiritual values rooted in the Prophet's teachings.

Keywords: Social Media, Family Relationships, Millennials

INTRODUCTION

The rapid advancement of information and communication technology, particularly social media, has fundamentally transformed the landscape of social interaction in modern society. Social media platforms such as Instagram, Facebook, Twitter, and TikTok function not only as sources of entertainment but also as key mediums for communication, the expression of aspirations, and the construction of personal as well as family identities (Boyd, D., 2014; Castells, M., 2015). Despite these positive contributions, social media also presents potential risks to family resilience, especially among the millennial generation, which is widely recognized as a cohort of digital natives. Millennials have grown and developed in an environment characterized by constant connectivity, rapid information flow, and virtually unlimited access to digital content, conditions that significantly shape their communication patterns, value orientations, and family relationships (Prensky, M., 2001; Twenge, J. M., 2017).

The rapid development of information and communication technology in the digital era has had a profound impact on various aspects of life, including family resilience. In Indonesia, social media usage has reached a significant level, with individuals spending an average of approximately 3 hours and 17 minutes per day on social media platforms, indicating the central role of digital media in daily social interactions (We Are Social, 2023). While such connectivity offers opportunities for communication and access to information, it also presents serious challenges for family dynamics. Reports from the Indonesian Child Protection Commission reveal that nearly 70% of problems involving children and adolescents are influenced by uncontrolled digital information exposure and unhealthy interactions on social media, including cyberbullying, moral degradation, and weakened family supervision (KPAI, 2022). These findings suggest that excessive and unregulated social media use

may undermine family resilience if not accompanied by strong ethical guidance and parental engagement.

This phenomenon not only provides positive impacts in terms of ease of communication and access to information, but also presents various challenges that affect family dynamics. Social media, which is essentially designed as a tool to strengthen social relationships, has in many cases become a factor contributing to relational fragmentation and the weakening of family resilience when used without proper regulation (Castells, M., 2015; Boyd, D., 2014). Excessive engagement with social media may reduce the quality of face-to-face interaction, weaken emotional bonds, and contribute to shifts in moral and ethical values within the family (Turkle, S., 2011).

In this context, family resilience refers to the family's capacity to maintain cohesion, relational stability, and moral as well as spiritual values in the face of rapid social and technological change (Walsh, F., 2016). When social media use is uncontrolled, it can undermine this resilience, potentially leading to internal conflict, communication breakdowns, and a decline in the family's educational and moral functions in shaping the character of its members (Sunarti, T., 2018).

In the Islamic context, Hadith, as the second primary source of Islamic teachings after the Qur'an, provides ethical guidance that remains highly relevant for responding to modern social phenomena, including social media. Although the term social media is not explicitly mentioned in the Prophetic traditions, the moral principles embedded within the Hadith transcend temporal and technological boundaries and continue to offer normative guidance for contemporary life (Al-Nawawi, Y., 2007; Kamali, M. H., 2008). Prophetic teachings concerning the guarding of speech, the avoidance of ghibah (backbiting) and fitnah (slander), and the preservation of family harmony are particularly significant as ethical foundations for addressing the social and moral impacts of digital communication (Al-Bukhari, M., 2002; Muslim, I., 2007). These Hadiths emphasize moral responsibility, self-restraint, and social harmony—values that are increasingly essential in an era characterized by rapid information exchange and unfiltered digital interaction (Hefner, R. W., 2011). In this regard, the Prophet Muhammad stated:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكُنْ خَيْرًا أَوْ لِيَصْمُتْ

The Prophetic saying, “Whoever believes in Allah and the Last Day should speak what is good or remain silent” (Sahih al-Bukhari, no. 6018; Sahih Muslim, no. 47).

This Hadith holds strong relevance in the context of social media communication. It establishes ethical self-restraint and responsibility in speech as fundamental principles of faith. In the digital sphere, uncontrolled communication such as the spread of hate speech, hoaxes, defamatory content, or the excessive public display of private family matters can undermine trust, damage emotional bonds, and disrupt family harmony (Turkle, S., 2011; Boyd, D., 2014).

Social media platforms also facilitate unprecedented levels of openness and exposure, which, when not guided by ethical boundaries, may intensify

misunderstandings, trigger interpersonal conflicts, and even contribute to marital discord and divorce (Walsh, F., 2016). From the perspective of the Hadith, responsible communication is not merely a social virtue but a moral obligation rooted in faith, emphasizing that silence is preferable to harmful speech. Thus, this Prophetic guidance provides a normative ethical framework for regulating digital communication in ways that protect family resilience and social harmony in the age of social media.

In this study, a hadith-based analytical approach is employed as a normative and contextual foundation to examine how Islamic values, as conveyed through the sayings of the Prophet Muhammad, can serve as ethical guidance in responding to the influence of social media. This approach does not merely regard hadith texts as religious norms, but also explores how their moral and social messages can be practically implemented in the daily lives of millennial families.

Scholarly perspectives further reinforce the urgency of this research. According to Azra, social media embodies an ambivalent character in modern society; on the one hand, it facilitates freedom of expression and access to information, while on the other hand, it may become a source of social disintegration and conflict if not used wisely (Azra, A., 2018). Within the family context, excessive engagement with social media potentially creates emotional distance among family members, as more time is devoted to virtual interactions than to direct interpersonal communication.

Furthermore, family psychology expert Dahlan argues that excessive use of social media without proper supervision may reduce the quality of marital relationships and weaken parental caregiving functions. Such conditions directly affect the dimension of family resilience, particularly in emotional and moral aspects, as parents' diminished presence and emotional availability can negatively influence children's character formation and psychological well-being (Dahlan, A., 2020).

The hadith analysis employed in this study aims to offer a framework of understanding that is not merely normative, but also applicable to the challenges faced by millennial families in the digital era. This orientation is in line with the living hadith approach, which does not confine hadith to its historical context alone, but seeks to explore its meanings and relevance within contemporary social realities. Through this perspective, hadith functions as a dynamic moral resource capable of guiding Muslim families in responding to evolving patterns of communication, interaction, and value formation in the digital age (Huda, M., 2018; Saifuddin, M., 2020).

Based on the above introduction, this study formulates the following research questions: How are the values embedded in the hadith of the Prophet Muhammad relevant to the challenges posed by social media usage in the context of millennial family resilience? How can the teachings of the Prophet's hadith be implemented in shaping wise and ethical social media behavior in order to strengthen family resilience?

Accordingly, the objectives of this study are to analyze the relevance of the values contained in the Prophet's hadith to the challenges of social media use within millennial families and to formulate an implementation framework of hadith

teachings that fosters wise, ethical, and responsible social media behavior in order to reinforce family resilience.

RESEARCH METHODS

This study uses a qualitative approach with a library research design. This approach was chosen because the research focuses on a normative study of the texts of the Prophet Muhammad's hadith to understand the impact of social media on family relationships among the millennial generation in a contemporary social context. The primary data for this study are the Prophet's hadiths relating to family relationships, communication ethics, responsibility, time management, and moral development. These hadiths were collected from authoritative hadith books, while secondary data were obtained from books, scientific journal articles, and previous research relevant to the themes of social media, family resilience, and the millennial generation. Data analysis was carried out using the thematic method (*maudhu'i*) through the stages of collecting, classifying, and interpreting hadith textually and contextually. The results of the analysis were then synthesized with the reality of social media use in the family life of the millennial generation to find relevant prophetic ethical principles in strengthening family relationships in the digital era.

RESULT AND DISCUSSION

The integration of social media into daily life has introduced both opportunities and challenges for millennial families. While digital platforms can facilitate communication, social learning, and emotional connection, they also risk fostering distractions, misunderstandings, and weakened family bonds (Turkle, S., 2011; Boyd, D., 2014). Excessive screen time may reduce meaningful face-to-face interactions, diminish empathy, and shift moral and ethical orientations within households. Empirical evidence suggests that families who lack structured guidance on social media use are more likely to experience relational tension and emotional distance (Walsh, F., 2016; Dahlan, A., 2020). Therefore, integrating ethical frameworks derived from the Hadith can provide practical guidance for balancing digital engagement with the preservation of family cohesion and resilience.

1. Understanding Family Resilience and Social Media

Family resilience has become a central issue in the era of digital disruption, particularly among the millennial generation, who constitute the most dominant users of social media. This phenomenon is driven by the transformation of communication patterns and social interactions that are increasingly shifting from physical spaces to virtual environments, thereby influencing the dynamics of relationships among family members. According to Walsh, F. (2016), family resilience refers to a family's capacity to maintain integrity, stability, and functional relationships while adapting to various life stressors. In contemporary reality, these stressors arise not only from economic and social challenges but also from the massive penetration of information and communication technologies, which have generated a new form of disruption in family interpersonal relations. Therefore, strengthening family resilience in the digital era requires adaptive strategies capable

of integrating values, ethics, and digital literacy in a balanced manner within millennial family life.

One of the most evident manifestations of this challenge is the intensive use of social media. Platforms such as Facebook, Instagram, and TikTok, as described by Kaplan and Haenlein, are digital environments that facilitate social interaction in virtual spaces (Kaplan, A. M., & Haenlein, M., 2010). However, social media functions not merely as a communication tool, but also as a powerful agent in shaping new cultural patterns, including norms, values, and interactional dynamics within family life. Consequently, social media has the potential to both strengthen and weaken family resilience, depending on how it is used and integrated into everyday family practices.

The use of social media by the millennial generation generally defined as individuals born between the mid-1980s and the early 2000s has significantly reshaped communication patterns and emotional relationships within families. On the one hand, social media enables family members to remain connected despite geographical distance, facilitating the maintenance of social ties in an increasingly mobile society (Pew Research Center, 2019). On the other hand, excessive reliance on digital communication often generates new forms of emotional distance, particularly when mediated interactions replace face-to-face communication, which possesses a deeper emotional quality essential for fostering family cohesion and intimacy.

The paradox between digital connectivity and emotional presence has become a fundamental issue in contemporary family life. This occurs because the dominance of digital communication often replaces face-to-face interactions, which traditionally served as the primary space for cultivating emotional closeness among family members. When communication increasingly takes place through screens, the quality of emotional exchange, empathy, and shared meaning tends to decline. Several studies indicate that high intensity of social media use can reduce the depth of family interaction and weaken emotional bonds, mutual understanding, and family cohesion (Walsh, F., 2016; Livingstone, S., & Blum-Ross, A., 2020). Therefore, this condition underscores the necessity of re-examining family resilience theory within a digital framework by recognizing social media as an ambivalent factor both a resource and a risk in sustaining resilient family relationships.

According to Walsh, there are three principal domains in fostering family resilience: (1) shared meaning systems, (2) open and effective family communication patterns, and (3) emotional and social support systems (Walsh, 2016). These domains are closely interconnected and collectively shape how families respond to contemporary challenges, including patterns of social media use.

The domain of shared meaning plays a particularly significant role in influencing social media practices within the family. Shared values such as religious beliefs, traditions, and moral frameworks may be weakened when family members increasingly construct their identities and value systems through social media platforms dominated by instant content, lifestyle visualizations, and the hegemony of popular culture elements that do not always align with family norms and ethical foundations. Moreover, the constant exposure to social comparison facilitated by

social media can generate dissatisfaction, insecurity, and tension among family members.

Empirical studies support this concern. Chae's research demonstrates that young mothers who frequently consume idealized representations of family life on Instagram are more likely to experience psychological distress, including stress, depressive symptoms, and feelings of parental inadequacy (Chae, H., 2017). Such findings highlight how unregulated social media consumption can undermine emotional well-being and, ultimately, weaken family resilience.

Meanwhile, open communication patterns within families may be increasingly threatened when family members become more engaged in the digital world than in cultivating interpersonal relationships within the household. Quality communication characterized by empathy, full presence, and openness becomes difficult to sustain when meaningful family time is replaced by continuous interactions with digital devices.

Sherry Turkle conceptualizes this condition as "alone together," a situation in which individuals are physically present with one another but psychologically disconnected due to their preoccupation with personal digital spaces (Turkle, S., 2011). Such a condition undermines the function of emotional support, which constitutes a core pillar of family resilience. When emotional availability and attentive listening diminish, families may struggle to maintain mutual understanding, emotional security, and relational stability in the face of contemporary challenges.

To gain a deeper understanding of how family realities are shaped and influenced by social media, the social construction of reality theory developed by Berger and Luckmann is particularly relevant. This theory is grounded in the assumption that social reality is not inherently objective, but is continuously constructed, produced, and reproduced through processes of communication, interaction, and shared meaning-making (Berger, P. L., & Luckmann, T., 1966). In the context of digital families, interactions that take place on social media contribute to shaping perceptions, values, and relational patterns among family members. Family reality is no longer constructed solely through direct experiences within the domestic sphere, but also through narratives, symbols, and representations circulating in virtual spaces. Therefore, understanding family dynamics in the era of social media requires an analysis of meaning-construction processes that occur simultaneously in both offline and online domains.

Within this framework, social media functions as a significant social arena in which family identities, social roles, and relational norms are negotiated and reconstructed. Family identity, which was previously formed primarily through internal interactions within private and domestic spaces, is now also shaped by how families represent themselves in digital environments. Through posts, images, and online narratives, families engage in symbolic interactions that influence how they perceive themselves and how they are perceived by others. Consequently, social media plays an active role in redefining boundaries between private and public life, with profound implications for family dynamics and resilience.

This phenomenon is evident in the growing culture of sharing and “posting” family moments on social media platforms. On the one hand, such practices may serve as a means of expressing happiness and reinforcing a positive family identity. On the other hand, they can generate social pressure and foster a false sense of identity, as families feel compelled to project idealized images in order to obtain social validation in the form of *likes*, comments, and public recognition.

Berger and Luckmann assert that socially constructed reality plays a significant role in shaping individuals’ perceptions and actions. This is because individuals understand the world around them through a process of internalizing meanings that are formed through social interaction and repeated communication. Reality does not exist as something entirely objective and fixed; rather, it emerges from continuous processes of externalization, objectivation, and internalization within social life. In their seminal work, *The Social Construction of Reality*, they explain that everyday knowledge regarded as “common sense” is in fact a product of social construction that becomes institutionalized and transmitted across generations (Berger, P. L., & Luckmann, T., 1966). Therefore, it can be concluded that individuals’ perceptions, attitudes, and actions are fundamentally shaped by the structures of social meaning that they receive and reproduce in their daily lives.

Consequently, when family members’ understandings of themselves and their relationships are increasingly shaped by biased, curated, and often inauthentic digital representations, internal tensions may emerge within the household. Under such conditions, the family risks losing its role as an authentic emotional sanctuary and instead becomes a performative space that must be continuously managed and curated for the sake of public image. This transformation poses a serious challenge to emotional intimacy and long-term family resilience.

Within an Islamic framework, the hadith of the Prophet Muhammad function as normative ethical guidelines that can assist Muslim families in responding wisely to the dynamics of digital communication. Hadiths that emphasize guarding one’s speech, practicing proper manners in communication, and prohibiting spying and unnecessary intrusion are particularly relevant to the contemporary landscape of social media interaction.

One well-known hadith states: “Whoever believes in Allah and the Last Day should speak good or remain silent” (al-Bukhari, M., 2002; Muslim, I., 2007). This hadith serves as a foundational ethical principle for responsible social media use. Imam al-Nawawi, in his *Sharh Sahih Muslim*, explains that the concept of good speech (*al-kalam al-tayyib*) is not confined to spoken words alone, but also encompasses all forms of communication, including written expression (al-Nawawi, Y., 2004). In the context of social media, this interpretation implies that posts, comments, captions, and shared opinions constitute moral actions for which individuals bear ethical responsibility. Accordingly, digital communication must be guided by considerations of benefit, harm, intention, and social impact, in line with the ethical teachings of the hadith.

2. Hadiths related to Communication Ethics and Social Interaction.

a) Hadith about guarding your tongue and honor:

Hadith of Rasulullah Saw which states,

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْلِ خَيْرًا أَوْ لِيَصْمُتْ

“Whoever believes in Allah and the Last Day should speak good or remain silent.” (Narrated by al-Bukhari, no. 6136; Muslim, no. 47)

This hadith represents a fundamental ethical principle in Islam concerning the responsible use of speech and the exercise of self-control. In his sharh (commentary), Imam al-Nawawi emphasizes that this hadith illustrates a profound correlation between a person's faith (*iman*) and moral conduct in communication. According to al-Nawawi, speech that lacks benefit particularly speech that leads to harmful outcomes such as backbiting (*ghibah*), slander (*namimah*), or causing emotional harm to others must be avoided (al-Nawawi, Y., 2004).

This ethical injunction is not merely intended to preserve social harmony, but also serves as a concrete manifestation of faith functioning as an internal mechanism of behavioral regulation. In this sense, restraint in speech reflects the maturity of one's faith, as believers are required to evaluate the moral consequences of their words before speaking or expressing themselves. Within the context of digital communication, this principle becomes even more relevant, as speech is no longer transient but recorded, disseminated, and capable of producing long-term social and emotional effects.

In the context of the digital age and the pervasive use of social media, the meaning of this hadith gains heightened relevance. Social media has emerged as a new public sphere in which individuals interact, express opinions, disseminate information, and actively shape social perceptions. At the same time, this digital space is frequently marked by conflict, misunderstanding, and violations of communication ethics.

Forms of communication such as rude, sarcastic, or insulting posts, comments, and written expressions despite being textual rather than verbal fall within the broader moral implications of the hadith. As classical scholars such as Imam al-Nawawi have affirmed, ethical accountability in Islam encompasses all modes of communication, including written discourse (al-Nawawi, Y., 2004). Consequently, Islamic communication ethics as articulated in the hadith particularly the principles of speaking beneficially, exercising restraint, and avoiding harm must be extended and applied to the realm of digital communication. In doing so, the hadith provides a moral framework for fostering respectful interaction and mitigating social conflict in online environments.

According to 'Abd al-Fattah Abū Ghuddah, maintaining control over one's speech or, in contemporary terms, one's verbal expressions conveyed both directly and through media constitutes a moral responsibility that must not be underestimated. He emphasizes that good and ethical communication is speech that

builds understanding, brings calm, and prevents individuals from falling into conflict (Abu Ghuddah, 'A. F., 2001). From this perspective, words are not morally neutral; rather, they possess the power to construct or damage social and emotional relationships.

Within a family context, uncontrolled communication on social media may lead to misunderstandings between spouses, jealousy triggered by certain posts, or unnecessary feelings of discomfort and insecurity. Such dynamics can gradually generate tension and erode emotional trust, thereby disrupting household resilience. These observations resonate with the views of communication psychologists such as Deborah Tannen, who argues that communication practices that fail to consider emotional context and cultural values often result in disconnection, namely the weakening or severing of emotional bonds between individuals (Tannen, D., 2007).

In this sense, social media may become a source of communicative dysfunction when it is not ethically regulated. The Islamic ethical framework articulated in the hadith of the Prophet Muhammad offers a normative corrective to this tendency by emphasizing restraint, responsibility, and sensitivity in communication. When applied to digital interactions, these prophetic teachings function as moral safeguards that help preserve emotional harmony and strengthen family resilience in the midst of digital disruption.

Thus, the ethical message of this hadith is of critical importance in the contemporary digital environment, particularly in fostering healthy, respectful, and productive communication within the family. Choosing silence over harmful speech and prioritizing kind and constructive words constitute pathways toward harmony grounded in faith and social responsibility.

Accordingly, mindfulness in digital expression especially on social media should not be understood merely as a matter of courtesy or etiquette. Rather, it represents a form of spiritual discipline rooted in the teachings of the Prophet Muhammad, in which communication becomes an act of moral accountability and self-regulation. When consistently practiced, this prophetic ethic of communication contributes significantly to emotional stability, mutual trust, and the strengthening of family resilience in the midst of digital disruption.

b) Hadith about the prohibition of *tajassus* (spying)

Hadith of the Prophet Saw which reads,

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَحَسَّنُوا، وَلَا تَحَسَّنُوا، وَلَا تَنَافَسُوا، وَلَا تَنَافَسُوا، وَلَا تَحَاسَدُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا»

“Do not harbor suspicion, for suspicion is the most deceptive of speech. Do not spy on one another, do not search for one another’s faults, do not compete unjustly, do not envy one another, do not hate one another, and do not turn away from one another. Rather, be servants of Allah as brothers”. (Narrated by al-Bukhari, no. 6066; Muslim, no. 2563).

This hadith constitutes a profound ethical warning concerning the preservation of interpersonal relationships, particularly within the family sphere. It explicitly prohibits acts of spying (*tajassus*) and faultfinding, both of which fundamentally

erode trust and mutual respect among individuals. In the context of the contemporary digital environment, this prophetic guidance gains renewed relevance, especially in addressing the growing tendency to monitor or scrutinize a spouse's or family member's social media activities. Such practices, often justified under the guise of concern or transparency, can instead generate suspicion, intensify relational conflict, diminish emotional intimacy, and ultimately weaken the foundation of trust upon which family resilience depends. Consequently, the ethical principles embedded in this hadith offer a critical normative framework for fostering healthy, respectful, and trust-based family relationships in the age of digital communication.

Imam al-Nawawi, in his *Sharh Sahih Muslim*, explains that the prohibition of *tajassus* (spying) underscores the fundamental importance of safeguarding the privacy of others and refraining from seeking information that is not openly disclosed, as such behavior constitutes a violation of personal dignity (*'ird*) and individual rights. Within the contemporary digital context, *tajassus* may manifest in practices such as accessing a spouse's or family member's social media accounts without consent, reading private digital messages, or making and disseminating posts based solely on unverified assumptions. From the perspective of family psychology, these behaviors have serious relational consequences. They can provoke conflict, foster feelings of insecurity, and inflict emotional distress or trauma. This assessment is consistent with the findings of Margolin and Baucom, whose research demonstrates that trust-related conflicts and breaches of digital privacy represent significant contributing factors to relational deterioration among young couples.

The concept of *living hadith*, as articulated by Azyumardi Azra, underscores the necessity of interpreting and actualizing the normative values of hadith within contemporary social realities. From this perspective, the millennial generation often characterized as digital natives faces an urgent need to reinterpret prophetic teachings within the framework of ethical digital communication and responsible social interaction. Hadiths prohibiting *ghibah* (backbiting), for instance, are highly relevant in addressing the proliferation of hate speech, doxing, and slander in social media environments. Al-Ghazali, in *Ihya' 'Ulūm al-Din*, emphasizes that backbiting is not confined to spoken words alone but includes all forms of disseminating another person's faults, whether through speech, writing, or symbolic gestures. In the contemporary digital context, this ethical prohibition clearly extends to online posts, comments, captions, and status updates disseminated through social media platforms.

This study employs a hadith-based analytical approach as a normative and contextual foundation to examine how Islamic values articulated through the sayings of the Prophet Muhammad can serve as ethical guidance in responding to the influence of social media on millennial family life (al-Nawawi, Y., 1996; Azra, A., 2017). This approach is grounded in the understanding that hadith should not be viewed merely as normative texts, but also as a source of values that remain relevant in addressing contemporary social issues. Therefore, the analysis of hadith in this study extends beyond textual interpretation to include its underlying meanings and social implications. This perspective is consistent with the concept of living hadith, which emphasizes the contextualization and actualization of hadith values within present-

day social realities (Azra, A., 2017). Accordingly, the hadith-based approach is expected to bridge normative Islamic teachings with the dynamic realities of millennial family life in the digital era.

Furthermore, this approach integrates both normative and empirical dimensions in understanding social phenomena. Prophetic traditions related to communication ethics, moral responsibility, and the strengthening of family relationships are examined to identify universal principles applicable to social media usage. Values such as honesty (*sidq*), safeguarding one's speech, verification of information (*tabayyun*), and respect for privacy are particularly relevant as foundations for digital ethics. Normative evidence derived from hadith is connected with empirical realities concerning patterns of millennial family interaction in digital spaces. Thus, this study seeks to offer a conceptual formulation that is not only theoretical but also practical in reinforcing family resilience amid ongoing technological disruption.

Scholars argue that social media possesses an ambivalent character in modern life. On the one hand, it expands access to information and provides broader spaces for self-expression and participation in public discourse. On the other hand, when used without ethical awareness and self-regulation, it carries the potential to generate social fragmentation, polarization, and conflict (Azra, A., 2018). Within the family context, excessive engagement with social media may reduce the intensity of meaningful face-to-face interactions among family members. Several studies indicate that such conditions can lead to emotional distancing due to the erosion of direct communication and psychological closeness (Walsh, F., 2016). Therefore, the presence of social media in family life requires conscious management to ensure that its benefits do not undermine family cohesion and resilience.

Furthermore, the ambivalence of social media becomes more complex in millennial families who are deeply integrated into digital culture. Constant connectivity may create an illusion of closeness while simultaneously diminishing the quality of emotional engagement within the household. Empirical observations show that divided attention, screen dependency, and digital distractions can weaken shared family time and reduce opportunities for meaningful dialogue. Over time, these patterns may affect trust, empathy, and mutual understanding among family members. Consequently, strengthening family resilience in the digital era demands not only technological literacy but also ethical awareness and intentional efforts to preserve authentic interpersonal relationships within the family sphere.

Family psychology experts further assert that uncontrolled and excessive social media use can reduce marital relationship quality and weaken parenting functions, thereby negatively affecting the emotional and moral dimensions of family resilience (Dahlan, 2020). This occurs because prolonged digital engagement may limit spousal communication, decrease emotional responsiveness, and create misunderstandings rooted in online interactions. In addition, parents who are overly absorbed in social media may experience reduced attentiveness to their children's developmental and emotional needs. Empirical findings suggest that diminished parental involvement and weakened marital intimacy can significantly influence children's psychological well-being and moral development. Therefore, balanced and mindful social media

usage is essential to safeguard the integrity of marital bonds and effective parenting, which are foundational pillars of resilient family life.

According to Walsh, family resilience is built upon three primary domains: shared meaning systems, open communication patterns, and emotional support processes (Walsh, F., 2016). These domains function as interconnected pillars that sustain family stability and adaptability in times of stress. However, the dominance of social media in everyday life may undermine these domains, particularly when family identity and values are increasingly constructed through digital spaces rather than through internal family interactions (Kaplan, A. M., & Haenlein, M., 2010). When meaning-making processes shift outward to virtual communities, families may experience fragmentation in shared narratives and collective identity. Consequently, preserving resilient family structures in the digital era requires deliberate efforts to reinforce shared values, maintain open and empathetic communication, and cultivate consistent emotional support within the household.

In conclusion, while social media offers opportunities for connectivity and expression, its unregulated use poses significant challenges to the foundational domains of family resilience. The erosion of meaningful communication, emotional presence, and shared meaning can gradually weaken family cohesion if not addressed thoughtfully. Therefore, families must adopt balanced digital practices that integrate technological engagement with strong ethical awareness and relational commitment. Strengthening internal family interactions remains essential to ensuring that digital connectivity enhances rather than diminishes resilient family life.

Empirical studies demonstrate that exposure to idealized family representations on social media can increase stress and feelings of parental inadequacy, especially among young mothers (Chae, H., 2015). This finding reinforces the argument that social media functions not merely as a communication tool but also as a powerful agent of cultural formation that shapes family realities and relational dynamics.

This condition reflects what Turkle (S., 2011) describes as “alone together,” a situation in which individuals are physically present yet psychologically disconnected due to immersion in digital environments. As a result, empathic communication and emotional support core components of family resilience are significantly disrupted.

From the perspective of social construction theory, Berger and Luckmann (P. L., & Luckmann, T., 1966) argue that social reality is continuously produced and reproduced through processes of interaction and communication. In this context, social media becomes a new arena in which family identity, relational norms, and social roles are reconstructed often shaped by symbolic pressures and curated representations rather than authentic emotional experiences.

Within an Islamic normative framework, the hadith of the Prophet Muhammad emphasize ethical principles of communication and self-restraint, as stated: “Whoever believes in Allah and the Last Day should speak good or remain silent” (al-Bukhari, M., 2002, no. 6136; Muslim, I., 2007, no. 47). Al-Nawawi (Y., 1996), in his commentary on *Sahih Muslim*, explains that this principle extends beyond verbal speech to include all forms of communication, including written expression.

Moreover, the prohibition of *tajassus* (spying) in the Prophet’s hadith bears significant relevance to contemporary digital practices, particularly regarding privacy

and trust within family relationships (al-Bukhari, M., 2002, no. 6066; Muslim, I., 2007, no. 2563). Violations of digital privacy such as unauthorized access to personal messages or social media accounts have been identified as major contributors to relational conflict and emotional distress among young couples (Margolin, G., & Baucom, D., 2014).

The concept of living hadith requires the reinterpretation of prophetic teachings to address modern challenges, including the rise of hate speech, slander, and online harassment in digital spaces (Azra, A., 2017). Al-Ghazali (A. H., 2005), in *Ihya' 'Ulum al-Din*, further explains that backbiting (*ghibah*) is not limited to spoken words but includes any act of spreading others' faults, whether through writing, gestures, or symbolic expression an interpretation that is particularly applicable to social media practices;

Empirical data further supports the urgency of this issue. A report by Indonesia's Ministry of Communication and Informatics indicates that approximately 73% of millennials spend more than four hours per day on social media (Ministry of Communication and Informatics of the Republic of Indonesia, 2022). Similarly, research conducted by the National Population and Family Planning Agency demonstrates a correlation between the intensity of social media use and increased conflict in young households, driven primarily by misperceptions, diminished face-to-face communication, and tensions arising from virtual interactions with third parties (Badan Kependudukan dan Keluarga Berencana Nasional [BKKBN], 2021). These findings highlight the critical need for family-centered strategies that balance digital engagement with practices that strengthen emotional bonds, shared values, and effective communication within households.

In conclusion, while social media offers opportunities for connectivity and expression, its unregulated use poses significant challenges to the foundational domains of family resilience. The erosion of meaningful communication, emotional presence, and shared meaning can gradually weaken family cohesion if not addressed thoughtfully. Therefore, families must adopt balanced digital practices that integrate technological engagement with strong ethical awareness and relational commitment. Strengthening internal family interactions remains essential to ensuring that digital connectivity enhances rather than diminishes resilient family life.

From the perspective of Family Resilience Theory as proposed by Walsh, maintaining healthy, open, and empathetic communication constitutes a fundamental pillar of family resilience (Walsh, F., 2016). Patterns of unhealthy social media use such as digital surveillance, excessive suspicion, and intrusive monitoring of family members' online activities undermine this pillar by eroding trust and weakening emotional bonds within the family (Margolin, G., & Baucom, D., 2014). Such practices disrupt the core resilience processes of emotional support and mutual understanding that are essential for sustaining family stability in times of stress.

Conversely, when hadith-based ethical values, particularly those emphasizing good manners (*adab*), self-restraint, and careful observation (*husn al-zann*), are employed as normative guidelines, social media can function as a constructive medium for strengthening family relationships (al-Nawawi, Y., 1996; Azra, A., 2017). In this framework, social media becomes a space for mutual encouragement, the

sharing of positive family experiences, and the expansion of moral and intellectual horizons, rather than a source of suspicion and conflict. Integrating prophetic communication ethics into digital practices thus enables social media to contribute positively to family resilience by reinforcing trust, emotional closeness, and shared meaning systems (Walsh, F., 2016).

Thus, the actualization of hadith in digital life requires a contextual understanding and a high level of ethical awareness on the part of individuals. The reinterpretation of hadith by the millennial generation does not imply altering its original meaning; rather, it involves uncovering its enduring relevance in response to contemporary challenges. This approach resonates with Arkoun's perspective on the hermeneutical reading of religious texts, which emphasizes the dynamic interaction between sacred texts and changing socio-historical contexts (Arkoun, M., 2006). Such a hermeneutical engagement is essential for cultivating a healthy digital culture that not only promotes ethical communication but also strengthens family structures, shared values, and moral responsibility in the digital age.

3. Implications of the Hadith on Family Resilience Millennial Generation

The hadiths of the Prophet Muhammad, which regulate the etiquette of interpersonal interaction, safeguard privacy, prohibit backbiting (*ghibah*) and spying (*tajassus*), and emphasize the importance of verification (*tabayyun*), are highly relevant to family communication dynamics in the era of social media. For the digitally connected millennial generation, the application of these prophetic values provides both a spiritual and ethical foundation for fostering family cohesion. By guiding behavior in online interactions, these principles help prevent relational dysfunction arising from excessive social media use, exposure to disinformation, and the erosion of meaningful face-to-face communication. Consequently, integrating hadith-based ethical guidance into daily digital practices contributes to the preservation of trust, mutual respect, and emotional intimacy within the family unit.

The Prophet's hadith, such as "*Do not find fault with one another, do not spy on one another...*" (Narrated by Bukhari, no. 6066; Muslim, no. 2563), not only provides general guidance for social relations but also holds particular relevance when applied to contemporary family dynamics. In the digital age, behaviors such as checking a partner's phone without permission, taking trips or engaging in activities without mutual consultation, or using social media as a tool for control, can be understood as modern manifestations of prohibited *tajassus* and faultfinding. These practices erode trust within the household, undermining the emotional and relational foundation of family life. According to Masten (2014), such erosion of trust threatens what she terms the "ordinary miracle" of family resilience the family's capacity to recover from stress and adversity through mutually supportive, open, and trusting relationships. Thus, the ethical guidance of prophetic hadith provides a normative framework for preventing relational dysfunction and maintaining resilient family structures in the era of pervasive digital communication.

In the context of digital culture, interpersonal communication within families is often displaced by digital distractions and excessive device use. The ethical values conveyed by the Prophet Muhammad through hadith become crucial as normative

guidance for digital conduct among millennial families. Media anthropologist Twenge (J., 2017) notes that the iGen generation which includes younger millennials tends to exhibit a decline in the quality of face-to-face interpersonal relationships due to their high reliance on devices and social media. Hadiths emphasizing ethical speech, politeness in interactions, and the maintenance of others' honor are therefore highly relevant as practical guidelines for managing digital family communication patterns.

From the perspective of contemporary Islamic moral philosophy, Madjid (N., 2002) underscores the importance of grounding character formation and social morality in Islamic values. He argues that Islamic teachings, including the Prophet's hadith, should not be viewed merely as rigid legal prescriptions but as dynamic moral inspiration. Within this framework, hadith prohibiting backbiting, gossip, and promoting mutual advice serve as instruments for cultivating a household culture characterized by mutual respect, privacy, and empathy.

The resilience of millennial families also depends on their capacity to build shared meaning and reinforce spiritual values. In this regard, the concept of living hadith becomes particularly relevant, as it emphasizes the practical application of hadith in daily life. Living hadith entails more than literal textual interpretation; it involves translating prophetic values into concrete behaviors within the family, such as honesty, mutual support, and mindful speech in digital spaces. In this approach, hadith function not merely as preserved historical texts, but as living sources of ethical guidance and moral practice that shape contemporary family dynamics.

Another significant factor is the role of social media in shaping families' digital perceptions and identities. In this context, Castells (M., 2010) provides a useful framework for understanding how social relationships are increasingly embedded within networks of information and digital representation. Hadith can function as an ethical framework for navigating the distortions of identity and social relationships that arise in cyberspace, particularly by helping families maintain the authenticity of interpersonal bonds despite the pervasive pressure to project an idealized image on social media.

Therefore, the application of hadith in millennial families extends beyond mere religious observance; it serves as a strategic tool for cultivating family resilience, grounded in spiritual, moral, and social values. By offering normative guidance in digital interactions, hadith provides an alternative narrative to the hyperreality, narcissism, and fragmented communication often prevalent in online culture. In doing so, it enables families to reconstruct healthier, more meaningful, and resilient relational foundations that can withstand the challenges of contemporary digital life.

CONCLUSION

The study shows that social media has a significant impact on family dynamics among the millennial generation. While it provides opportunities for maintaining connections and sharing experiences, it also introduces challenges, such as reduced face-to-face interaction, emotional distance, and miscommunication among family members. These dynamics can compromise the quality of relationships and weaken the overall resilience of the family unit.

The analysis of hadith demonstrates that ethical guidance from the Prophet Muhammad offers practical solutions for navigating these challenges. Principles such as speaking beneficially, exercising self-restraint, and respecting others' privacy can be applied to regulate social media behavior and foster healthier communication patterns within families. When these values are actively practiced, they help maintain trust, empathy, and mutual understanding among family members.

The study also highlights that the concept of living hadith is particularly effective in translating traditional moral teachings into contemporary contexts. By applying prophetic guidance to everyday digital interactions, millennial families can cultivate shared meaning, strengthen emotional bonds, and reinforce moral and spiritual values. This approach shows that religious ethics can remain relevant and functional in addressing modern social issues.

In conclusion, the research indicates that millennial families can achieve greater resilience by integrating ethical guidance from hadith into their digital lives. Responsible and mindful use of social media, grounded in principles of honesty, empathy, and respect, enables families to transform potential risks into opportunities for relational growth. Ultimately, the study suggests that ethical frameworks derived from hadith can serve as practical tools for sustaining healthy, cohesive, and resilient family relationships in the digital era.

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