BECOMING INDONESIAN MOSLEM PARENTS IN DIGITAL AGE: STUDY OF @parentingmuslimid's POSTS

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Abstract: *Digital age emerged the use of social media as one of major source of information, including Moslem families to access the parenting advices on Instagram. The study discusses the identities represented on @parenting_islam.id on Instagram. The objectives of the research were to find out :(1) the strategies of forming Islamic identities in the posts of @parenting_muslim.id and (2) the negotiated and adapted identities represented of the posts by using the Islamic parenting perspective. Qualitative method of the study gathered the data by observing selected posts of account @parenting_muslim.id through physical structure and the descriptive structure of the posts. The first result indicates that the identities as a Moslem represented into strategies to develop positive Islamic identities as parents, particularly in relation to mother-father's role, the do and don'ts advice, and daily lives motivational posts. Secondly, the negotiated and adapted through the contents were reflected in the way to communicate to audiences. Dynamically contested nature in the form of Islamic identities come to the fore which are used to demonstrate the value of incorporating Islamic representations into Moslem's parents as social identity and self-categorisation. This demands a critical review of the importance of representations in the construction of Moslem family's identity.*

Keywords: Islamic identity, parenting, Instagram post

Introduction

Digital era impacts the way of cultural and social processes in the nature of human living. This indicate that the best way to response those dynamic changes is by taking the moderation way to use instead of refusing them. The particular aspect of human living which the way of communication occur and imply the social and cultural process of people. Thus can be strongly related to the way of inherit of cultural and religious identity.

Social media as a cultural constructing tool emphasizes that humans respond to their daily lives by interacting more in cyberspace. The We Are Social report shows that the number of active social media users in Indonesia is 167 million people in January 2023. This amount is equivalent to 60.4% of the population in Indonesia. Meanwhile, the time spent playing social media in Indonesia reaches 3 hours and 18 minutes every day, which means it reaches tenth highest in the world.(https://dataindonesia.id/Digital/detail/pengguna-media-sosial-di-indonesia-sebanyak-167-juta-pada-2023). By knowing this, it is not overclaimed if social media, including Instagram, is one that is quite popular to be accessed. Social media is no longer just limited to entertainment, but not a few make it a vehicle for sharing useful information. On

social media, a campaign about equality for disabilities was launched. (Putra et al., 2021), and spread of health information during the Covid 19 pandemic (Z Hamson, 2020).

The distribution of information through the media is very fast. No exception is information related to a person's personality including religion. Nowadays, religious information has become easy to find and consume. Today's family is a family with unlimited access to information through multi devices. Moslem in Indonesia, as the major should be aware of this media challenges. In this case, today's parenting practice certainly encounters complex problems. Starting from technology penetration, lack of interaction between family members to the problem of high screening time in the family.

Previous studies have found that the Moslem family has first realized that good Islamic upbringing is to apply the principle of moderation which is expected to have a *wassaqthan* or moderate attitude. (Nora, 2021), even the latest has responded to the changes in the digital world (Afandi & Abidin, 2022). That is why it is important that as a *khalifa* who becomes leader of their family, Muslims should understand the importance of the process of conversion itself. Islam itself views the parenting process as paramount, even the foundation of religion. Whereas today many modern Islamic parents are busier with the activity of making a living and no longer pay great attention to their role in parenting. On the other hand, the emergence of information technology encouraged the emergence of Islamic proselytizing series in various dimensions. One of the highlights is the emergence of social media accounts that voice Islamic-style upbringing.

It is very important that Islamic-style parenting should not forget the teachings of the religion and its foundation. As in Luqman's verse 17, which means: "O my son, set up prayers and tell (men) to do good and prevent (them) from doing bad deeds and be patient with what befalls you. Indeed, such are the things that are required (by Allah)," (QS. Luqman [31]: 17). The verse asserts that tawhid is the basic foundation in the development of Islamic families. Those ideal conditions has not been able to be realized as soon as possible. Indonesia, as the country with the largest majority of Muslims, is faced with many challenges in the character of the younger generation due to the lack of Islamic values in parenting. The problems are the lack of parental involvement (Jannah, 2015), alienation of the child by parents due to divorce (Roszak, 2021), even worst, the alcoholic problem of parents that causes parenting failure in America (Harding et al., 2021). That is the reason of some facts that religious values needs to be used as a foundation in parenting practices.

The use of media in parenting content has been done a lot. A number of findings have shown that in particular, Instagram is the most compatible medium for sharing information about parenting. Development of educational media for children (Rashford, 2018), the influence of Islamic content on childcare (Setiani et al., 2022), also an analysis of netizens' responses to Islamic parenting content on Instagram (Subadra, 2016) has been done. However, the study does not appear to be capable of the Islamic identity depicted in social media accounts. Moreover, it is necessary to know what kind of profiles of Islamic parents they really want to appear through social media. In this case, in order to answer these concerns, this study deeply examine (1) the strategies of forming Islamic identities in the posts of @parentingmuslimid and (2) the negotiated and adapted identities represented of the posts by using the Islamic parenting perspective. By conducting this study, it is hoped that it will be known in general the dimensions of identity formed and the strategies used by social media accounts @parentingmuslimid in spreading the teachings of Islamic parenting.

Literature Review

Identity in general, defined as "the traits or special circumstances of a person; identity" . In addition, various other factors can contribute to identity, such as education, urban or rural

residence, cultural background, access to transportation and communication, criminal record, etc. In addition, although it is usually less significant in terms of overall 'life chances', any aspect of the physical body can be relevant to self-identity. Those aspects become the shapers of the identity of all individuals, which in this case must integrate self-concept and become a means of expressing their personality (Gauntlett, 2008).

The family in its role as a shaper of religious identity, it becomes the vanguard as well as the goal in maintaining the values of religion. A person's identity in his efforts to learn to be part of sosial and cultural community divided into three forms of activities, namely internalization, socialization and enculturation (Koentjaraningrat, 2002). ll three processes take place in an education that starts from infancy to old age. By understanding this concept, the crucial factor of this process is how individuals are exposed to the process early on. The personality of the child is determined by the influence of the macro and micro environment with . heeding the presence of factors from within (deterministic) and environmental factors or learning processes, as well as factors of human interaction with the environment. (Zubaidillah, 2018). It includes culture, economic background, population, politics, constructed values, physical distancing, social class, caste and race. These macro elements include interpersonal communication, conversations, writing, media, and daily interactions. The identity is very easily distorted and intersects with aspects outside the original culture, for example, religion. The intersection in question is the presence of symbols of identity attached to something, for example the hijab in Islamic terms, or veil in Javanese culture (Dewi, 2012)

Unlike religious identity, the identity of the digital world can be very different in meaning from cultural identity which is physical in nature. Identity in the physical and digital space will be different forms (Mc Luhan, 2006). The digital environment produces users that are different from the original, this means it is called splitting the character of self during interactions in cyberspace. In a narrower context, the idea of cyber reality and identity is known that users who are active in cyberspace have a great opportunity to experience a change in self-identity, both in the context of transformation and negotiation of new identities. In this study, it was found that the identity of the uploader on Instagram makes a lot of use of or even overrides his innate identity, which in this case can be referred to his cultural and religious identity. Digital space is a representation of a new world that allows individuals to discover new interaction activities including new identities. Specifically about social media posts, A. Kanai and A. Dobson stressed that with the growth of social media, an important thing has happened, namely the transformation from digital media as a potential space of exploration and gender freedom, to a space where identity, is increasingly balanced through the use of "anonymous" digital media.

The consequence is the transfer of social media identity into people's lives, a convention that has evolved to bind the body, body images, and online- identity and social networks to online social media profile (Kanai & Dobson, 2016).   Meanwhile, anonymity is a form of identity that cannot be referenced in the real world with its activities in the digital world (Jordan et al., 2017). The phenomenon of the emergence of the acceleration of life dimensions due to the development of information technology is called as being in the zone . (Jordan et al., 2017) This terminology refers to a psychological effort that places oneself individually in the zone of the digital world. Jordan's team formulated three key areas that can allow an individual to behave differently from real-world conditions. The three include: (1) identity fluidity, (2) renovated hierarchies, and (3) information as reality. Identity fluidity is a process of constructing identity virtually with the understanding that the identity formed is not the same or not the same as identity in the real world or offline identities. The second is renovated hierarchies, which means the existence of a process by which hierarchical order in the real world is reconstructed into a

new form of hierarchy in the digital world by having differences or even completely different from the structure in the world.

Islamic identity as one of the important identities has become unbearable now to be explored and developed its role for the younger generation of Islam. By promoting parenting as Moslem family as main idea, the @parentingmuslimid developed and dedicated his Instagram account to the purpose of Islamic *dakwah*. Parenting is considered as fundamental item as the aspect of internal learning of culture, including religion. Koentjaraningrat puts the concept of the learning process of a culture that is closely related to parenting, namely internalization and socialization. In both processes, there is a vital role of the family and parenting patterns in individuals in understanding and interacting with the smallest social environment, namely the family (Koentjaraningrat, 2002).

In other words, the process of internalization, socialization can occur well as long as there are Islamic underlying values. As the basic values there are three main kinds of values: (a) akhlāq, which refers to the duties and responsibilities set out in the shari'ah or general Islamic principles; (b) adab, which refers to the manners associated with commendable attitude; and (c) the qualities of character owned of a Moslem, by following the sunnah of the Prophet Muhammad (Zaroug, 1999). Parenting of Islam should consider the role of three values and glorify good ethics. Ethics is considered by these sources to be the main objective of Islam. The Prophet Muhammad was sent to preach a message that is essentially moral value. The Qur'an says: We sent you not but as a mercy for all creatures. (21:107) or in another verse in the Qur'an says: The word of the Lord does find its fulfillment in truth and in justice. (6115). The modern perspective of parenting makes parents in general change and adaptation to the times. Now Islamic parenting is developing, one of which is by optimizing the community, watching social media, downloading videos and singing Islamic songs, as well as contributing to outdoor activities and nature exploration. (Dasopang et al., 2022). Now it is the care that is increasingly accessible and of course has an impact on shaping the Islamic identity, both parents and children.

 Method

The study explores to activities in the digital world with a focus on interactions and content contained in social media. In particular, the concept of Islamic identity will be examined which is specifically contained in the upload on the Instagram@parentingmuslim.id.   A qualitative approach in the form of content study was chosen to provide an in-depth and comprehensive picture of social interactions in the background of cultural studies research in the media to resume the comparison and the possible meaning of the results.

The elements observed in this upload target two main aspects, namely the visual and descriptive aspects. The subject of the study was the Instagram account @parentingmuslim.id. The secondary data source comes from virtual documentation. Data analysis in the study refers to Miles and Huberman (1994) who underscored the analysis of interactive data, subsequently during the collection, reduction, presentation of data and closing as a continuous cycle.

This study specifically examines uploads uploaded by @parentingmuslimid accounts on Instagram social media which are restricted to January-March 2023. A total of 54 uploads were reviewed on various topics, including; online parenting classes or courses (15 posts), child psychology (5 posts), parenting portions by mother's father (17 posts), family health and pregnancy (8), and general topics such as the Islamic knowledge, such as hajj, *thaharah* and *muammalah* (9 posts). The entire data is grouped and then coded according to the categories of strategy and identity that emerge from the data. The view of @parentingmuslimid account can be seen in the screenshot below.

Figure 1. The View of Account @parentingmuslimid.

Source: https://www.instagram.com/parentingmuslimid/

Result and Discussion

Studies conducted on @parentingmuslim id accounts are specialized as a form of mediated Islamic literacy culture. The Instagram account @parentingmuslimid has 48,100 followers and 869 posts. This account is affiliated with the Surabaya Mengaji Foundation by being included in the educational category on Instagram. Having the motto "Helping moslem families educate children according to Islam and the Sunnah of the prophet" this account has a homepage with online and offline parenting class services.

Through the study of content analysis on the descriptive and visual structure of @parentingmuslimid known that there are (1) strategies for forming identity as Muslims which are reflected in uploads, and (2) Muslim family identities that are revealed in the Instagram features and posts are manifested in various forms of communication techniques of @parentingmuslimid The identity formation strategy is carried out by negotiating the conditions and challenges of Muslim families, and adapting the current situation according to the target of media penetration, namely millennial Muslim families. In addition, Moslem family identities communicated to the audience show a distinctive verbal and visual communication style compared to other parenting theme-promoting accounts.

Strategies of Forming Islamic Identities on @parentingmuslim

The @parentingmuslimid as one of the public Instagram accounts specializes in consistently uploading content related to marriage and Islamic parenting. Most of the posts point to the importance of the role of mothers and fathers in childcare. First, in the context of the Muslim identity formation strategy, it is known that @parentingmuslimid use a number of methods, which are emphasizing on (1) the balance of the mother-father role (PIA), (2) prohibitions and commands in educating children (PDL), (3) daily family motivation (UMK), for example about health, child psychology, and marital relationship.

By depicting through an attractive visual appearance, @parentingmuslimid account emphasizes the importance of the role of fathers and mothers in shaping the Islamic children.

The formation of the identity of Moslem parents is first seen in the strategy of focusing on mother-father role (PIA). A total of 17 findings show that the labels and categories that are used as the basis for parenting are by involving fathers and mothers in rising children, as well as prospective children. The findings can be observed in the following data.
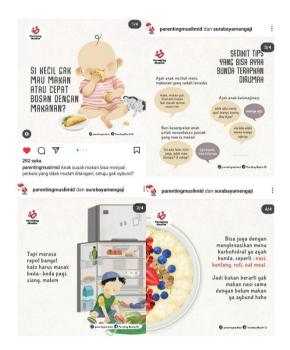

Figure 2. Data Visualization of Mother-Father's Role by Problem-Solution Strategy (PIA01)
Source: https://www.instagram.com/p/CpkOe1ZPu9J/ @parentingmuslimid

The data represented in figure 1 includes visual data in the form of uploaded displays with special characteristics, namely neutral basic colors, using cartoon graphics and equipped with Indonesian sentences. The sentence "The Little One doesn't want to eat or get tired of food quickly?" (PIA01) points to an attempt to come up with a strategy of attribution of information to identity formation through trigger questions. The strategy of constructing identity as the next family appears in the following description.

> *"...Yang terpenting, sesi makan ini kita masukkan ke dalam rutinitas keteraturan dalam keseharian anak. Ada yang mau berbagi food prep / meal prep disini? tulis dikolom komentar ya bund"*(PIA01)

In the data citation, the use of rhetorical question strategies, "setuju gak aybund? (do you agree, mom and dad?)" shows an attempt to get approval from the audience that Islamic parenthood faces such situations in commons. In other words, this strategy becomes an early stub for the audience to understand and internalize the context into themselves. On the other hand, a strategy of specifying contradictory expectations and realities is a strategy in labeling the identity of the family to which this post audience is targeted. So the strategy of identity formation is carried out later by giving a thesis at the end by emphasizing on the sentence " yang terpenting" or the most important …". This is the persuasion and argumentative point of attention of @parentingmoslemid account in providing a discourse that invisible Islamic identity indirectly. This informative-persuasive strategy centered technique is used in accentuating the importance of father and mother roles. Not only mothers or fathers separately, even both are important in the growth and development of children.

The second way to construct the identity of Islamic Parents is the use of do and don't' as the focus of the content. Account @parentingmuslimid use do and don't' as the say to show the right way of parenting, especially Islamic based parenting. Some data such as PDL 03, PDL06, PDL 08 show a good example of illustrative strategies in forming the identity of Islamic parents. The illustrations depicted can be found in PDL 06 data that displays conversations that are common between parent and child. Instead, PDL03 and PDL08 specifically make use of images that show their message directly by going to the topic of the message in the content.

PDL 06 data specifically shows the interaction between parents and children. There appears to be a cartoon picture of a father holding his two children. The observable data of PDL03 in figure 3.

Figure 3. Data Visualization of Mother-Father's Role by Do and Don't's Strategy (PDL06)
Source: https://www.instagram.com/p/ComNx4VvV_K/ @paremtingmuslim.id

The use of the word *pliiss* as non-standard word of please which in Indonesian means 'mohon' indicates emphasis on the word 'jangan'. "*Pliis jangan diulangi lagi ya ayah bunda*" or in English have same meaning with "*Please, do not be repeat again, Mom and Dad*", with larger size font is the core message to be conveyed. By showing that the behavior of giving promises to children, especially when they do what they are obliged to, parents should know that it's commonly wrong and unconscious behavior. By illustrating this, the account @parentingmuslimid provide insight into the risks and dangers of promises to the child . In addition, PDL06 also emphasized the Islamic view of how promises will be held accountable. In contrast to PDL 06, PDL 03 shows parenting advice in terms of socialization of children in the family, especially the relationship between siblings. The phenomenon that attracts attention is indicated by the child's habit of scrambling for toys with each other. PDL 03 data shows firsthand what mom and dad should do.

Figure 3. Data Visualization of Mother-Father's Role by Do and Don't Strategy PDL03)
Source: https://www.instagram.com/p/CpFb7XqP1hb/ @parentingmuslimid

The further data analysis confirms that the use of patterns of problem-solution frequently used to forms the identity. It also show the manifestation of the commandments and prohibitions principles in the lives of Moslem families are still the effective ways of @parentingmuslimid accounts to promote and strengthen their identity as Moslem. Mom and dad have an equally big role to play in this. After all, psychological research related to parenting shows that the involvement of fathers in parenting has an impact on the child's behavior early on. In addition, fathers involved in parenting are also a risk factor so that the child does not develop antisocial behavior or other problematic actions. The important role of the father in this family is illustrated in the words of the Prophet Muhammad SAW: "A father is the central part of the gates of heaven. So, stay at that gate or let it go," (H.R. Tirmidzi).

It is also interesting to note that from the study, the using of motivational post is undominant. Based on the 54 selected data, only 9 posts contain motivational posts. Those are grouped into the strategy of identity formation by using trusted source such as Quran, hadith and ulama's advice. For example data UMK 11 indicate that strategy which referred the topic by underlining the message of Quran. Pratiwi found something similar that one of the efforts in achieving objective and balanced communication in social media, especially with regard to Islam, is to put the principle in the form of relevant scriptures and not offend certain sensitive groups or certain issues (Pratiwi et al., 2021)

Figure 4. Data Visualization of Motivational Quotes Strategy (UMK 11)
Source: https://www.instagram.com/p/Cm6idJaPUtR/ @parentingmuslimid

Figure above consist of the direct quotation of the Quranic verse which is Surah Al-Māidah 27 which means that " Indeed, Allah only accepts charity from the devout (Allah only accepts ˹the offering˺ of the sincerely devout)." In the context of the post, that Moslem parents are expected to fix all from their main source which is living. For a Muslims, what is considered halāl (permitted) and harām (forbidden) in Islam is understood in terms of what God defines as best and right, and also good.

From the post, it is hoped that Muslim parents should be aware of the great influence of halal source (occupation, food etc.) on the behavior of their children. This is a finding that confirms that one form of Islamic identity formation is with intense exposure to the words of wisdom and the teachings of goodness contained in the Quran hadith and the fatwas of scholars (ulama). Similar to UMK 11, UMK 16 and UMK 21 respectively contain motivational sentences quoted from scholarly studies, namely Ustaz Raihanul Bahrain (UMK 16) and hadith narrated by Imam Bukhari and Imam Muslim (UMK 21). The presence of scholars in @parentingmuslimid has a huge influence in fostering trust and confidence in the audience. Assiroji also said that the condition of Muslims is very dependent on the existence of scholars. If in the midst of Muslims there are scholars, then Muslims will be guided and directed, so that the life of the people will be good and vice versa (Assiroji, 2020).

It should also be noted that the findings share a similar pattern in conveying the self-identity cultivation strategies of Moslem parents. A visually apparent strategy is the use of cartoon illustrations that seem more acceptable and colors that are soft and suit the tastes female user of Instagram. Nonetheless, the consistency and earnest efforts of the account @parentingmuslimid in spreading the teachings of Islam in parenting appear in the way of choosing images thoughtfully and not using the face with the eyes of the mouth and nose of each character of posts. This is a part of Islamic teachings that forbid describing everything that resembles the animate creation of Allah Almighty.

Represented Moslem Identity of @parentingmuslimid Post

Second finding, in terms of Moslem parents identity reflected in @parentingmuslimid uploads, it is known that (1) the use of Quranic verses, hadith or ulama fatwas (QHF), (2) the use of casual diction (DNF0, and (3) the extended of wider themes (PTU) are the main identities that want to be highlighted in the realization of modern Muslim family identity. The following will be explored the findings and discussions related to them.

The main findings of the identity of Moslem family are seen in the specific selection of Quranic verses and the use of hadith or ulama's advice. There are 9 data from 54 selected data that directly mention explicitly that the Quran, hadith and the fatwa of the ulama are the basic and main teachings to be understood in constructing the identity of a father or mother in Islam.

In the QHF02 data there is a quote of the hadith verse which raises the topic of the virtues of congregational prayers in mosques for fathers. The quoted hadith reads :

> "The Prophet said sallallahu 'alaihi wa sallam,
>
> عُذْرٍ مِنْ إِلَّا لَهُ صَلَاةَ فَلَا يَأْتِهِ فَلَمْ النِّدَاءَ سَمِعَ مَنْ
>
> "Whoever hears the call to prayer and does not come to him, there is no prayer for him, except when there is a prayer." (Hr. Abu David and Ibn Majah. This hadith is judged shahih by Sheikh al-Albani in Misykat al-Mashabih: 1077 and Irwa' al-Ghalil no. 551)(QHF02)

The quotes of QHF02 secara mendasar menampakkan bentuk identitas utama dari seorang muslim berdasarkan unggahan tersebut, yakni identitas sebagai muslim yang wajib salat, identitas sebagai ayah yang hendaknya menjadi contoh dalam melaksanakan ibadah yang utama bagi laki-laki yakni menyemarakkan masjid.

Figure 5. Data Visualization of Basic Islamic Identity Represented in Hadith (UMK 11)
Source: https://www.instagram.com/p/Cm6idJaPUtR/ @parentingmuslimid

Meanwhile, in QHF07 there are prayers and sentences that explicitly indicate the identity of the account owner as a Muslim and the target reader or audiences which of course also specifically refer to the Moslem family.

Figure 6. Data Visualization of Basic Islamic Identity Represented in Dua (UMK 11)
Source: https://www.instagram.com/p/ClhrAfyvYeM/ @parentingmuslimid

Therefore, the form of identity obtained directly from this media exposure becomes a self-identity obtained from social adoption and adaptation or called foreclosure identity. The role of being mother mirrored by the postsof @parentingmuslimid. Foreclosure identity characterized parental identity in men and achieved identity in women, which has earlier been found typical for other interpersonal identity domains. Women are often socialized into the parenting role and intimately experience gestation and birthing processes and still, most often, take on the primary role in daily child caregiving (Fadjukoff et al., 2016)

In terms of the use of diction or words used, @parentingmuslimid account uses diction that is casual and easy to understand for young millennial families. This is in line with the principle that Islamic proselytizing should be delivered in the best possible way and polite language. In the 54 data found, the typical usage of greeting is the use of the acronym *aybun* (mother's father), Bun, or Dad. Another example is the choice of casual words and familiar words found in the following data.

> *Selain tingkah laku si Kecil yang ngegemesin, ada satu hal yang gak bisa lupain, yaitu baunya! Yakan? Rasanya kalo udah nyium badan si Kecil, pasti ketagihan walaupun kadang ada asem-asemnya tapi tetep nikmat ☺(DPK10)*

The choice of words *ngegemesin*, *nyium* and the use of smiling emoticons are signs that the Islamic identity that is revealed is not just about being a good parent of Moslem according to Islamic guidance, but the adaptation of the language to be more casual and not seem patronizing is chosen to suit the audience. In other words, that in this context the conformity of the identity of the account owner and the audience is very sought and closer ties of audience and the messages is the indicator that the noble message about Islamic parenting will be more easily accepted.

No less important, the variety of topics by expanding the study beyond just Islamic conventional parenting. In the upload of @parentingmuslimid account, it was learned that as many as 15 posts were online seminars and Islamic parenting classes, both free and paid. In addition, there are also uploads about basic knowledge about cleanliness (*thaharah*), getting along with in-laws, to hajj. Here's a full look at the findings.

PTU data or broadening the topic of posts found the formulation of the identity of Muslim parents who are not only good in being parents but in socializing both in the family and neighboring environments. One of the highlights is the findings about being kind to in-laws as per this PTU 19 data.

> …Selagi bentuk campur tangan pihak mertua adalah berbentuk nasihat dan masukan positif untuk kebaikan bersama, mengapa harus ditolak? Bukankah berwasiat dalam kebenaran dan kesabaran adalah perkara yang diperintahkan oleh Allah? Dalam firman-Nya:

بِالصَّبْرِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا الصَّالِحَاتِ وَعَمِلُوا آمَنُوا الَّذِينَ إِلَّا ، خُسْرٍ لَفِي الْإِنْسَانَ إِنَّ ، وَالْعَصْرِ

1. Demi masa.
2. Sesungguhnya manusia itu benar-benar dalam kerugian,
3. Kecuali orang-orang yang beriman dan mengerjakan amal saleh dan nasehat menasehati supaya mentaati kebenaran dan nasehat menasehati supaya menetapi kesabaran. (PTU19)

Responding to these findings, implicitly the dominant identity as Moslem's parents is the ability to suppress the ego and always be kind to all things that are the decrees of Allah Almighty, including to in-laws. In this regard, it is also emphasized that interacting with in-laws includes keeping the commandment to do godly charity and be patient. An identity reflected in the ability to get along with parents in law is also an important point in the reflective meaning of being true Moslem's parent. The similar finding is also found in an effort to reflect Islamic identity in parenting, namely in findings about the importance of fulfilling the pillars of Islam, especially hajj (PTU 22), the virtues of studying and being present in the majlis of Islamic studies (PTU18), and the importance of instilling clean habits in the family (PTU43).

Conclusion

The findings of the representation of Moslem parent identity in the post of @parentingmuslimid are important in the context of parenting in the digital age and at the same time provide an overview of the convergence and efforts to disseminate knowledge in the present day are no longer limited. Important findings in the study underscore the existence of strategies used to create and strengthen a person's Islamic identity, especially as a parent. Secondly, a number of identities represented in the findings reaffirm the role of Moslem's parents not only in parenting but in socializing with others. The adaptation to Islamic vs technological values carried out by @parentingmuslimid account is with the use of language that is more relaxed and easily accepted by young couples. In addition, there is also a negotiation of identity that appears to be that naturally, the Islamic identity that wants to be reflected in the Instagram account @parentingmuslimid is an image of moderation, and is open to the context of mixing parenting sciences, both religious, psychological and health sciences.

Islamic parenting depicted in the data presented is an alternative approach that is easily accessible and applicable to the modern Moslem family. Although it is not a source with a high level of information accuracy, the account @parentingmuslimid quite capable of being a counterweight to the flow of information that is now massively circulating on social media. That's why this study needs to be addressed with a more in-depth study of broader Islamic topics. This study demands a critical review of the importance of representations in the construction of Moslem family's identity.

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