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THE USE OF SOCIAL MEDIA DIGITAL NATIVE AND DIGITAL IMMIGRANT MUSLIM GENERATION IN SURABAYA

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Abstract: The profile of the Muslim generation can be seen through the map of the use of social media which is divided into two; that is, the native digital generation, the generation born above 1980 when internet technology has evolved and influenced its lifestyle, and digital immigrant; that is, generations born under 1980 who are now still able to use internet technology in their lifestyle. This study aims to explain the tendency of social media to be used, the content of the message delivered, and the reasons for the use of social media by generations of Muslims. Theories used to analyze are technological determinism theory and triple M theory (mass society, mass media, and mass culture). This research uses a quantitative approach with descriptive statistical analysis. The object of his research is the generation of digital native Muslims and digital immigrants in Surabaya with a sample of 150 respondents. The results of this study explain the tendency of the highest percentage of each indicator as follows; the digital native Muslim generation has four social media accounts 31%, digital immigrant has three social media accounts 40%. The digital native Muslim generation uses Instagram social media accounts 23%, digital immigrant uses Facebook 23%, and WhatsApp 32%. The Muslim generation digital native uses the time to social media in a day for 1 hour 21%, *digital immigrant* 37%. The Muslim generation digital native has the tendency to convey this type of message on social media with the theme of sharing information 28%, *digital immigrant* 25%. The tendency of delivering da'wa messages to the digital native Muslim generation 7%, *digital immigrant* 73%, the tendency of message content in social media in the digital native Muslim generation with the theme of daily activities as much as 43%. The purpose and reason of using social media the digital native Muslim generation with themed information update 27%, digital immigrant themed information sharing 44%.

Keywords: Media, Digital Native, Digital Immigrant, Muslim Generation

Abstrak: Profil generasi Muslim dapat dilihat melalui peta penggunaan media sosial yang terbagi menjadi dua; yaitu, generasi digital asli, generasi yang lahir di atas 1980 ketika teknologi internet telah berevolusi dan memengaruhi gaya hidupnya, dan imigran digital; yaitu generasi yang lahir di bawah 1980 yang sekarang masih dapat menggunakan teknologi internet dalam gaya hidup mereka. Penelitian ini bertujuan untuk menjelaskan kecenderungan media sosial untuk digunakan, isi pesan yang disampaikan, dan alasan penggunaan media sosial oleh generasi Muslim. Teori yang digunakan untuk menganalisis adalah teori determinisme teknologi dan teori triple M (masyarakat massa, media massa, dan budaya massa). Penelitian ini menggunakan pendekatan kuantitatif dengan analisis statistik deskriptif. Objek penelitiannya adalah generasi Muslim asli digital dan imigran digital di Surabaya dengan sampel 150 responden. Hasil penelitian ini menjelaskan kecenderungan persentase tertinggi

dari masing-masing indikator sebagai berikut; generasi Muslim asli digital memiliki empat akun media sosial 31%, imigran digital memiliki tiga akun media sosial 40%. Generasi Muslim asli digital menggunakan akun media sosial Instagram 23%, imigran digital menggunakan Facebook 23%, dan WhatshaApp 32%. Generasi digital generasi Muslim menggunakan waktu ke media sosial dalam sehari selama 1 jam 21%, imigran digital 37%. Generasi digital digital Muslim memiliki kecenderungan untuk menyampaikan jenis pesan ini di media sosial dengan tema berbagi informasi 28%, imigran digital 25%. Kecenderungan penyampaian pesan dakwah ke generasi digital Muslim asli 7%, digital imigran 73%, kecenderungan konten pesan di media sosial pada generasi Muslim asli digital dengan tema kegiatan sehari-hari sebanyak 43%. Maksud dan alasan menggunakan media sosial generasi Muslim asli digital dengan pembaruan informasi bertema 27%, berbagi informasi bertema imigran digital 44%.

Kata Kunci: Media, penduduk asli digital, imigran digital, generasi muslim.

A. Introduction

The development of information technology is very fast to penetrate the life space, both public life space and private life space. The partition between private space and public space is already very "thin", in fact it is almost unable to distinguish messages that are delivered by private or public categories. This is the era of new media, which according to McNamus has the characteristic of a shift from mass satisfaction or collective audience to group or individual satisfaction²⁹⁹.

The internet has succeeded in bringing together information from all corners of world life. McLuhan's statement that said as a global village has been proven by the internet media. Even the internet makes the barriers that are far away become close, and the ones close are far. The internet is also known as cyber media, online media, digital media, virtual media, e-media, network media, new media, and web media that refers to media devices both hardware and software³⁰⁰. Cyber media includes media as a channel that is used such as computers, mobile phones, and Smart TV. Cyber media also represents the medium in various perspectives both online and offline³⁰¹.

The internet as a communication system is able to change aspects of culture. Harold Adams Innis said that the existing communication media had influenced forms of social organization. This means that the media also influences the types of human associations that develop at various periods³⁰². This human association later developed into a message channeled through the media, especially social media.

Social media is really transformed into a social force. The power of social media has been proven to be able to move the masses or the public, and proven to be able to gather a very large mass and can overthrow the government of President Mursi in Egypt in 2013. In Indonesia, social media was restricted in its use when there were mass demonstrations protesting the results of the general election 2019 by the General Election Commission (KPU) which resulted in the death of 9 victims on May 21-22, 2019 in Jakarta.

The media as the fourth form of power after three executive, legislative, and judicial powers are able to exert strong pressure on certain rulers who are deemed to be distorted by the mainstream public mind. The media that develops in the capitalist industrial system is oriented

²⁹⁹ Rulli Nasrullah, *Teori dan Riset Media Siber (Cybermedia)* (Cyber Media Theory and Research) (Jakarta: Prenadamedia Group, 2016), 2.

³⁰⁰ *Ibid.*, 13.

³⁰¹ *Ibid.*, 15.

³⁰² William L Rivers, Theodore Peterson, Jay W. Jensen, *Media Massa & Masyarakat Modern* (Mass Media and Modern Society), Second Edition, Translate: Haris Munandar dan Dudy Priatna. Mass Media and Modern Society 2nd Edition (Jakarta: Kencana Prenada Media Group, 2012), 35.

towards profit-making motives, conflicts of interest that are supposed to exist in the private sphere are commodified and exploited in the public sphere. Communication that occurs in the media is distorted communication solely for the benefit of the economy. The media that moves in the public sphere loses its critical power because the developing rationality is dominated by instrumental rationality (ratio of aims) that ignores moral rationality and aesthetic rationality³⁰³.

The younger generation has a close relationship with social media. The culture of the young generation is a representation of a culture that is developing in its social environment. The younger generation are media consumers and users of various media and cultural artifacts, the younger generation produces a set of subcultural identities that are intertwined. Formas (1995) states that the younger generation expresses themselves in an unusual level in text, images, music, and style³⁰⁴

Based on the above thought, this research is based on the following phenomena: first, the generation of Muslims who were born in the digital native category have a tendency to deliver messages that have a different focus and content when compared to the generation of Muslims digital immigrant who are caused by different orientations about the future. Second, the generation of Muslims who are the object of this research is the generation who are and have studied at IAIN Sunan Ampel for the digital immigrant generation, and UIN Sunan Ampel for native digital generation. Third, the need to map the use of social media by the Muslim generation that developed in the era of digital technology and see its role and contribution in developing Islam.

The purpose of this research is to find out and explain the tendency of using social media for Muslim generations of digital native and digital immigrants which include the tendencies of social media used, the content of the message delivered, and the reasons for the use of social media by generations of Muslims. The results of this study can be used as an evaluation space for Muslim generations related to media use content, as well as a basis for planning and designing Islamic development through media.

B. Research Methods

This research uses a quantitative approach that seeks to explain aspects of the breadth of research objects so that the results can be representative and generalized³⁰⁵ by using descriptive statistical analysis to describe the aspects and characteristics that have been determined³⁰⁶. The object of his research is the generation Muslims of digital native, namely students of the Communication Studies program at UIN Sunan Ampel Surabaya and digital immigrants, namely alumni of IAIN Sunan Ampel Surabaya. The sample was determined purposively amounting to 150 respondents. Data was collected through a half-open questionnaire and then analyzed with descriptive statistical formulas to find out the frequency, percentage and average that is easier to understand and read³⁰⁷.

³⁰³ Eni Maryani, *Media dan Perubahan Sosial* (Media and Social Change), (Bandung: PT. Remaja Rosdakarya, 2011), 45

³⁰⁴ Graeme Burton, *Media dan Budaya Populer* (Media and Popular Culture), Translate: Hodder Arnold, *Media and Popular Culture* (Yogyakarta: Jalasutra, 2017), 153

³⁰⁵ Rachmat Kriyantono, *Teknik Praktis Riset Komunikasi* (Practical Techniques Research Communications) (Malang: Kencana Prenada, 2009), 55

³⁰⁶ Eriyanto, *Analisis Isi* (Content Analysis)(Jakarta: Kencana, 2011), 47

³⁰⁷ Pangestu Subagyo, *Statistik Deskriptif* (Descriptive Statistics)(Yogyakarta: BPFE, 2012), 2

C. Result and Discussion

1. *Social Media and Native and Immigrant Digital Generations*

a. **The Use of Social Media**

Social Media is often also referred to as social networking sites or often also referred to as social media, such as Facebook, Twitter and Skype are the media used to publish content, such as profiles, activities, or even user opinions, as media that provide space for communication and interaction in social networks in cyberspace³⁰⁸.

The use of social media in this study is intended as an implementation of a generation of Muslims digital native and immigrants in conveying messages through social media; Instagram, Facebook, Twitter, WhatsApp, Line, Youtube and so on. The form of messages can be text messages, pictures, audio, and videos about information on daily activities, messages of self-evaluation and reflection, words of wisdom, messages of kindness, and even messages that are imaginative.

b. **Generation of Muslim Digital Native and Digital Immigrant**

Based on the development of information technology, Marc Prensky (2001) an educational consultant from America distinguishes students who from birth are growing and developing with new technology. These students spend their entire lives with computer technology, video games, cell phones, digital music, video cameras, and other tools that have developed in the digital age and the internet. They are called the net generation, digital generation and digital native. Marc Prensky (2001) is more likely to refer to this generation by using the term digital native. Instead students or generations who were not born in the digital age of technology but now enjoy and use it in the context of adaptation to technological developments for their tasks and work, by Marc Prensky (2001) are called digital immigrants. The digital generation of immigrants lives on two legs, the feet of the past without internet technology and the feet of the present following the flow of modern technology.

Classification of generations based on technological developments is also known as the Baby Boomer generation and Generation Y. Baby Boomer is a generation born between 1946-1964. The Baby Boomer generation lives in a period of technological development that is still traditional and based on print media. Generation Y is the generation born between 1982-1995. Generation Y is growing and developing in an internet technology environment, they are used to using social media and web 2.0 based applications³⁰⁹. The Baby Boomer generation belongs to the digital immigrant category, while Generation Y belongs to the digital native category. Thus, the native digital generation is the generation born above 1980, while the digital immigrant generation is the generation born under 1980.

c. **Social Media in Perspective of Technology Determinism Theory and Triple M Theory**

McQuail³¹⁰ identifies social media with social networking sites that consist of a number of internet sites that are built to enable and encourage users to create networks of friends, and also share messages with audiovisual material that is available and shared with the wider public. Social media has become a valuable tool for advertising, cross-media publicity, the creation of content from users. Social media has become a very important business force in the national economy. Example; the case of blocking social media for two days (21-22 May 2019) conducted by the Ministry of Communication and Information when there was a mass demonstration over the announcement of the winner of the presidential election by the Indonesian General Election Commission (KPU) impacting on online trading transactions which reached a loss of Rp. 681

³⁰⁸ Rulli Nasrullah, *Teori dan Riset Media Siber* (Cyber Media Theory and Research), 36

³⁰⁹ Alex J Autry Jr, and Zane Berge, *Digital Natives and Digital Immigrants: Getting to Know Each Other*. Industrial and Commercial Training, Vol. 43 Issue: 7, 2011, pp.460-466

³¹⁰ Denis McQuail, *Teori Komunikasi Massa* (Theory of Mass Communication), Translate: Putri Iva Izzati (Jakarta: Penerbit Salemba Humanika, 2011), G9

billion³¹¹. This limitation on access to social media is having a debate because it is hampering the economy³¹².

This phenomenon has shown that social media is a powerful force. The theory of technological determinism says that mass media relating to the culture of society is largely determined by technology. Technology is a determinant of community change³¹³. The development of media technology is a condition with certain values and can also interfere with the establishment of human beings who influence the life of human civilization. This condition occurs because there are some pretty strong reasons, first, there is no country that has the power to hold back the pace of technology. Second, technology develops very fast beyond human consciousness. Third, human attitude is determined by its active or passive acceptance of technology. Fourth, humans cannot blame technology. Fifth, technology cannot be bought. Sixth, society is advanced because of technology³¹⁴.

Mark Poster (1990) wrote a book about media with the title *The Second Media Age* which describes a new period in which interactive technology in cyberspace will change society. Mark Poster described the second media era as decentralized, two-way, beyond the control of the situation, democratization, raising individual awareness, and individual orientation³¹⁵. The new media era follows a decentralized system in spreading media messages. Message no longer depends on the center (centralization), the message can come from any layer and spread through the media simultaneously. New media are two-way interactive which gives everyone the opportunity to do so. Events that occur and are informed through public media cannot be controlled and out of control. There is a vast democratic space in the new media space. Individuals have high awareness about messages and the use of media which are oriented towards individual interests.

The shift in the use of media technology has shifted from analog, conventional media to digital and new media, which is characterized by a shift in the use of technology-based media. 21st Century digital revolution occurred through the development of technology which is also often referred to as the information society caused by the transition from digital media to media convergence³¹⁶. Technology at this stage is characterized by the use of new media based on computer devices and internet networks³¹⁷.

The Triple M theory (mass society, mass media and mass culture) sees the development of media technology as a cycle and forms interrelated triangles. There is a close relationship between three aspects, namely mass society, mass media, and mass culture. Mass society is a system of relationships or interactions of individuals, individuals with groups, groups with groups. The mass media functions as a message divider, messages that are shared and exchanged in society always

³¹¹ Friska Yolanda, *Pemblokiran Medsos Rugikan Jual-Beli Online Rp 681 Miliar* (Social Media Blocking Harms Online Sales and Purchases Rp 681 Billion). Accessed date: 02 Juni 2019. <https://www.republika.co.id/berita/ekonomi/korporasi/przngo370/pemblokiran-medsos-rugikan-jualbeli-online-rp-681-miliar>

³¹² Agustin Setyo Wardani, *Pembatasan Medsos dan WhatsApp Hambat Pedagang Online, Menkominfo Minta Maaf* (Medsos and WhatsApp restrictions on online merchants). Accessed date: 02 Juni 2019. https://www.liputan6.com/tekno/read/3974720/pembatasan-medsos-dan-whatsapp-hambat-pedagang-online-menkominfo-minta-maaf?related=dable&utm_expid=.9Z4i5ypGQeGiS7w9arwTvQ.1&utm_referrer=https%3A%2F%2Fwww.google.com%2F

³¹³ Alo Liliweri, *Gatra-Gatra Komunikasi Antarbudaya* (Slot-Slot Intercultural Communication) (Yogyakarta: Pustaka Pelajar, 2001), 69

³¹⁴ Nurudin, *Perkembangan Teknologi Komunikasi* (Development of Communication Technology) (Jakarta: Rajawali Pers, 2017), 101-103

³¹⁵ Stephen W. Littlejohn dan Karen A. Foss, *Teori Komunikasi* (Communication Theory). Translate: Mohammad Yusuf Hamdan (Jakarta: Penerbit Salemba Humanika, 2009), 413

³¹⁶ Joseph D. Straubhaar & Robert LaRose, *Media Now; Communications Media in the Information Age* (USA: Wadsworth, a division of Thomson Learning, 2000), 20

³¹⁷ Ali Nurdin, *Ilmu Komunikasi: Peluang dan Tantangan Masa Depan* (Communication Studies: Future Opportunities and Challenges). Agung Prabowo (ed). *Komunikasi Dalam Keragaman* (Communication in Diversity)(Yogyakarta: Buku Litera, 2017), 2

contain values and norms, ideas and symbols that represent the mindset, feelings, and actions of a particular society that are supported by communication technology. At this stage the mass media is able to create mass culture by forming mass society. Mass culture was created by the mass media, and gave birth to mass society³¹⁸.

Triple M theory sees the phenomenon of the use of social media as a form of reality created through the media and shapes popular culture. Popular culture is a culture that develops following the changing times whose development is determined more by the communications industry, such as film, television, the news media, and the advertising industry. Popular culture always changes with space and time, this happens because the ideology adopted by popular culture is commercialization. Commercialization refers to the assumption that communication practices are aimed at financial accumulation³¹⁹.

2. The Use of Social Media for Muslim Generation Digital Native and Digital Immigrant.

a. Trends in Ownership Social Media Account of Muslim Generation Digital Native and Digital Immigrant

The Indonesian Minister of Communication and Information, Rudiantara said that in Indonesia there are 200 million people who have cellular SIM cards. there are 170 million people accessing the internet, whatsapp users reach 150-200 million³²⁰. Other data submitted by websindo in a special coverage on the internet in January 2019, total social media users numbered 150 million users or 56% of the total population of Indonesia, android-based users numbered 130 million or 48%³²¹.

The data above shows that Indonesia is a country with the biggest internet usage in the world. Based on data compiled by We Are Social and Hootsuite in January 2019, 57% of the total world population has been connected to the internet network. Indonesia ranks fifth as the largest internet user country in the world. The first rank is occupied by the Philippines, second, Brazil, third, Thailand and fourth, Colombia³²². On average, one internet user in Indonesia has 11 various social media accounts³²³.

The results of this study explain the generation of Muslims as the biggest users have not been found, but the majority of religions embraced in Indonesia is Islam. Therefore, there is a possibility that the Muslim generation is the biggest part of internet usage in Indonesia. This study distinguishes between social media users among native digital Muslim generations and digital immigrants through the tendency of ownership of social media accounts, namely: level of ownership of social media accounts in the generation of Muslims digital native in each individual who has 4 accounts; 30.91%, 3 accounts; 23.64%, 5 accounts; 22.73%, 6 accounts 11.82%, 2 accounts; 5.45%, 8 accounts; 1.82%, 7 accounts; 1.82%, 10 accounts; 0.91%, and 1 account; 0.91%. While the level of ownership of social media accounts in the generation of Muslims digital immigrant in each individual who has 3 accounts; 39.39%, 2 accounts; 33.33%, 1 account; 12.12%, 5 accounts; 9.09%, and 4 accounts; 6.06%. In detail this data can be seen in the table as follows;

³¹⁸ Alo Liliweri, *Gatra-Gatra Komunikasi Antarbudaya* (Slot-Slot Intercultural Communication), 67-69

³¹⁹ Ahmad Mulyana, *Gaya Hidup Metroseksual, Perspektif Komunikasi* (Metrosexual Lifestyle, Communication Perspective) (Jakarta: PT. Bumi Aksara, 2015), 38

³²⁰ Agustin Setyo Wardani, *Pembatasan Medsos dan WhatsApp Hambat Pedagang Online* (Medsos and WhatsApp restrictions on online merchants), 2019

³²¹ Websindo, *Indonesia Digital 2019: Media Sosial* (Indonesia Digital 2019: Social Media). Accessed date: 7 Juni 2019. <https://websindo.com/indonesia-digital-2019-media-sosial/>

³²² Siti Nur Azzura, *Indonesia Jadi Negara Pengguna Internet Terbesar ke-5 di Dunia* (Indonesia Becomes the 5th Largest Internet User in the World). Accessed date: 08 Juni 2019. <https://www.merdeka.com/uang/indonesia-jadi-negara-pengguna-internet-terbesar-ke-5-di-dunia.html>

³²³ Aloysius Sunu D, *Hasil Riset Pengguna Media Sosial di Indonesia, Ternyata Ada Peningkatan* (The Results of Social Media User Research in Indonesia, There Is an Increase). Accessed date: 07 Juni 2019. <https://wartakota.tribunnews.com/2019/02/11/hasil-riset-pengguna-media-sosial-di-indonesia-ternyata-ada-peningkatan>

Table 1. Comparison of Trends in Ownership Social Media Account of Muslim Generation Digital Native with Digital Immigrant

Comparison of Ownership of Muslim Generation Social Media Accounts			
<i>Digital Native</i>		<i>Digital Immigrant</i>	
Number of Accounts	Percentage	Number of Accounts	Percentage
10 Accounts	0.91%	-	-
8 Accounts	1.82%	-	-
7 Accounts	1.82%	-	-
6 Accounts	11.82%	-	-
5 Accounts	22.73%	5 Accounts	9.09%
4 Accounts	30.91%	4 Accounts	6.06%
3 Accounts	23.64%	3 Accounts	39.39%
2 Accounts	5.45%	2 Accounts	33.33%
1 Account	0.91%	1 Account	12.12%
	100%		100%

The table above shows that the generation of Muslim digital natives dominates the ownership of social media accounts compared to the generation of Muslims digital immigrant, even the level of ownership of social media accounts reaches 10 accounts. Meanwhile, digital immigrant ownership level of the highest social media accounts only reached 5 accounts. This data shows that the generation of Muslims digital native has higher power and mobility in the use of social media than digital immigrants.

The number of social media account ownership owned by the young generation is tarnished by the negative stigma that the media often represent the younger generation as people who deviate or violate laws and norms. This representation ignores the fact that many young people also behave positively and do not violate laws and norms³²⁴.

Social media has succeeded in connecting the Muslim generation with the virtual environment they live in which is a network, not only connecting infrastructure, computers with other hardware, but also connecting individuals. Social media forms a space of interaction that can eliminate barriers of space and distance when communicating³²⁵.

The theory of technological determinism sees that the Muslim youth is the determinant of future changes in society and therefore must be able to control technology as a means to a better life (Islamic). Triple M theory views that the Muslim generation has the opportunity and ability to use the media to create an Islamic mass culture.

b. Trends in the Use of Social Media for Native and Immigrant Digital Muslim Generations

Data in January 2019 shows the ranking of the top 10 social media users in Indonesia as follows; Youtube 88%, WhatsApp 83%, Facebook 81%, Instagram 80%, Line 59%, Twitter 52%, FB Mesenger 47%, BBM 38%, Lingkedin 33%, and Pinterest 29%. The tendency of social media users in terms of age and gender, sequential age categories that dominate social media users are age 25 - 34 years, men 19% and women 14%, ages 18-24 years, men 18%, women 15 %, age 13-17 years, men 7 &, women 8%, ages 35-44 years, men 7%, women 5%, ages 45-54 years, men 2.5%, women 1, 9%³²⁶. This new era of social media has become the main belle for social relations in cyberspace³²⁷.

³²⁴ Graeme Burton, *Media dan Budaya Populer (Media and Popular Culture)*, 171

³²⁵ Rulli Nasrullah, *Teori dan Riset Media Siber (Cyber Media Theory and Research)*, 75-77

³²⁶ Websindo, *Indonesia Digital 2019*

³²⁷ Anggi Mayasari Violita Utami, dkk., *Pergeseran Budaya Komunikasi Pada Era Media Baru; Studi Etnografi Virtual Penggunaan LINE oleh Digital Natives (Cultural Shift of Communication in the New Media Era;*

The tendency of using social media generation of Muslim digital native in Surabaya shows that the top five ranks are dominated by sequential mainstream social media, namely Instagram; 23.25%, WhatsApp; 20.39%, Facebook; 18.64%, Line; 13.60%, and Twitter; 12.94%. Meanwhile, the use of social media for Muslim generation digital immigrants, Facebook and WhatsApp; 32.18%, Instagram; 18.39%, Twitter; 5.75%, and Youtube; 3.45%, In detail this data can be seen in the table as follows;

Table 2. Comparison of Trends in the Use of Social Media in Muslim Generation Digital Native with Digital Immigrant

Comparison of Trends in the Use of Social Media in Muslim Generation			
<i>Digital Native</i>		<i>Digital Immigrant</i>	
Account Type	Percentage	Account Type	Percentage
Instagram	23.25%	Facebook	32.18%
WhatsApp	20.39%	WhatsApp	32.18%
Facebook	18.64%	Instagram	18.39%
Line	13.60%	Twitter	5.75%
Twitter	12.94%	Youtube	3.45%
Gmail	3.95%	Telegram	1.15%
Youtube	3.73%	Gmail	2.30%
Telegram	1.54%	Line	3.45%
Kakaotalk	0.88%	Bado	1.15%
Quora	0.22%	-	-
Snapchat	0.22%	-	-
Messenger	0.22%	-	-
Linkedin	0.22%	-	-
Path	0.22%	-	-
	100%		100%

The data above shows that the generation of Muslims digital native has more variants of account types than those of digital immigrant accounts. There are different types of accounts that are ranked highest in each generation. The native digital generation in the use of media account types shows the development of communication technology through internet applications. Instagram ranks first in the native digital generation much influenced by the rapid development of internet technology. Meanwhile, the digital immigrant generation uses social media applications with Facebook and WhatsApp accounts. This shows the tendency of the use of social media to follow technological developments in his day.

The number of social media accounts that many have digital native shows a mindset that develops with the flow of technology that changes constantly. Supratman³²⁸ explains that digital native thinking has a transformation of multitasking thinking that makes them able to think and act quickly. This is not commonly found in digital immigrants

The multitasking way of thinking of the younger generation in using social media in accordance with the characteristics of communication in the cyber world, first, does not require the existence and similarities between users of cyber media while the function of the cyber media is still present. Second, communication in the cyber world can be conditioned in accordance with the wishes of the user when connected to the internet network, can be simultaneously, can not be simultaneously. Third, the interactions that occur in the cyber world through the medium of text

Virtual Ethnographic Study of the Use of LINE by Digital Natives). e-Proceeding of Management: Vol.2, No.3 Desember 2015, 4042

³²⁸ Lucy Pujasari Supratman, *Penggunaan Media Sosial Oleh Digital Native* (Use of Social Media by Digital Native). Jurnal Ilmu Komunikasi, Volume 15, Nomor 1, Juni 2018, 56

(now it has developed into images, audio and video). Fourth, interaction in the cyber world does not require similarities such as status or level of knowledge³²⁹.

c. Trends in the Duration of Time for Use of Social Media in the Generation of Muslims Digital Native and Digital Immigrant

Based on research results from We Are Social and Hootsuite, social media users in Indonesia spend 3 hours 26 minutes for all purposes. The duration of the use of social media increased by 3 minutes compared to 2018 which 37% users of social media with the aim of working. In general, in 2019 the use of social media with the aim of individual business reaches 24%³³⁰. The duration of internet usage in Indonesia in every day is 8 hours 36 minutes, with details of 3 hours using social media, 2 hours watching videos, 1 hour for music streaming, 2 hours 36 minutes used for work, business, information, news, and etc³³¹.

Specifically, the tendency of the duration of the use of social media for generations of Muslims digital native in Surabaya is the use of social media within a duration of 1 hour; 20.91%, 2 hours; 14.55%, 12 hours; 13.64%, 5 hours; 10.00%, 3 hours; 9.09%, and 4 hours; 8.18%. The use of social media for generations of Muslims digital immigrant within 1-hour duration; 36.36%, 2 hours; 18.18%, 3 hours; 12.12%, 7 hours; 9.09%, and 6 hours; 6.06%. The details can be seen in the table as follows:

Table 3. Comparison of Time Duration of Use of Social Media Muslim Generation Digital Native with Digital Immigrant

Comparison of Time Duration of Use of Social Media Muslim Generation			
<i>Digital Native</i>		<i>Digital Immigrant</i>	
Time Duration	Percentage	Time Duration	Percentage
1 hour	20.91%	1 hour	36.36%
2 hours	14.55%	2 hours	18.18%
12 hours	13.64%	3 hours	12.12%
5 hours	10.00%	7 hours	9.09%
3 hours	9.09%	6 hours	6.06%
4 hours	8.18%	4 hours	6.06%
6 hours	7.27%	8 hours	3.03%
7 hours	5.45%	5 hours	3.03%
10 hours	3.64%	12 hours	3.03%
8 hours	3.64%	11 hours	3.03%
21 hours	0.91%	-	-
15 hours	0.91%	-	-
14 hours	0.91%	-	-
13 hours	0.91%	-	-
	100%		100%

The data above shows that the duration of the use of social media by Muslim generations digital native has more variants compared to digital immigrant, even the Muslims generation of digital native uses their time to surf on social media with a duration of 13-21 hours per day.

³²⁹ Rulli Nasrullah, *Teori dan Riset Media Siber (Cyber Media Theory and Research)*, 80-81

³³⁰ Aloysius Sunu D, *Hasil Riset Pengguna Media Sosial di Indonesia (Research Results of Social Media Users in Indonesia)*, 2019

³³¹ BOC Orenzi, *Statistik Pengguna Digital dan Internet Indonesia 2019 (Indonesian Digital and Internet User Statistics 2019)*. Accessed date: 07 Juni 2019. <https://www.boc.web.id/statistik-pengguna-digital-dan-internet-indonesia-2019/>

The Muslims generation of digital native who dominate the duration of the use of social media has fulfilled the classification of new media as instruments of democratization and universal citizenship, the media involve people's experience both in space and time, and character without leaving the diversity of their respective identities in cyberspace³³².

Long duration of time in using social media can form hyper-reality that is the creation of models without any initial reality, citizens are trapped in one space, which they realize is real, but in fact pseudo, virtual or even just mere imagination³³³.

d. Trends in the Type/Content of Messages in Muslim Generation Social Media *Digital Native and Digital Immigrant*

Data on the tendency of the types of messages conveyed by the Muslims generation of digital native is described in the top five ranks as follows; types of messages of daily activities; 42.73%, motivation; 17.27%, da'wa; 14.55%, humor / entertainment; 9.09%, and personal / friendship; 8.18%. The types of messages conveyed by Muslims generations of digital immigrant are da'wa messages; 60; 61%, Online business; 24.24%, Personal / friendship; 9.09%, and information; 6.06%. In detail the tendency of type / content of messages conveyed by Muslim generations in social media can be seen in the table as follows:

Table 4. Comparison of Types/Content Messages of Muslim Generation Social Media Digital Native with Digital Immigrant

Comparison of Types / Content Messages of Muslim Generation Social Media			
<i>Digital Native</i>		<i>Digital Immigrant</i>	
Types/Content Messages	Percentage	Types/Content Messages	Percentage
Daily activities	42.73%	Da'wa	60.61%
Motivation	17.27%	Online business	24.24%
Da'wa	14.55%	Personal / Friendship	9.09%
Humor	9.09%	Information	6.06%
Personal / Friendship	8.18%	-	-
Promotion	5.45%	-	-
Lifestyle	1.82%	-	-
Music	0.91%	-	-
	100%		100%

The data above shows that there are significant differences in the types of da'wa messages between generations of Muslims digital native with digital immigrants. The generation of Muslims digital immigrant is more likely to use social media to deliver the message of da'wa (60.61%) than the generation of Muslims digital native (14.55%). Daily activities or self-actualization are dominated by the generation of Muslims digital native (42.73%).

The trend of positive activities in the generation of Muslims digital native and digital immigrants in using social media also needs to be thought about the negative impact of the use of media technology. Rachmaniar's research results³³⁴ explain that junior high school students have

³³² Nengah Bawa Atmaja dan Luh Putu Sri Ariyani, *Sosiologi Media; Perspektif Teori Kritis* (Media Sociology; Critical Theory Perspective) (Jakarta: PT. Rajagrafindo Persada, 2018), 47

³³³ Burhan Bungin, *Sosiologi Komunikasi; Teori, Paradigma, dan Diskursus Teknologi Komunikasi di Masyarakat* (Sociology of Communication; Theory, Paradigm, and Communication Technology Discourse in Society) (Jakarta: Kencana, 2014), 177

³³⁴ Rachmaniar, dkk., *Perilaku Penggunaan Smartphone dan Akses Pornografi Di Kalangan Remaja Perempuan* (Smartphone User Behavior and Access to Pornography Among Girls). *Jurnal Komunikasi Global*, Volume 7, Nomor 1, 2018

begun accessing cellphone technology since elementary school (SD), they inadvertently start to get media content in the form of pornographic messages.

e. Trends in Purpose and Reasons for Using Social Media in the Muslim Generation Digital Native and Digital Immigrant

The goals and reasons for using social media for Muslim generations digital native vary greatly, there are 7 goals and reasons namely; news / information updates; 51.16%, friendship online; 15.12%, entertainment; 12.79%, self-actualization; 8.14%, online business; 5.23%, motivational quote; 4.07%, da'wa; 3.49%. The goals and reasons for digital immigrants are news / information updates; 43.75%, online hospitality; 25.00%, da'wa, 18.75%, self-actualization; 6.25%, and online business; 6.25%. The details can be seen in the table as follows:

Table 5. Comparison of Purpose and Reasons for Using Muslim Generation Social Media Digital Native with Digital Immigrant

Comparison of Purpose and Reasons for Using Muslim Generation Social Media			
<i>Digital Native</i>		<i>Digital Immigrant</i>	
Purpose and Reasons	Percentage	Purpose and Reasons	Percentage
News Update / Information	51.16%	News Update / Information	43.75%
Hospitality Online	15.12%	Hospitality Online	25.00%
Entertainment	12.79%	Da'wa	18.75%
Self-actualization	8.14%	Self-actualization	6.25%
Online business	5.23%	Online business	6.25%
Motivation Quote	4.07%	-	-
Da'wa	3.49%	-	-
	100%		100%

Different research results conducted by Fitriana³³⁵ stated that the native digital generation has higher self-efficacy than the digital immigrant generation in the use of communication technology, especially computer use.

Supratman's research³³⁶ explains that the purpose and reason for using social media must be able to combine between three domains, first, media access, the level of ease and openness to access social media accounts, secondly, media analyze, the ability to analyze the social media used, and third, evaluate media, the experience of using social media can shape identity through self-evaluation. These three domains, if able to be combined well, then social media users will become digital people who are smart in managing the content of information produced in social media.

The native digital generation has mastered the social media stage through ever-evolving technology. The generation of Muslims digital native as successors to the development of Islam should not be trapped in sharing false information (hoax news). Information that has the category of hoaxes, hate speeches, and cyber bullying must be stopped and enlighten to citizens or users of

³³⁵ Ratna Dwi Fitriana, *Efikasi Diri Kelompok Digital Immigrant Versus Digital Native Aparatur Pemerintah Daerah Yang Senjang Secara Digital; Studi pada Pegawai Sekretariat Daerah Kabupaten Lampung Timur dan Pesawaran* (Self-efficacy of Digital Immigrant Vs Digital Native Apparatus of Regional Governments That Are Digital Weapons; Study at Secretariat Staff East Lampung Regency and Pesawaran). Thesis: Jurusan Ilmu Komunikasi Fakultas Ilmu Sosial dan Ilmu Politik, Universitas Lampung, Bandar Lampung, 2018

³³⁶ Lucy Pujasari Supratman, *Penggunaan Media Sosial Oleh Digital Native* (Use of Social Media by Digital Native), p.59

social media. In Astuti's view, digital native needs to be trained to make social media content more creative and critical³³⁷.

The data above shows that between generations of Muslims digital native and digital immigrants has the main purpose and reason for using social media, namely; News Update / Information. Digital immigrants have almost the same vision with digital native in using social media

The use of social media with the aim and reason of online hospitality is a trend that can reduce and even eliminate face-to-face as the main model of hospitality.

Social presence in face to face communication is very urgent for every individual because it can present a very personal, friendly and warm atmosphere. Instead, the new media era eliminates social presence as a core aspect of the relationship. Social media forms a communication model that is not friendly, not personal, and even a cold atmosphere because it eliminates the social presence of individuals³³⁸.

The new media era provides a great opportunity for young people to actualize themselves on social media. Each individual has the authority in developing texts and utilizing the medium, individuals have the freedom to transform themselves on social media. In the perspective of cyber culture, the internet is the space in which the culture that occurs is produced, distributed and consumed³³⁹.

Self-actualization is synonymous with young people, the relationship between the younger generation with fashion, music, and other media industries is dynamic. Child self-actualization can easily be implemented through style. According to Brake (1995), style is identified as image; fashion, hair, makeup, attitude; nonverbal behavior, dialect; the language used³⁴⁰.

The development of internet technology has changed business patterns, from traditional businesses, manuals, and face-to-face to switch to internet-based businesses (online). Online business is growing rapidly through various internet network applications. Online business changes the concept of office and home. The era of online business no longer makes the office as the center of economic activity. Online business can be run anywhere and in unlimited time. Information is the main strength in online business. According to Alfred G. Smith; today our main resource is information, knowledge today is the nation's main wealth and the main basis of power. Today, the way we trade messages and allocate information is the information economy³⁴¹.

Humans are unique not only because of their ability to reason, but also because of their symbolic world³⁴². Humans make symbols through the passage of motivational words (quote), even in the more specific purpose of preaching (da'wa). Social media provides adequate means. Humans are creatures that know how to react not only to their physical environment, but also to the symbols they make themselves.

D. Closing

The generation of Muslims digital native and digital immigrants has an important role in developing Islam through social media. The development of internet network technology has provided space for openness and freedom for generations of Muslims to convey messages or information through online media. The Muslim generation unites itself with virtual life (social media) which has various social media network accounts, spends some of it, and even almost all of

³³⁷ Yanti Dwi Astuti, *Peperangan Generasi Digital Natives Melawan Digital Hoax Melalui Kompetisi Kreatif* (Digital Natives Generation War Against Digital Hoax Through Creative Competition). Jurnal INFORMASI Kajian Ilmu Komunikasi Volume 47. Nomor 2. Desember 2017

³³⁸ Brent D Ruben dan Lea P. Stewart, *Komunikasi dan Perilaku Manusia* (Communication and Human Behavior). Translate: Ibnu Hamad (Jakarta: Rajawali Press, 2014), 225

³³⁹ Rulli Nasrullah, *Teori dan Riset Media Siber* (Cyber Media Theory and Research), 62

³⁴⁰ Graeme Burton, *Media dan Budaya Populer* (Media and Popular Culture), 155-160

³⁴¹ Brent D Ruben dan Lea P. Stewart, *Komunikasi dan Perilaku Manusia*, 220-221

³⁴² William L Rivers, Theodore Peterson, Jay W. Jensen, *Media Massa & Masyarakat Modern* (Mass Media and Modern Society), 28.

its time interacting with the internet, sharing information, motivational messages, propaganda, and even self-actualization through social media. In view of the theory of technological determinism, generations of Muslims can shape society through technology towards Islamic civilization in the future. Tirple M theory sees that the Muslim generation can create mass culture through social media.

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