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ASSISTENCE MEDIA LITERACY FOR YOUTH

IN BENGKULU CITY

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Abstract

The background in this paper departs from observations and preliminary data regarding the use of social media by adolescents in Bengkulu City, which is known that they still do not have understanding or knowledge on aspects of Islamic religious norms and legal norms in media use. The purpose of this paper is to provide understanding, information and knowledge for youth in the use of social media, especially in the aspects of religious norms and applicable legal norms. The research method used was a qualitative approach with 30 informants who were determined through a technique*purposeful sampling*. The research results show that: 1). As many as 65% of informants have not used religious norms as a reference in media use; 2). As many as 60% of informants did not know the rules, regulations and legal impacts of media abuse.

Keywords, *Media Literacy, Youth, Religious Norms And Legal Norms*

INTRODUCTION

The existence of electronic media and the internet today has had a lot of impact on the formation of opinions and behavior in society. Today, the internet is not only a medium for conveying e-mail or looking for news, but the existence of the internet also makes people familiar with social media (Facebook, Instagram, Twitter, Youtube, Tiktok, etc.) and instant messaging (WhatsApp, Line, Telegram, etc.). (Rudi Setiawan: 355). In fact, in the midst of the millennium era as it is today, the existence of the media is even more needed as a means of providing information services quickly and massively to the public. The dynamics of social media today, which are growing rapidly with the acceleration of renewable technological innovations, have become a magnet that plays a very important role in daily social activities in society.

Social media isa medium on the internet that allows users to represent themselves to interact, work together, share, communicate with other users to form social bonds virtually.[1] With the presence of social media, it can make it easier for humans to socialize and get information that is not limited by time and territorial boundaries, humans can communicate and interact with each other whenever and wherever they are. With this internet service, people can get news from all corners of the world quickly and at low cost. In addition to the speed of information, the internet is also used by

people from all walks of life and various ages, ranging from children, adults, parents and especially teenagers.

This is what makes social media widely used in human life, data*release* issued by the Ministry of Communication and Information that internet users in Indonesia in 2021 will reach more than 202,000,000 people or 76.8% of the population, 154,000,000 or 56% are teenagers (Kemenkominfo: 2021). Although social media can provide convenience and positive influence in interacting and communicating. But behind all that there is also a negative impact from the results of the use of social media. This negative thing is because the user community is not smart enough, not careful in sorting and choosing things that are good or bad. Moreover, the use of social media is dominated by teenagers.

Adolescents who use the internet and social media need special attention. It is very easy for young subjects to get negative social interactions in line with routine and continuous use into forms of victimization in cyberspace such as*Bullying* (exclusion/rude treatment),*harassment* (violence against anyone),*sexual solicitation* (invitations that lead to sexual acts), even to the issue of SARA.

Therefore, increasing self-knowledge (*building life skill*) in following the rhythm and polarization in this digital era, namely by mastering and improving technology skills, so that young people are challenged with the obligation to be able to be creative and innovate to keep up with the times. The knowledge and skills developed can be transformed into literate humans or generations, therefore understanding digital literacy and social media literacy is the main term in the digital era.

The term literacy is a point of view in educating internet users to actively access mass media when they interpret the messages they encounter. The point is media literacy is the ability to identify meaning in each type of message, then classify that meaning, then construct messages to be conveyed to others. [2] With other editors that media literacy tries to provide understanding, learning and critical studies for internet users when dealing with the media they access.

Bengkulu City is the Capital of Bengkulu Province, geographically located at 10 20′ 14″ 10 20′ 22″ East Longitude and 3 45′ – 3 59′ South Latitude. Bengkulu City has an area of 539.3 km2^2 consists of a land area of 151.70 km^2 and oceans covering an area of 387.6 km2, with a population of 373, 603 people. From DUKCAPILl data it can be seen that the population structure by age group in 2020 shows that the age group between 15-19 years dominates the population of Bengkulu City (31,720 people). Then followed by the age group of 20-24 years as many as 29,340 people.

From the initial observation and pretest data regarding the use of social media for adolescents in Bengkulu City, it is known that they still do not have understanding or knowledge on aspects of Islamic religious norms and legal norms in media use. This literacy focus is what researchers are doing in conducting research as well as serving adolescents in the city of Bengkulu

LITERATURE REVIEW
1. Theoretical Literacy Paradigm of Individual Competence Framework
    In the context of the research that will be carried out using the concept of media literacy in the form*Individual Competence Framework*. According to Apriadi Tamburaka,[3] media literacy activity is a planned process in increasing individual understanding and awareness of the media they use both in sending and receiving messages. Media education is expertise and skills that can be developed and accustomed to by users in all situations, at all times and with all media. From this description it can be understood that media literacy is an endeavor by media users so as to build awareness of the form of messages conveyed by the media, then this awareness is used in providing assessments (analyses) from various points of view of truth in media use.

    From that point of view*individual competence framework*, expertise in media literacy is individual integrity related to training skills in social media (identification, classification and

analysis). This skill gives birth to a real action system for someone who is creative and careful to solve problems in media.

Individual competenc has an important element, namely the ability of the individual consists of*technical skill* and*critical understanding*, as well as social competence in the form of*communicative abilities*. This conception is used as a framework in this research activity, with the following description:

1) Personal Capability
a) *Technical Skills* At this level where a person can use social media in everyday life based on the principle of the benefits obtained. Q*echnical skill* is the technical ability to utilize internet media and social media (social media), where individuals can access and use social media efficiently/effectively. There are several stages in conception*technical skill* this, with the following explanation:
   Ø *Computer and internet skills*, the domain in this element is directed to the benefits and or uses of the media itself. According to*individual competence framework* there are many social media that are used by someone without paying attention to the instructions and guidelines for use, therefore in their implementation social media users tend to stutter and get carried away with things that are not good. This strengthens Taylor's opinion that in terms of the use of media or information it is divided into two, namely*formalized* which means that someone who uses the media or information needs*guide* or the help of other people, where the person creates dependence on*guide* in studying and understanding every item and content on social media. So that every individual who uses the media according to their needs and designation, this is what is meant by*compromized*.[4]
   Ø *Advanced internet use*. The point is that internet media that is used intensely is a process towards special competence, 2 this case social media. By mastering various kinds of features and digital content in the use of social media is one of the indicators and benchmarks for making judgments.[5]
b) *Critical Understanding*, at this stage, namely scientific or scientific expertise in the use of media based on comprehensive understanding, analysis and evaluation of digital features and content on social media. We will describe in more detail as follows:
   Ø *Understanding media content and its functioning*, that is, someone has understood the intent of the message conveyed by the media. With this understanding, it is used as a reference in interpreting the types of content and functions of social media. The expertise of social media users in finding the accuracy and credibility of this information is also explained by Tibbo, where the process of checking and rechecking information is referred to as*verifying*, in which there is a process of assessing and checking the accuracy of the information. Meanwhile, Hepworth has also researched that most of a person's attitude in critically evaluating information is still not optimal.[6]
   Ø Knowledge of media regulations, this step is knowledge of formal legal and legal basis for the rules and functions of the media, so that media users are not trapped in the realm of law, especially criminal law. In our country, Indonesia, there are rules and regulations governing use in cyberspace through the ITE Law.
   Ø Social media user behavior, this step is a form of media utilization that has an impact on attitudes and insights in responding to information or messages generated by social media, so that user behavior becomes an identity. This was conveyed by Ellis,[7] that monitoring of information conveyed through the media is very important, he refers to this as a monitoring process. This process is carried out to follow and maintain the latest information developments in a field on a regular basis.[8]
2) Social Competence, the conception in this paradigm is that media users have the ability to build social relations and then participate in society through social media. We can see this in media such as Facebook, Twitter and Instagram where there are interactions of different ethnicities, customs, cultures and beliefs but a harmonious dialogue is built. Meanwhile, according to Horrigan, the use of features such as comments and chat is part of the attractiveness obtained from social media, so that users can socialize, interact and self-actualize. The form of communication skills was also revealed by Yusup, where interaction in the media can create

dynamic social relations between individuals, customs and traditions, culture and culture, groups and groups, and also individuals and groups. Furthermore Yusuf also emphasized that the form of communication is not only in the form of a relationship with physical contact or *face to face* (primary social relations), but also through social media intermediaries (secondary social relations).[9] Furthermore, in building social competence in media, it can be seen from the following description:

Ø *Citizen participation*, namely the participation of social media users in responding to various posts and articles. In responding to these various types of messages, it is also necessary to pay attention to the tendencies and intentions of writing the status or posting.[10]

Ø *Content creation*, that is, media users create and create creations on social media, thereby demonstrating their attractiveness to other media users. In *individual competenc framework* stated that creating content is a form of self-display, which can be in the form of using existing communication tools on social media and also some complex technical matters such as the use of cameras, sound and other supporting tools.

Of the several indicators that have been described, the deep paradigm *individual competenc framework* Divide the ability to criticize the media into 3 levels, including:

a. Basic: namely expertise in the operationalization or use of very basic media, such as the ability of media users to identify messages, implied or explicit message meanings, language style and so on.

b. Medium: namely expertise in operating or utilizing media at a moderate level, such as the ability to analyze the source and intent of messages, create content on social media, and be actively involved in media for use by many people.

c. Advanced: namely expertise in operating or utilizing media at a very high level, such as having deep and professional knowledge in analyzing media content, and being able to interact and communicate actively on social media.[11]

This conceptual framework will be used as a guide in implementing media literacy research activities for adolescents in Bengkulu City, so that the operationalization can be measured and has clear objectives.

METHOD

The type of research used is qualitative, namely research that takes and produces data in the form of narrative words (both oral and written) that are complete and holistic.[12] This type of research is also often referred to as field research (*field research*), this is because the data collected is descriptive according to its natural object.

Next the researcher will be actively involved in every stage or research procedure that is passed. In collecting data, you will directly meet face to face with the main source/informant, in data analysis you will also involve experts and specialists in processing it, so that the capacity of researchers in this case is very decisive.

Here we describe the academic reasons for using this type of qualitative research, namely: This research on adolescents and the use of social media wants to explore the normative-theoretical and juridical foundations as material or literacy material that we convey; This research wants to show facts, dynamics and reality about the understanding of social media by teenagers; The focus of this research study is dynamic and flexible. Therefore, research on social media literacy for adolescents is possible with qualitative procedures.

Primary data obtained directly from the first party or research informants. The criteria for this primary data are related to the research area, the capacity and credibility of the informants in providing information related to the focus of the study and research limitations. From this understanding, research data is generated from primary data sources that are directly collected by researchers.

In research on Islamic boarding schools and community empowerment, techniques have been determined to determine informants using the method *purposeful sampling*, namely determining informants based on certain characteristics and or considerations that are in accordance with research needs. Based on the above considerations, there were 30 teenagers who were active in using social media in this study.

Furthermore, in collecting research data using interviews (interviews), observation and documentation. Existing data will be analyzed systemically so that it is easy to interpret and interpret.[13] Based on the type of research used, namely qualitative, not quantitative. So data analysis is more oriented to the explicit, not the implied, which is inductive, not general.[14] The stages in data analysis in this study are:*First*, data selection. Namely reducing and identifying data which is then coded according to research variables related to media literacy by making categorization.*Second*, display data. namely the effort to display the research data found, categorized and classified. The selected data is then tested theoretically.*Third*, data verification. This stage is carried out to determine the final result of the verification series in the form*statement* and*stretching*.

FINDING AND DISCUSSION

1. Understanding Adolescent Literacy in the Dimension of Religion

In the current digital era, where information circulating in cyberspace is already overloaded, it needs to be addressed with the ability to read carefully with the provision of digital literacy. Regarding the rapid flow of information and the delivery of digital messages circulating, Allah subhanahu wata'ala has also provided guidance through His word in QS Al-Hujurat Verse 6:

O, those who are safe, if you come to you, then you are a good news, and you will show that
you will be afflicted

It means:"*O you who believe, if a wicked person comes to you with news, then check it carefully so that you do not bring a calamity to a people without knowing its condition which causes you to regret your actions.*"

Normatively applicable, the ability to filter this information characterizes whether we have good digital literacy or not. In general, digital literacy is a person's ability to understand and use information in various forms from various sources. Of course, the better digital literacy a person masters, the greater the chance of surviving negative things in cyberspace, which of course can have an impact on real life. Conversely, someone with low digital literacy will be easily provoked by news and information circulated by irresponsible individuals or groups.

Digital literacy will also be able to save us mentally from social media addiction and be more sensitive to what is happening around us. Addiction to social media can make someone not care about those around them. People who are far away are brought closer while people who are close are kept away. Someone who has good digital literacy will be able to wisely use social media according to their portion. He will also be able to sort and select information and protect mental health from the influence of incorrect or hoax information. Digital literacy will be able to remind someone to be careful and keep themselves and others safe, especially from digital crimes.

The amount of information available in cyberspace requires our vigilance, especially if it is related to religious issues. Don't get caught up in learning religion from unreliable sources, because now anyone can create religious content and easily spread it in cyberspace. We need to remember that learning religion must be through teachers who have a clear lineage and scientific competence with a track record of exemplary and good attitudes.

In the current era we must adhere to the principles:

look what he said and look who said

"*See what was said and see who said it too*".

Moreover, it comes from the internet or social media so that we can avoid information conveyed by people who are not competent in their fields. This is in line with the method of the scholars in determining whether a hadith is authentic or not. Scholars always consider the sanad or lineage of people who carry or narrate a hadith. Scholars also consider narrators, namely informants or people who convey hadith from the Prophet Muhammad. If the honesty and credibility of the person in the sanad or narrator is doubtful, this will automatically affect the quality of the hadith.

2. Understanding of Adolescent Literacy in Law/Regulation Dimensions

Law Number 11 of 2008 concerning Information and Electronic Transactions (ITE) is the first law in Indonesia that specifically regulates information technology crimes. This law has its own history in its formation and promulgation. The draft law on ITE began to be discussed since March 2003 by the State Ministry of Communication and Informatics under the name Draft Law on Information Communication and Electronic Transactions. Then on September 5, 2005 the text of the ITE Law was officially submitted to the DPR RI. On April 21, 2008, this law was passed; thus the process of enacting the ITE law lasted for 5 years. Therefore, the ITE law, which consists of 13 chapters and 54 articles, is a law that is relatively new, both in terms of the time it was promulgated and the material aspect that is regulated.

As we know that there are criminal arrangements in this ITE law, what the writer focuses on is that social media can be used as evidence in criminal acts of defamation. So that further discussion of criminal acts in this article will discuss in detail how this law regulates criminal acts. The criminal act of defamation in this law is regulated in Article 27 paragraph (3). In its implementation, article 27 paragraph (3) has caused concern to the public. The people think that the existence of this arrangement only makes the freedom of expression of the people to be restrained.

The essence of humiliation both in the real world and in the cyber world is the same, namely attacking the honor or good name of others to be known publicly or so that it is known by the public. Therefore the elements of "distributing", "transmitting", and "making accessible" in Article 27 paragraph (3) of the ITE Law are actions in the cyber world that can achieve the fulfillment of the elements "in public" or "publicly known". The action of "distributing, transmitting and/or making it accessible" is carried out in the framework or so that electronic information and documents can be known by the public. Thus the element "in public" or "publicly known" which is the essence of article 310 of the Criminal Code becomes one spirit in article 27 paragraph (3) of the ITE Law, so that it must be proven that this element has been fulfilled.

The influence of social media in people's lives has a very rapid impact. This social media is often used by netizens to devote the most beautiful moments in their lives, such as taking selfies in good places, video calls with family and friends. Social media can also be used to make money, because from social media, netizens also share their merchandise. But the ease of information is not spared by elements who take advantage of the ease of exchanging information, moreover it is very easy to create social media, netizens can also create social media, just by having an active email, netizens can create social media.

This is where many irresponsible people take advantage of this convenience by creating fake accounts. These netizens often make information that is hoax, or racial in nature. To minimize the spread of news like this, the Indonesian government, through the cyber police, ensnares news spreaders who create red. However, the implementation of the ITE Law is still weak. Regulatory Law of the ITE Law Law on Information and Electronic Transactions (ITE) number 11 of 2008 is a law issued by the government, taking into account various national development developments in society, globalization of information, development of information and communication technology, national unity and integrity, advancing the economy society, and prevention of misuse of information and communication technology in society.

This Law has jurisdiction not only for legal actions that apply in Indonesia and/or are carried out by Indonesian citizens, but also applies to legal actions that are carried out outside the jurisdiction (jurisdiction) of Indonesia, both by Indonesian citizens and citizens. foreign countries or Indonesian legal entities or foreign legal entities that have legal consequences in Indonesia, considering the use of Technology in Indonesia, considering that the use of Information Technology for Electronic Information and Electronic Transactions can be cross-territorial or universal.

CONCLUSION

The research results show that: 1). As many as 65% of informants have not used religious norms as a reference in media use. This has an impact on the practice which tends to be free because they do not understand whether it is sinful or not 2). As many as 60% of informants did not know the rules, regulations and legal impacts of media abuse. This has an impact on knowledge and use of media which has an impact on breaking the law.

From the results of this study it is hoped that there will be counseling and education for adolescents so that media can be more controlled by paying attention to the normative aspects of religion and the juridical aspects of existing regulations.
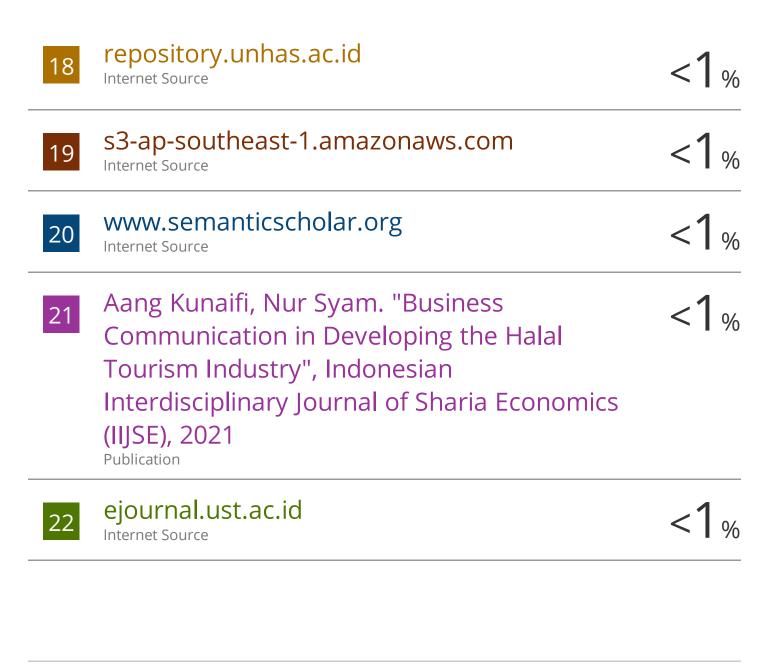
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