MEDIA LITERACY: SMART IN MAKING ISLAMIC CONTENT IN SOCIAL MEDIA IN SEI DADAP DISTRICT, ASAHAN DISTRICT

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ABSTRACT

The rapid development of media and communication technology requires audiences to have a number of knowledge and skills called media literacy, in order to use the media properly and correctly. This activity aims to provide training and assistance to teenagers to be able to make Islamic da'wah media context. The main target is teenagers. Teenagers are an age of self-discovery, high curiosity, and need a variety of education that is used as a reference. But it is unfortunate if a teenager misuses social media, accesses and consumes media content with various social activities from various Black Mail accounts that display pornographic content/posts, provocations, and many other things that are misused into teenage consumption that are not suitable for their age, to prevent these negative things, teenagers need to be equipped with journalism knowledge so that they can create creative Islamic content as an adaptive step from using social media. The approach used is qualitative with descriptive nature. The results showed that Media Literacy activities in Sei Dadap Subdistrict had a positive impact so that teenagers were able to choose and sort out good and correct news. Then they can create creative Islamic content on social media as an adaptive step from using social media. Creating creative Islamic content on social media is also a da'wah strategy that can be carried out by all social media users. The results of this study are expected to encourage further research in the form of elaboration of media literacy theories and concepts so that they can be translated into the Media Literacy Education curriculum.

Keywords: Media Literacy, Islamic Content, Social Media, Da'wah

A. INTRODUCTION

Generation millennials: a number of years This is often called generational technology communication, especially social media. This generation is very close to the digital world because they make the digital world their personal space to access, get, and share the information they find on the internet. Whatever news or existing information is on the internet, quick-made source information is to be shared with the public. It is not rare for this digital generation, called the digital society, to publish and go viral no matter what virtual world it is. One of the media used to create viral information is social media.

Along with progress in technology and information, social media is present as a place to deploy up-to-date information. Everyone has the ability to _ become spreader information at a time connoisseurs. Deployment is very easy done, but only in a few minutes after an incident, us has I can enjoy the information. On the other side, a lot of hoax news is scattered and not in accordance with rule journalism on social media. Problems that happen Because with ease, everyone writes information and news on various social media for free. Freedom, in the end, becomes a problem alone, especially in the aspect of ethics in journalism. Prevent the more hoax news on social media, then challenge it, which must be countered by users active and intensive social media calling out as well as broadcasting objective, actual, and factual news.

Message-preaching is the origin of Al-Islam, according to the Qur'an and Al Hadith, as such sources main aqidah, sharia, and morals. Various branches acquired knowledge. So order or material preaching is content preaching delivered through content to mad'u, who berrumber from

the foundation of the Islamic religion.[1] Content creative Islamic ones made teenager something content characteristic message _ preaching the goal of communication For convey messages Islamic shaped content creative on social media. Development technology information for society, but also vice versa, can raise a negative impact if not managed wisely. Progress in technology in the era of globalization has caused the rapid deployment of information, so social media is now filled with misinformation (hoaxes), provocation, slander, and intolerance. The existence of the internet as an online medium causes information yet to be verified or not spread quickly. In a count of seconds, an event can be directly broadcast and accessed by internet users through social media.

Spread creative content. Islamic has the meaning of process or deed. The intended spread writer is sharing message preaching through social media applications for adolescents in the District of Sei Dadap Regency Asahan. Teenagers who are active social media users need attention when using social media. Teenagers are at an age when they are looking for their true selves, desire high knowledge, and require various educations as references. But very dear, if a teenager abuses social media, accesses and consumes media content with various activities social from various accounts, Black Mail features content, posts pornography, and provocation as well. Many other things that have been abused have become consumed by teenagers who do not fit her age.

Teenagers need to be provided with knowledge of media literacy and creating Islamic creative content as a step adaptive to using social media to prevent negative matters. because there is a need for training to develop

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[1] Ujang Saepullah, "E-Dakwah Islam Digest Republika.Co.Id. di Indonesia," *Ilmu Dakwah: Academic Journal for Homiletic Studies* 14, no. 1 (2020): 39–54, https://doi.org/10.15575/idajhs.v14i1.8678.

youth skills in the world of journalism and their ability to manage social media by reliable sources, in particular mosque youth and adolescents in the District of Sei Dadap Regency Asahan.

There are several studies similar to this, such as Digital literacy as a strengthening of character education towards the era of society 5.0 written by B Yuniarto and RP Yudha.[2] In addition, there is an Analysis of Digital Literacy and Critical Thinking Skills of Students in Web-based Learning written by M Nurlailah. These two articles prioritise digital literacy without providing training in the creation of social media as a means of da'wah.[3]

There is also research on training in the use of social media as a means of da'wah for Islamic religious instructors during the pandemic written by AP Wibowo, D Avianto, A Hermawan[4]. A similar research was also written by HAN Rasyid and DE Rahmawati with the title Social Media as an Alternative Da'wah Media during the Covid-19 Pandemic.[5] Both have differences related to situations carried out during a pandemic without any follow-up after research activities.

From several previous researches, this research focuses more on making social media as a da'wah aimed at youth. For this reason, researchers

[2] Bambang Yuniarto dan Rivo Panji Yudha, "Literasi digital sebagai penguatan pendidikan karakter menuju era society 5.0," *Edueksos Jurnal Pendidikan Sosial & Ekonomi* 10, no. 2 (2021).

[3] Muhaimin Nurlailah, "ANALISIS LITERASI DIGITAL DAN KETERAMPILAN BERPIKIR KRITIS MAHASISWA PADA PEMBELAJARAN BERBASISI WEB" (UIN RADEN INTAN LAMPUNG, 2022).

[4] Adityo Permana Wibowo, Donny Avianto, dan Arief Hermawan, "Pelatihan penggunaan media sosial sebagai sarana dakwah bagi penyuluh agama islam di masa pandemi," *KACANEGARA Jurnal Pengabdian pada Masyarakat* 4, no. 2 (2021): 202–12.

[5] Haryadi Arief Nuur Rasyid dan Dian Eka Rahmawati, "Media Sosial sebagai Media Dakwah Alternatif di Masa Pandemi Covid-19," in *Prosiding Seminar Nasional Program Pengabdian Masyarakat*, 2021.

are more likely to aim to provide understanding to young people regarding the importance of social media as a means of da'wah.

Along with the development of the times da'wah can not only be done by the bil oral method directly, but there are many da'wah methods that are spread, one of which is content creative ilsami. In modern times like today, social media is very easy to use in preaching, because nowadays all people have phones and mobile phones. This is also an opportunity for teenagers to spread Islamic content..

B. BASE THEORY

1. Media Literacy

Media literacy is the ability to access, analyze, evaluate, and produce information for specific results. Media literacy also means the ability to apply critical thinking to the mass media, thereby building awareness and responsibility as citizens. First, for the purpose of empowerment, the media has a positive function as a source of learning for the community to optimize media content. Second, the purpose of media studies is to study the structure of the contents of media messages.[6]

These various literacy goals are to develop people's ability to critically evaluate media texts. The ability of the community to critically assess media texts This capability further requires the public to participate directly in monitoring and supervising the media.[7] Media literacy has two important aspects, namely the basic ability to read messages and the ability to deepen messages. In the first dimension, people are required to be able to

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[6] Ridwan Fikri dan Dini Salmiyah Fithrah Ali, "Strategi Kampanye Bandung Toleran Oleh Humas Pemerintah Kota Bandung Melalui Youtube," *eProceedings of Management* 4, no. 3 (2017).
[7] Nurlailah, "ANALISIS LITERASI DIGITAL DAN KETERAMPILAN BERPIKIR KRITIS MAHASISWA PADA PEMBELAJARAN BERBASISI WEB."

do a simple analysis of media texts so that they become meaningful. The description of media texts about one phenomenon will produce a series of meanings that may differ from one medium to another. The difference is that it is done to compare how the media presents texts and, at the same time, produces different meanings.[8]

When the community is able to distinguish these media texts, the ability to evaluate media texts can be honed. Society can simply make a general description of the results of observations on media texts. All media literacy is indeed directed at creating a society that is aware and able to answer the problems of its social life. Media literacy can create a society that has the critical ability to deconstruct texts.

If the community's ability to judge the media is good, then the community can definitely deal with radical and negative information in the media. As previously directed by the ministry of communication and informatics, so that people are familiar with literacy and understand content and narratives, and so that netizens know whether it will be positive or negative about the information circulating, if it is negative, then immediately report negative content on the website, email, and WhatsApp specifically provided by the Ministry of Communication and Information. Meanwhile, according to Silverblatt (1995), there are several indicators to measure media literacy skills, including[9]:

Ability to access personal and social media;

a. Ability to analyze media;

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[8] Yunus Abidin, Tita Mulyati, dan Hana Yunansah, *Pembelajaran literasi: Strategi meningkatkan kemampuan literasi matematika, sains, membaca, dan menulis* (Bumi Aksara, 2021).
[9] Art Silverblatt, *Media literacy: Keys to interpreting media messages* (Bloomsbury Publishing USA, 1995).

b. evaluate media; and

c. Making content

Potter confirms that media literacy is setting our perspective and using it in an active manner when approaching the mass media to interpret our message. Media literacy is about how the public can control the media. Media literacy is the ability to evaluate meaning from every type of message, organize meaning so that it is useful, and then construct a message to be delivered to others.[10]

2. Social Media

Social media appeared in new media and always got warm welcomes from internet users. social media This allows us to exchange information with everyone who is a fellow media user. According to Nasrullah, social media is the medium on the internet that makes it possible for a user to represent himself, interact, collaborate, share, cooperate with another, and form social bonds virtually.[11]

Andreas Kaplan and Michael Haenlein define social media as "a group application internet-based built on Web 2.0 ideology and technology and what makes it possible to create and exchange user-generated content ", "Users of the world, unite! The challenges and opportunities of social media"[12]. From my opinion, the utilization of social media via various platforms available on the internet is easy to access. Various objectives can be pinned in the framework to meet the needs of everyone. Usefulness This has become an absolute need done as a step-by-step adaptive that can be

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[10] W James Potter, *Arguing for a general framework for mass media scholarship* (Sage, 2008).

[11] Rulli Nasrullah, "Media sosial: Perspektif komunikasi, budaya, dan sosioteknologi," *Bandung: Simbiosa Rekatama Media* 2016 (2015): 2017.

[12] Michael Haenlein dan Andreas Kaplan, "A brief history of artificial intelligence: On the past, present, and future of artificial intelligence," *California management review* 61, no. 4 (2019): 5–14.

done by someone or a group. This has become a potential place and delivers a very big opportunity for teenagers to spread Islamic content, in particular mosque youth and adolescents in the District of Sei Dadap Regency Asahan.

C. METHOD STUDY

This research uses the Particapatory Action Research (PAR) method. This model is an implementation method that prioritises the participation of the assisted object through providing opportunities from the scheme provided by the team by providing assistance, monitoring, and development[13]. The method aims to realise social change with several benchmarks, namely: joint commitment of the community, the existence of drivers in the community (local leaders) involved, and the existence of new institutions that are in accordance with the needs of the community.[14] In addition, the PAR method must at least strive for one of the following dimensions: fulfilment of needs and problem solving, development of science and community diversity, and the process of religious social change.[15]

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[13] Lindsey E. Malcom-Piqueux, "Participatory action research," *Research in the College Context: Approaches and Methods* 60, no. 10 (2015): 81–94, https://doi.org/10.4324/9781315740447-12; Stephen Kemmis, Robin McTaggart, dan Rhonda Nixon, "Critical Participatory Action Research," *Action Learning and Action Research: Genres and Approaches*, 2019, 208–192, https://doi.org/10.1108/978-1-78769-537-520191016; Ahmad Tanzeh Suyitno, *Dasar Dasar Penelitian*, *Journal Equilibrium*, vol. 5 No. 9, 2018; A Ambiyar dan M Dewi, "Metodologi penelitian evaluasi program" (Alfabeta, 2019).

[14] Abdul Rahmat dan Mira Mirnawati, "Model Participation Action Research Dalam Pemberdayaan Masyarakat," *Aksara: Jurnal Ilmu Pendidikan Nonformal* 6, no. 1 (2020): 62–71.

[15] Agus Afandi, "Participatory Action Research (PAR) Metodologi Alternatif Riset dan Pengabdian Kepada Masyarakat Transformatif," in *Workshop Pengabdian Berbasis Riset Di LP2M UIN Maulana Malik Ibrahim Malang*, vol. 53, 2020, 1689–99.

The data collection techniques used include: Focus of Group Discussion (FGD), documentation analysis, data analysis techniques. The implementation of FGDs was carried out in two periods because the teenagers were active so they were divided into two discussion groups. Documentation analysis was used to complement and compare the data collected as secondary data from various sources, both print and electronic.

Based on these methods, the implementation scheme given to the teenagers included: (1) mapping the problem from the phenomenon, (2) holding discussions with community groups, (3) creating an activity design, (4) providing information periodically through Whatsapp media, (5) conducting online media literacy training, (6) forming an anti-Hoax movement and appointing anti-Hoax cadres, (6) distributing family learning media about Hoaxes, (7) Service Evaluation. The above efforts are the realisation of the approach in the PAR method, namely problem solving and empowerment. PAR studies have several approaches including. Formative, system improvement, problem solving, model analysis, participation, and critical awareness.[16]

D. DISCUSSION

1. Media Literacy in Adolescents in Sei Dadap , Sharpen

Society as recipient information Possible feel Still not yet. Can distinguish which is true, which is a lie, or just a hoax. A number of influencing factors are happening, among them being the public's less common use of social media, supported by the rate of education in only high school. On behalf of freedom for Internet users in particular and networking

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[16] Ali Muhtarom, "Participation action research dalam membangun kesadaran pendidikan anak di lingkungan perkampungan transisi kota," *Dimas: Jurnal Pemikiran Agama untuk Pemberdayaan* 18, no. 2 (2019): 259–78.

socially in particular, a lot of Internet users believe that they own all rights to their personal accounts.[17]

They can freely upload any photo or video in the account. Although sometimes they do not realise that what they upload may violate social media ethics. In this case, what should be done is to concentrate on the spread of misinformation, not only to limit or prevent it, but also to develop an informed society where people have access to more information and have greater confidence in using social networks. David Considine (defines media literacy as "the ability to access, analyse, evaluate and communicate information in a variety of formats, both print and digital". According to David Considine, people who have experience with media literacy are those who have the ability to access, analyse, evaluate and communicate information in a variety of media formats, both print and electronic.The rise in news Lie or fake news that isn't of course true (hoax) and is circulating in print, online, and electronic media, even those that appear on social media, can bother the union and unity of the Indonesian nation. .

2. Ability Media accessibility

Media literacy is an indicator of somebody's ability to access their social media. According to Otter (2004), Media literacy is a perspective used when currently relating to interpretive media something meaning a received message. The youth in the village will build perspective based on structure; their knowledge will be constructed from their ability to build meaningful information.

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[17] A. Dudung et al., "Achievement of student graduates: The role of e-readiness, e-learning and e-book," *International Journal of Data and Network Science* 6, no. 2 (2022), https://doi.org/10.5267/j.ijdns.2021.12.017.

Obtainable data collected through a study about use or access to online media and the availability of online media strengthens the findings of the study that teenagers are active network users on Facebook and social media. Facebook, in particular, is used optimally for _ daily needs such as looking for school information, searching for friends, and adding knowledge.

Activity preaching must own innovation in development, including the use of virtual world facilities (cybermedia) as a matter. This is one way to answer the challenges and demands of the disruptive era and do innovation in a sustainable way. Activity preaching must adapt to the developments and needs of the times. There is innovation and implementation in the use of social media. Beside that, the virtual world of reach preaching is also more broad.

Activity preaching with help from technology information This means activity preaching done online, for example, preaching a known form of writing with online journalism or cyberjournalism. Da'wah through online and content Islamic is a method of new preaching that utilizes technology, information, and communication in the form of the internet, making the range more broad.

Content preaching Islam, which is one form of online journalism, has advantages and disadvantages compared to journalism in print. Among other advantages, where is audience control first? The audience or reader has the authority to select and interpret news. Second, nonlinearity is that one news item is not related to others, or, in other words, news stands alone. The three storage and retrieval abilities are ability news, which can be accessed, and return because already stored online. ever content uploaded No will is lost although in quite a long time except forgive Already removed

by owner content. The fourth unlimitide sac is the infinity amount and space service news. Fifth immediacy means fast directly; the sixth multimedia capability, viz., news, got enclose text, sound, images, video, and other components. Seventh, interactivity allows active participation from readers and viewers.

3. Ability analyze media

Analysis is a skill that can help somebody interpret a message, its structure, its segmentation, its impact, etc. Analytics is about the ability to find, change, and select customized information based on individual needs. Dimensions: this is related to critical understanding of them, which is the ability to understand the content and function of social media, knowledge about media regulation, as well as behavior and use of social media. Understanding content information on social media can be called criticism of the use of social media.

There is da'wah model innovation through important and necessary online media, accompanied by the ability to media literacy. This is because media literacy is the ability or skills that can be used to ward off negative effects caused by social media in particular. Digital literacy, or media literacy, is the ability to use digital technology and the internet to access, manage, integrate, analyze, and evaluate information, build knowledge, and create and communicate with other people so you can participate in an active manner in society. Content media Islamic must be based on ability media literacy so mission to communicate with honey can be delivered with ok. Social media, or digital media, is the ability of digital media users to behave critically when using the information they have access to. More broadly, media literacy is the ability to not only lean on one source of information with one perspective. Internal media use context This is

interpreter preaching or source information that does activity dawg hammer online.

4. Ability For evaluate media

Evaluation is the ability to make connections between message media that are accepted and experience. Evaluate information based on parameters like authenticity, honesty, and importance of the message. Because of that moment evaluation, we realize that the audience always has the right to interpret message media alone.

Teens in the media are called users. Because these users take advantage of technology, social media information, and communication as means of spreading messages, To strengthen the existence of the interpreters preaching, they must be capable of implementing seven standard online Islamic media literacy: evaluating media in adolescents

a. Principle production news through online media some indicators, viz. tabayuun, credibility source or text, reproduce comparison sources, comply with code ethics journalism, as well as include source news. When receiving A news, the most important steps must be followed and known must tabbayun.. when receiving information, look for clarity essence from something information that is researched.

b. Information conveyed as material preaching must clearly state the truth and not be a news lie or hoax. If meater preaching is sourced from statement people, we must check the credibility of the source. In material preaching, we also need to compare information to be balanced, so validation of the information conveyed can be trusted. This is in line with research that states cross-checking is very important for provider news with track sources.

The material is also based on deep principles of production that comply with online news code ethics journalism, namely truth, clarity, defense of public rights, responsibility answers, standard collection and broadcast information, and respect for integrity sources. In compiling messages, preaching in content must obey code ethics in media journalism, so that was conveyed accurately.

c. Online Islamic media literacy is ethics distribution news, i.e., ensuring that information or message preaching delivered brings benefits and no trigger slander. Indicator covers selection and sorting information, principle preventive, and election brotherhood. Pick and choose information in content preaching, meaning ensure message preaching Kaurat. Principle preventive: convey a message that does not trigger debate. It is also a look at brotherhood with No one should preach provocative, condescending, or even insult people or another group.

d. Guarantee accuracy and commitment to anti-hoax online Islamic media has become a role model for ensuring honesty and truth in the era of hoaxes and hate speech. Objective main content: Islamic For charity, good nahi unjust must give good advice to the audience.

e. Good deeds nahi unjust inner wisdom—preaching that is, behave wisely and fully exemplary. New media that has a characteristic of being interactive and spontaneous is very vulnerable to friction and differing opinions because that hope wisdom is called policy important. For done, aside from that, deposit positive thinking and intention. In the middle, strengthening Islamophobia is also becoming important. If preaching raises debate and polemic, then it must also be responded to in a good way. In context, this preacher must be capable of herding mad'unwnya. For do good and avoid evil with method best, movement

da'wah in the disciplined era not only served content but modern methods and media with the use of IT, so target preaching has become broad.

f. Principles of interaction digitally With the prioritized principle taawun (mutual help and mutual respect), Tawaun in context, each other invites to goodness and prevention. The message preaching must be capable of evoking honey. For do kind to life social, at least looked at three levels, that is, individual, interindividual, and community.

.5. Maker content

Making a creation message is the ability of a teenager to make content for a compile message or idea using words, sounds, or pictures in a manner effective in accordance with principle knowledge communication. Creation-related media content is related to production and distribution media content, which is also related to the ability to communicate.

a. Creating appropriate content for a variety of issues

1) Content theme or idea in matter This writer will use content ideas posted on nuanced Instagram media Islamic content to increase interaction with followers on Instagram.

2) Content formats Besides that, content that is presented in the Instagram comment format can include photo or video images and carausel, followed by an attractive design (no monotone) as well as dominant shades of Islamic

3) Narration-making content Make the story or short narration interesting and easy to understand so you can increase inspiration for the audience. narrative or story This is later put in the content or caption post content. The language used is light language.

b. Type content

1) Akidah (Iman)

The first da'wah message instilled was to form an Islamic creed. It is this creed or faith that influences the practice and morals of a Muslim. This is an Islamic idea that teenagers can make choices about. Teenagers can convey a number of things related to Islamic teachings or remind them to take care of themselves by making a short video. Even so, there must still be good points in it that can be conveyed so that they reach everyone who watches your video later.
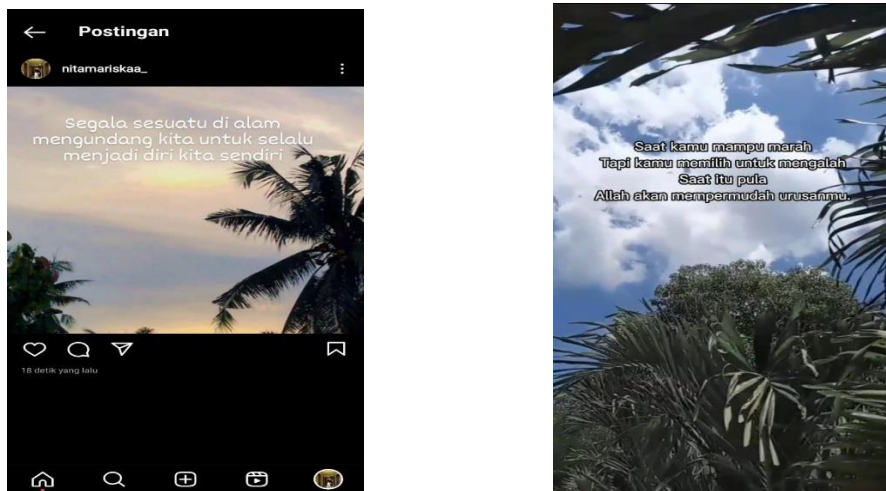

Figure 1. Content uploaded on social media pages

The message of da'wah becomes an important element in the implementation of da'wah and greatly determines success. A da'wah activity carried out is said to be effective if the material is informative, educative, and solvable for the community. Da'wah messages can bring mad'u to the intended target if the messages presented have been managed properly. Therefore, the preparation of a da'i must include managing the messages to be conveyed, whether the field is relevant, and whether the level of depth is appropriate for the mad'u situation.

Likewise, the correlation of da'wah messages with the social conditions faced by the community, whether actual or not

Management of messages related to the purpose of da'wah (hadfu) and competency standards to be achieved So that the relevance between the formulation of goals and the use of media (washilah) must receive important attention for teenagers. The existence of da'wah materials occupies at least three important positions. The three positions are representations of content presentation as a means of achieving target competency standards, basic competencies, achievement competency standards, and optimizing services for mad'u.

2) Syariah ,

Worship includes prayer lessons, fasting, zakat, and pilgrimage, plus other sunnah worship. At this stage, this teenager Sei dadap village can create content about worship for inviting honey worship and remembrance ability. Through various distinctive and unique media content, messages on media iterations can look very attractive and can create a feeling for the next reader, making communication patterns change. Inside media literacy, yes, framing messages through text, images, and sounds that become a number of media activities to affect thoughts and feelings in the public as readers.

.3) Akhlak(Moarals) .

The youth of Sei Dadap Village are able to create moral content that includes attitudes and actions of humans both physically and mentally, consisting of noble morals which are goals and despicable morals which must be avoided. In this lesson, we will discuss noble qualities such as patience, generosity, honesty, fairness, humbleness and so on
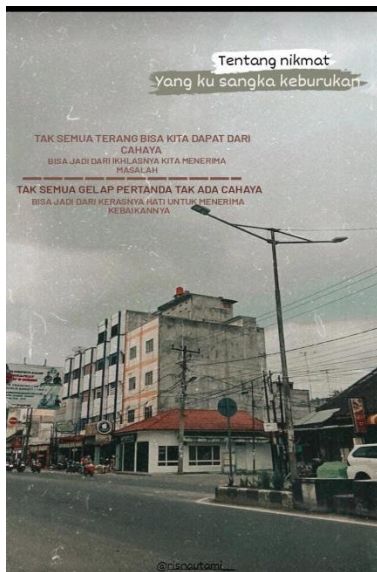
Figure 2. Content about invited morals

The picture above is the process of conveying information from a person or group of adolescents in the Sei Dadap sub-district to another person or group of people originating from the Al-Quran and As-Sunnah by using symbols both verbally and nonverbally with the aim of changing the attitudes, opinions or behavior of other people towards a better direction according to Islamic law. Both verbally and indirectly through media intermediaries

E. CONCLUSION

Activity preaching with help from technology information This means activity preaching done online, for example, preaching a known form of writing with online journalism or cyberjournalism. Da'wah through online and content Islamic is a method of new preaching that utilizes technology, information, and communication in the form of the internet, so the range is more wide.

Activity preaching with help from technology information This means activity preaching done online, for example, preaching a known form of writing with online journalism or cyberjournalism. Da'wah through online and content Islamic is a method of new preaching that utilizes technology, information, and communication in the form of the internet, making the range more broad.

Evaluation is the ability to make connections between message media that are accepted and experience. Evaluate information based on parameters like authenticity, honesty, and importance of the message. Because of that moment evaluation, we realize that the audience always owns the right to interpret message media alone. Teens in the media are called users because they take advantage of technology, social media, information, and communication as means of spreading messages. To strengthen the existence of the interpreters preaching, they must be capable of implementing seven standard online Islamic media literacy criteria for evaluating media in adolescents.

Making a message is the ability of a teenager to make content for a compile message or idea using words, sounds, or pictures in a manner effective in accordance with principle knowledge communication. Creation-related media content is related to production and distribution media content, which is also related to the ability to communicate.

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