

The Utilization of Religious Content in Social Media for the Alteration Adolescent's Islamic Behaviour

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Abstract: *The exposure of social media has also changed the pattern of acceptance of da'wah, especially changes in accessing religious content and changes in the religious behavior of adolescents. This article analyzes the use of religious content on social media in changing the Islamic behavior of adolescents at the Al Jihad Mosque in Medan. The type of research used is a qualitative approach using descriptive methods. The data collection technique used is a direct interview method to adolescents at the Al Jihad Mosque in Medan. The result of this study is the use of religious content on social media through video lectures on YouTube to facilitate the understanding of Islamic adolescents at the Al Jihad Mosque in Medan. Meanwhile, the obstacle to the use of religious content on social media in changing the Islamic behavior of adolescents is that da'i cannot know the characteristics of mad'u. The results that can be achieved are the improvement of personal behavioral values, such as tauhid, worship, and morals in living their lives.*

Keywords: *Islamic behavior; religious content; social media; Al-Jihad Mosque.*

Abstrak: *Terpaan media sosial turut mengubah pola penerimaan dakwah, terutama perubahan mengakses konten agama dan perubahan perilaku beragama para remaja. Artikel ini menganalisis pemanfaatan konten religi di media sosial dalam perubahan perilaku islami remaja di Masjid Al Jihad Kota Medan. Jenis penelitian yang digunakan adalah pendekatan kualitatif menggunakan metode*

deskriptif. Teknik pengumpulan data yang digunakan adalah metode wawancara langsung kepada jemaah remaja di Masjid Al Jihad kota Medan. Hasil penelitian ini adalah pemanfaatan konten religi di media sosial melalui video ceramah di YouTube mempermudah pemahaman keislaman jamaah remaja di Masjid Al Jihad kota Medan. Sedangkan hambatan pemanfaatan konten religi di media sosial dalam perubahan perilaku Islami remaja adalah da'i tidak bisa mengetahui karakteristik dari mad'u. Hasil yang dicapai adalah meningkatnya nilai-nilai perilaku seperti tauhid, ibadah dan akhlak seseorang dalam menjalankan kehidupan sehari-harinya.

Kata Kunci: *Perilaku Islami; Konten religi; Media Sosial; Masjid Al-Jihad.*

INTRODUCTION

In this era, communicating via internet is a new step as technological progress because it allows humans to communicate anytime and anywhere.¹ Why is that, because with the various facilities offered on the internet, we as users are given significant convenience and benefits. Besides the attractive and attractive appearance of the internet, it is not surprising that internet usage is spreading and growing rapidly in any part of the world, including Indonesia.²

In communicating via the internet media have a very important role. Smartphones was not only used to communicate but also have a lot of interesting content that we can use to communicate.³ This social network provides various ways for users to interact with the community and society. The sophistication of social networking sites allows each individual to exchange information with

¹ Jerry Indrawan, Efriza, and Anwar Ilmar, "Kehadiran Media Baru (New Media) Dalam Proses Komunikasi Politik," *MEDIUM* 8, no. 1 (June 19, 2020): 1–17, [https://doi.org/10.25299/medium.2020.vol8\(1\).4820](https://doi.org/10.25299/medium.2020.vol8(1).4820).

² Mukhtar Effendi, "Peranan Internet Sebagai Media Komunikasi," *KOMUNIKA: Jurnal Dakwah Dan Komunikasi* 3, no. 2 (January 1, 2009): 130–42, <https://doi.org/10.24090/komunika.v3i2.143>.

³ Deify Timbowo, "Manfaat Penggunaan Smartphone Sebagai Media Komunikasi (Studi Pada Mahasiswa Jurusan Ilmu Komunikasi Fakultas Ilmu Sosial Dan Politik Universitas Sam Ratulangi)," *Acta Diurna Komunikasi* 5, no. 2 (2016), <https://ejournal.unsrat.ac.id/index.php/actadiurnakomunikasi/article/view/11719>.

anyone through the facilities that have been provided.⁴ Each of these social networks has special advantages in attracting many social network users to become members. Social networks offer various conveniences that make users feel at home for long surfing in cyberspace.⁵

Facebook, Instagram, TikTok, WhatsApp, and YouTube are social media that are widely used by people in Indonesia, especially in the Medan city.⁶ According to data from the *2020 Medan City Regional Potential Report*, North Sumatra Province in 2019 was the province with the highest number of internet users on Sumatra Island, 4.3 percent of Indonesia's total population.⁷ The number of internet users in North Sumatra in 2019 was recorded at 11.7 million, up from 10.9 million in 2018. The number of internet users is 79.2 percent of the total population in North Sumatra. Meanwhile, for Medan city itself, it was estimated that 82.5 percent of the population has connected to the internet, or around 1.9 million users.⁸

Social media, especially Instagram, often becomes a platform for the movement of young people in Medan City to spread their religious ideas.⁹ This is evident from the emergence of several hijrah communities in Medan City, including: *Komunitas Sahabat Hijrahkuu*, *Komunitas Sahabat Istiqomah*, *Komunitas Kawan Hijrahku*, *Sahabat Fillah Medan*, *Laskar Hijrah*, *Pejuang Hijrah*, *Pejuang Subuh Medan*, and so on.¹⁰ Based on this, the researchers

⁴ Mauro Barisione and Asimina Michailidou, *Social Media and European Politics: Rethinking Power and Legitimacy in the Digital Era*, ed. Mauro Barisione (Palgrave Studies in European Political Sociology, 2017).

⁵ Ahmad Mukhlason and Abdillah Yafi Aljawi, "Jejaring Sosial Dan Dampak Bagi Penggunaanya," *Teknologi* 1, no. 1 (April 22, 2012), <https://doi.org/10.26594/teknologi.v1i1.46>.

⁶ Munzaimah Masril and Fatma Wardy Lubis, "Analisis Penggunaan Media Sosial Dan Penyebaran Hoax Di Kota Medan," *JURNAL SIMBOLIKA: Research and Learning in Communication Study* 6, no. 1 (April 22, 2020): 13, <https://doi.org/10.31289/simbolika.v6i1.2937>.

⁷ *Potensi Daerah Kota Medan 2020* (Medan: Dinas Penanaman Modal dan Pelayanan Terpadu Satu Pintu Kota Medan, 2020), 26.

⁸ Andri Soemitra, "People Empowerment Strategies Through The Mosques: Case Study Of Masjid Al-Jihad Brayon Medan," *IBDA: Jurnal Kajian Islam Dan Budaya* 12, no. 1 (January 1, 2014): 3, <https://doi.org/10.24090/ibda.v12i1.431>.

⁹ Fakhur Rozi, Syukur Kholil, and Hasan Sazali, "Hijrah and Look for Millennial Muslim Identity in Medan," *Dialogia: Jurnal Studi Islam Dan Sosial* 19, no. 2 (2021).

¹⁰ Rizki Adam Siregar, "Pemanfaatan Instagram 'Go Hijrah' Dalam Pengembangan Dakwah Islam Di Kalangan Remaja Medan" (Universitas Muhammadiyah Sumatera Utara, 2021); Sahran Saputra et al., "Gerakan Hijrah Kaum Muda Muslim Di Medan (Studi Kasus Gerakan Komunitas

observed that social media such as Instagram succeeded in changing the Islamic behavior of the congregation of the Al Jihad Mosque in Medan.

Social media is one of the many results of technological sophistication. Social media provide an easy and efficient interaction service.¹¹ This situation continues to encourage programmers to continue to develop the capabilities of the applications they make for the convenience of their users. Social media has become an integral part of modern society.¹² In fact, some social networks have more users than the population of countries. There is always a virtual space that is so in demand by its users. There are accounts to share photos, videos, status updates, greet each other and meet virtually with new and old friends.

There is always a way out through social media to the needs for various communications that arise in society. With the development of the world of technology, there are currently many social networking sites that attract the attention of many masses which are very loved by children, teenagers and adults.¹³ It is certain that this social networking site has both positive and negative impacts. The use of the internet lately has experienced a very rapid development. Internet media is not only as a medium of communication but also as an inseparable part of the world of business, industry, education and social

Sahabat Hijrahkuu),” *JUPIIS: JURNAL PENDIDIKAN ILMU-ILMU SOSIAL* 12, no. 1 (April 30, 2020): 23, <https://doi.org/10.24114/jupii.v12i1.15009>; Yolanda Harahap, Rahmanita Ginting, and Leylia Khairani, “Fenomena Keterbukaan Diri Selebgram Perempuan Di Kota Medan Sebagai Cermin Budaya Populer Di Media Sosial Instagram,” *PERSPEKTIF* 10, no. 2 (July 8, 2021): 754–62, <https://doi.org/10.31289/perspektif.v10i2.5117>.

¹¹ Piotr Sztompka, *Sosiologi Perubahan Sosial* (Jakarta: Kencana Prenada Media Group, 2014).

¹² Varatisha Anjani Abdullah, “Sosial Media Sebagai Pasar Bagi Masyarakat Modern (Sebuah Kritik Terhadap Budaya Populer),” *Jurnal Dakwah Tabligh* 18, no. 1 (June 22, 2017): 154–68, <https://doi.org/10.24252/jdt.v18i1.2870>.

¹³ Falyana R Salainty, “Pengaruh Permainan Internet Terhadap Perilaku Remaja Di Kelurahan Karombasan Utara,” *Acta Diurna Komunikasi* 4, no. 1 (2015), <https://ejournal.unsrat.ac.id/index.php/actadiurnakomunikasi/article/view/6717>.

interaction.¹⁴ Especially regarding social media or friendship through the internet, or better known as social networks, the growth is astonishing.

Social media is an online medium, with its users being able to easily participate, share, and create content including blogs, social networks, wikis, forums and virtual worlds.¹⁵ Blogs, social networks and wikis are the most common forms of social media used by people around the world. Social media is a forum that is able to create various forms of communication and provide various kinds of information for all circles of society.¹⁶ The social media referred to in this research is a microblog social networking site, which is an application that allows users to connect by creating personal information so that they can connect with other people. Personal information can be such as photos and videos.

Data from the Ministry of Communication and Informatics (Kemenkominfo) revealed that in 2013 the number of internet users in Indonesia reached 63 million people.¹⁷ However, in the latest report entitled Indonesian Internet Profile 2022, the Association of Indonesian Internet Providers (APJII), stated that the number of Indonesians connected to the internet in the 2021-2022 period will reach 210 million people. Before the pandemic, the number of internet users in Indonesia only reached 175 million people. In other words, as long as the epidemic spreads, the number of people accessing the internet is estimated to increase by 35 million people. The AAJI report showed that the internet penetration rate in the same period reached 77.02 percent. For comparison, in 2018 the internet penetration rate was still 64.80 percent, and in 2019-2020 it was around 73.70 percent.¹⁸

¹⁴ Ayu Permata Sari, Asmidir Ilyas, and Ifdil Ifdil, "Tingkat Kecanduan Internet Pada Remaja Awal," *JPPI (Jurnal Penelitian Pendidikan Indonesia)* 3, no. 2 (December 31, 2017): 110–17, <https://doi.org/10.29210/02018190>.

¹⁵ Abu Bakar Fahmi, *Mencerna Situs Jejaring Sosial: Bagaimana Situs Jejaring Sosial Membantu Memahami Diri Sendiri Dan Orang Lain* (Jakarta: Elex Media Komputindo, 2011).

¹⁶ Nurudin, *Pengantar Komunikasi Massa* (Jakarta: Rajagrafindo Persada, 2009), <http://www.rajagrafindo.co.id/produk/pengantar-komunikasi-massa/>.

¹⁷ "Kominfo: Pengguna Internet Di Indonesia 63 Juta Orang," kominfo.go.id, November 7, 2013, https://kominfo.go.id/index.php/content/detail/3415/Kominfo+%3A+Pengguna+Internet+di+Indonesia+63+Juta+Orang/0/berita_satker.

¹⁸ Luky Maulana Firmansyah, "Berapa Pengguna Internet Indonesia per 2022? Berikut Datanya," fortuneidn.com, 2022.

The spread of information has penetrated all corners of the world, this has resulted in the public's insight into world events being more open.¹⁹ Directly or indirectly, the atmosphere affects the shift in values and norms that apply so that moral problems arise. Behavior is an act or activity of the human itself which has a very wide range, including: walking, talking, crying, laughing, working, studying, writing, read, and so on. Behavior is all the biological manifestations of individuals in interacting with the environment, ranging from visible to invisible behavior, from those that are felt to those that are least felt.

Social media then succeeded in changing the behavior of many people in various fields, including the religious field. According to Ferlitasari, Suhandi & Rosana (2020), social media Instagram has succeeded in changing the religious behavior of adolescents at SMA Perintis 1 Bandar Lampung by 11.9%. It was a prove that adolescent religious behavior can be explained by the use of content or features from social media Instagram. Therefore, teenagers must be smart in using Instagram social media, with a variety of features that can be used to make Instagram propaganda material.²⁰ A similar opinion was also found in research conducted by Rozi, Kholil & Sazali (2021), this research stated that social media such as Instagram and YouTube are two social media platforms that are widely used by millennials in Medan City as a medium to form religious identity. These two social media were chosen for several reasons, namely: First, the driving force for the consumption of religious information is algorithm-based in which users are presented not only based on basic search needs but also assume social media displays what their consumers' tastes are. Second, users appear because the content accessed in terms of appearance, topic to diction is indeed targeting

¹⁹ Wira Respati, "Transformasi Media Massa Menuju Era Masyarakat Informasi Di Indonesia," *Humaniora* 5, no. 1 (April 1, 2014): 39, <https://doi.org/10.21512/humaniora.v5i1.2979>.

²⁰ Reni Ferlitasari, Suhandi, and Ellya Rosana, "Pengaruh Media Sosial Instagram Terhadap Perilaku Keagamaan Remaja," *Sosia Religia: Journal Sociology of Religion* 1, no. 2 (2020).

millennial Muslims who tend to be practical and ready to serve.²¹ Therefore, the behavior referred to in this research is all actions, activities, and behavior of Muslims at the Al Jihad Mosque in Medan City that reflect Islamic values such as worshipping Allah SWT, not immersing themselves just to lifestyle and carry out God commands and avoid God prohibitions in everyday life.

Religion is the nature contained in religion or everything about religion, for example religious feelings, or religious matters. Religion is all the rules of human life that are believed to come from God which must be obeyed in dealing with fellow humans and the environment or with other humans.²² Religion in this research is all the rules of life that are believed and must be obeyed in Islam.²³ The congregation of Al Jihad Mosque in Medan city is very supportive to see the extent to which social media influences the Islamic behavior. Morals have a very big role because a person's character is generally the results of his mindset, people believe that the most perfect faith is the one with the best morals. If aqidah is right so morals are also good. Now, many teenagers' morals have been influenced by social media where social media poisons the minds of teenagers. It can be seen that many human morals are contrary to religion, for example: when the call to prayer is heard in the mosque, many people do not heed the call to prayer and are more concerned with their respective activities, especially children who are still in transition. to be able to know what is good and bad in attitude and in other ways.²⁴

Some people have knowledge that social media is considered a means to gain knowledge but for children social media is instead used for useless things such as watching YouTube and playing online games which can be detrimental to their time. Social media is also can keep someone away from parents and can lead to lazy and stealing.²⁵

²¹ Rozi, Kholil, and Sazali, "Hijrah and Look for Millennial Muslim Identity in Medan."

²² Kevin Schilbrack, "What Isn't Religion?," *The Journal of Religion* 93, no. 3 (July 19, 2015): 291–318, <https://doi.org/10.1086/670276>.

²³ Youshaa Patel, "What Is Islam?," *The Journal of Religion* 98, no. 1 (January 8, 2018): 114–20, <https://doi.org/10.1086/694593>.

²⁴ Rozi, Kholil, and Sazali, "Hijrah and Look for Millennial Muslim Identity in Medan."

²⁵ Sam'un Mukramin, "Dampak Media Sosial Terhadap Perilaku Sosial Anak Di Kota Makassar," *Equilibrium: Jurnal Pendidikan* 6, no. 2 (October 16, 2019): 86–94, <https://doi.org/10.26618/equilibrium.v6i2.2583>.

Along with developments in globalization era, the development of information and technology is growing rapidly, starting with the dissemination of information through print media then developing through social media. Social media cannot be separated from the internet. It means that Islamic da'wah must also be able to follow, adjust to developments in information and technology and continue to develop changes that occur without leaving old traditions, da'wah has also begun to develop both in its delivery and media.²⁶

The development of technology also affects human attitudes and behavior, especially the congregation at the Al Jihad Mosque in Medan. Researchers wanted to analyze the changes of the Islamic behavior of the congregation at the Al Jihad Mosque in Medan city by looking at the content of religious lectures on social media. The use of social media as the unit of analysis in this research because it spreads more quickly and can be accepted by the public. It is the basis for the researcher's reference to analyze the changes of the Islamic behavior of the congregation at the Al Jihad Mosque in Medan city.

Adolescents are children aged 10-24 years which are the age of childhood and adulthood and as the starting point of the reproductive process, so they need to be prepared early on. Emotional disturbances and behavioral disorders as a result of the pressure experienced by adolescents due to changes that occur in themselves and changes caused by the environment.²⁷ Like development that takes place in childhood, development in adolescence is characterized by change. During childhood, teens spend thousands of hours interacting with other people.

²⁶ Uwes Fatoni and Annisa Nafisah Rais, "Pengelolaan Kesan Da'i Dalam Kegiatan Dakwah Di Pemuda Hijrah," *KOMUNIKA: Jurnal Dakwah Dan Komunikasi* 12, no. 2 (August 4, 2018), <https://doi.org/10.24090/komunika.v12i2.1342>.

²⁷ Amita Diananda, "Psikologi Remaja Dan Permasalahannya," *Journal ISTIGHNA* 1, no. 1 (January 28, 2019): 116–33, <https://doi.org/10.33853/istighna.v1i1.20>.

Now is the time for them to be confronted with dramatic biological changes, new experiences, tasks and behaviors.

Behavior is a manifestation of psychic life. It is known that the behavior or activity that exists in the individual or organism does not arise by itself but as a result of the stimulus or stimulus that affects the individual or organism.²⁸ Besides, human behavior can be controlled or controlled, which means that behavior can be regulated by the individual concerned, human behavior is an integrated behavior. It means that the whole state of the individual or human being is involved in the behavior in question, not part by part.

The factors that play a role in the formation of Islamic behavior in adolescents are divided into two types. First, internal factors where factors that are in the individual itself in the form of intelligence, perception, motivation, interests, emotions and so on to manage the influence of outside influences.²⁹ Motivation is a driver of behavior. The relationship between these constructions is quite complex. Second, external factors where factors are outside the individual concerned which includes objects, people, groups, and cultural results that are presented by the target in realizing the form of their behavior as well as from the content of da'wah on YouTube. In this era, everyone is familiar with YouTube moreover with the advancement of technology and the ease of accessing it, people have become more practical in meeting their entertainment and even spiritual needs.

Based on the background above, the researcher analyzed changes in the Islamic behavior of the congregation at the Al Jihad Mosque in Medan city from looking at religious content in social media. Whether we realize it or not, that technological developments are currently very advanced because of the various kinds of sophistication of communication vehicles on social networks, such as

²⁸ Stephen P. Robbin, *Prinsip-Prinsip Perilaku Organisasi*, trans. Halida, cetakan ke (Jakarta: Erlangga, 2008).

²⁹ Isti Khomalia, "Standarisasi Kecantikan Di Media Sosial: Analisis Wacana Sara Mills Beauty Standard Di Canel Youtube (Gita Savitri Devi)," *Dialogia* 16, no. 1 (January 10, 2019): 62, <https://doi.org/10.21154/dialogia.v16i1.1494>.

social media that can be used as a means of information and communication in preaching and changing behavior.

METHOD

The research method in this research is descriptive method. This method described the state of the subject or object of research at the present time based on the facts that appear or as they are. Descriptive research only described a research situation or event. It does not seek or explain relationships and it does not test hypotheses or make predictions. In addition, this research focused on observation and natural atmosphere.³⁰ The researcher as an observer, only made behavioral categories, observed symptoms and recorded in his observation book. The research location was conducted in the Medan city with the informants of this research being the congregation of the Al Jihad Mosque in the city of Medan. The subjects of this research consisted of teenagers who were members of the Al Jihad Mosque in Medan City. The technique of withdrawing informants is done purposively because this technique selected people (informants) with certain assessments according to the needs of the researcher so that they are considered worthy of being a source of information/resources. Data analysis is the process of simplifying data into a form that is easier to read and present. This research is descriptive, namely research that provides an overview of situations or events. Data analysis in this research took place simultaneously with the data collection process covering three paths, namely data reduction, data presentation and conclusion drawing.

³⁰ Mukhtar, *Metode Praktis Penelitian Deskriptif Kualitatif* (Jakarta: Reference, 2013).

RESULT AND DISCUSSION

The Medan Baru Al Jihad Mosque Foundation was founded on July 29, 1954. The formation of the Medan Baru Al Jihad Mosque foundation was previously named the West Medan Mosque Waqf Foundation. The establishment of the West Medan Mosque Waqf Foundation was based on the Waqf Deed No. 171 Notary H. Sutan Paroehoem Pane. The waqf or West Medan Mosque Foundation is guarded by a governing body consisting of a chairman, a deputy chairman, a business chairman, a treasurer and several commissioners whose number is determined by the governing body meeting.³¹

Based on Article 4 of Deed Number 171 above it is also written that the composition of the management body may forever be changed, added or removed by the management body. The Governing Body hold a meeting to appoint a business loyalist (secretary) after this deed is signed. Nazir from a foundation or waqf is the head and loyal businessperson/secretary based on Article 6 of Deed Number 171. Nazir appointed and released employees from the mosque. The Medan Baru Al Jihad Mosque Foundation (YMAMB) domiciled in Medan was stipulated in Deed Number 33 made before M. Sutan Nasution Notary in Medan on October 17, 1967 concerning Amendments to the Articles of Association. Based on Deed Number 33, YMAMB is a form of Amendment to the Articles of Association of the West Medan Mosque Waqf Foundation. The Management of the West Medan Mosque Waqf Foundation until changing to the Management of the New Medan Al-Jihad Mosque, the management was formed starting from the year the foundation was formed on 29 July 1954 then the period 17 October 1967 - 12 March 1999 - 2 May 2004 - 2013 - until now.

There are facilities and infrastructure that support the achievement of the Al Jihad Medan Baru Mosque as the ideal mosque in Medan City. All of these facilities and infrastructure are none other than the contributions of the congregation themselves. The management of the Foundation always makes the Al-Jihad Mosque a safe, comfortable and peaceful mosque to serve as a center for

³¹ Eliya Sundari, "Laporan Keuangan Masjid Berdasarkan PSAK Nomor 45 (Studi Kasus Pada Yayasan Masjid Al Jihad Medan Baru)" (Universitas Muhammadiyah Sumatera Utara, 2018).

worship and da'wah or educational activities by providing all good and adequate facilities. The administrators of the foundation make every effort to increase the faith and knowledge of the congregation or surrounding community as a form of realizing that every Muslim must study at any time by holding a schedule of taklim assemblies which are almost every day of the week.³²

This activity is carried out consistently as a form of non-formal education. The implementation of the taklim activities assembly is guided by a moderator. The method of this activity uses various methods, like preaching method, question and answer, discussion, and others. The taklim activities assembly are carried out in the mosque after prayers, usually the ustadz or religion experts joins to pray at the Al-Jihad mosque after that the taklim assembly will immediately begin. Previously, the takmir of the Al-Jihad mosque would advise and inform that after the prayer there would be a taklim assembly according to the schedule, materials, and ustad.³³

From the observations, researchers found that the majority of the congregation of the Al Jihad mosque came from young people and the upper middle class society. It was based on observations of the vehicles used by worshipers when they come to the mosque. In addition, the Al Jihad Mosque environment in Medan Baru District was also dominated by luxury housing complexes, offices and was included as an elite area in Medan City. This mosque also have good facilities and infrastructure. The management was also considered good so this mosque became the mosque of choice for many worshipers in Medan.

³² Muhammad Alpin Hascan, "Peranan Masjid Dalam Mewujudkan Pendidikan Nonformal (Kasus Pada Masjid Al-Jihad Jalan Abdullah Lubis Medan)" (Unviersitas Islam Negeri Sumatera Utara, 2019).

³³ Muhammad Alpin Hascan, "The Efforts of Al-Jihad Mosque's in Realizing the Taklim Assembly as an Islamic Education for Medan Baru Community," *Edukasia Islamika* 6, no. 2 (October 8, 2021): 164–79, <https://doi.org/10.28918/jei.v6i2.4406>.

The Utilization of Religious Content on Social Media in Changing Youth Behavior at Al Jihad Mosque in Medan. The S-O-R model became the theoretical framework in this research where researchers made social media a stimulus by categorizing assessments such as attention, understanding, and acceptance. Attention, understanding, and acceptance from informants in this case was teenagers in Al Jihad Mosque as an organism. The forms of observation, perception, and recognition of the informant in response to produce a change in attitude. In the S-O-R (Stimulus Organism Response) model, the analogy is that a certain stimulus that hits an organism will produce a certain response. The change in attitude that occurred is the result of the response, including how, in this case, adolescent informants at the Al Jihad mosque congregation in Medan city gave positive or negative responses.

From the research results, the responses obtained are different. It was because the differences in individual perceptions where everyone has the potential for different learning experiences and environments. It can cause different behavior changes as well. Each individual will pay selective attention to communication messages that match their interests and interpret them against the content of the messages they receive in accordance with the attitudes and beliefs they already have. A stimulus message (S) is an action taken by the communicator to the communicant. In this case, the so-called communicator is youtube, where the youtube media conveys the message and is accepted by the Al Jihad Mosque congregation. Submission of messages through social media can be in the form of religious da'wah content. The communicant can receive the message delivered perfectly and easily understood.

The explanation of the Stimulus (S), the following are the elements included in the S-O-R theory model. Organism (O) the process in which the communicant or person receiving the stimuli performs a thought process on what he or she does after receiving the stimuli. Organism is shown to the congregation of Al Jihad Mosque in Medan city. The informant of Al Jihad Mosque congregation in Medan city processes messages conveyed by the social media youtube. Like the informant Rizal, where after seeing the content of da'wah that he saw on

YouTube, the informant took the essence of the da'wah and made it a lesson in his life. "I like to see religious content on youtube and there are many very good things from the content of the da'i contained in the content which I then also often apply in my daily life and it has changed my life a lot for the better," said Rizal

They processed any messages that will be carried out by the Al Jihad Mosque congregation in Medan carefully to make their behavior better. Another element that makes the S-O-R theory look more perfect is the effect or Response (S). The response is the effect of communication where in this stage the approach taken in the behavior stage. It means that there has been an action taken after receiving the stimuli. The cognitive element increases after going through the thought process, then a response arises. The effect of the congregation of Al Jihad Mosque in Medan after receiving messages from social media, that the community is more influential to further improve their religious understanding for the better.

The effect of the action after receiving these stimuli often occurred to the informants in this research. One of informants was Muhammad Novian. He stated that there were many changes that led to the good after the informant practiced what was in the da'wah that he saw on YouTube, coupled with the exchange of information carried out by others. Al Jihad Mosque congregation in Medan city about Islamic studies that they see on social media and make it better. "Many positive things have happened to me personally, especially my behavior, after seeing da'wah on youtube and then I applied it, alhamdulillah, to make myself better. I also often exchanged information with the congregation of the Al Jihad Mosque, the addition of religious knowledge and my insight is getting better," said the informant Muhammad Novian to the researcher (interview, January 22, 2020, at 14.00 WIB).

The effect greatly affects the messages that will be carried out by the congregation of the Al Jihad Mosque in Medan. In order to have a positive effect, the messages to be conveyed must be able to provide many benefits for the family and congregation of the Al Jihad Mosque and society. The development of this era, people use smartphones more often and see social media on smartphones that can be used by users who choose to view religious content such as da'wah through video YouTube and others to learn Islamic studies. From interview with several congregations of the Al Jihad Mosque in Medan above, it can be seen that da'wah through religious content on social media such as video da'wah is very easy and efficient so the delivery and content of da'wah is easy to understand by the informants of the Al Jihad Mosque congregation in Medan. It is because the congregation of the Al Jihad Mosque is able to find da'wah material is desired or needed in video content in the form of Islamic da'wah videos on social media. So, da'wah through video content on social media can be applied in daily life by the congregation of the Al Jihad Mosque in Medan.

The obstacles of the use of social media in improving adolescent behavior in the congregation of the Al Jihad Mosque in Medan. Da'wah through social media can indeed reach a wider range of updated information at this time through video, but da'wah through social media cannot be fully understood by all social media users, because the characteristics of social media users are different.³⁴ The disadvantage of da'wah using social media such as youtube is da'wah through YouTube cannot meet face-to-face with da'i so there is no feedback.

Based on the descriptions of several informants in this research, the lack of da'wah through social media youtube is the da'i cannot know the characteristics of mad'u or youtube users. Da'i who should be able to control the field and be able to see the social conditions of mad'u cannot be fully achieved.³⁵ Besides, the delivery

³⁴ Mochammad Dawud, "Menerapkan Manajemen Strategi Penyiaran Untuk Penyiaran Dakwah," *Jurnal Al-Hikmah* 17, no. 1 (October 31, 2019): 109–40, <https://doi.org/10.35719/alhikmah.v17i1.10>.

³⁵ Slamet, "Dakwah Islam di Tengah Globalisasi Media dan Teknologi Informasi," *Academia.edu*, 2013, https://www.academia.edu/5526410/Dakwah_Islam_di_Tengah_Globalisasi_Media_dan_Teknologi_Informasi.

of da'wah if mad'u cannot understand the material or content of da'wah, mad'u cannot ask questions. Different with da'wah directly where the content of da'wah that has not provided understanding to mad'u can be directly asked so it was really able to provide understanding in religious matters.

Social media makes users easier to access or search for various kinds of religious content video. In this research, the subject is video da'wah in increasing knowledge about religion for informants of the Al Jihad Mosque congregation in Medan city.³⁶ Based on the interview results, the value of aqidah has been embedded in the informant at an early age. It was just a matter of how we maintain that aqidah or belief is more strongly attached to the personal congregation of the Al Jihad Mosque in Medan city. In the view of Islam, humans have had a religious spirit since birth namely a soul that recognizes the existence of the Almighty Creator, namely Allah SWT. Since in the spirit, humans have a commitment that Allah SWT is their Lord. Therefore, there needs to be an effort to cultivate the values that have been instilled from birth until now, because one's faith goes up and down, there needs to be continuous efforts to strengthen faith and devotion to Allah SWT.³⁷

Aqidah means "Belief". It means that things which are believed by Muslim that they determine their truth as stated in the Qur'an and the Hadith of the Prophet Muhammad SAW. Learning aqidah (faith) basically aims to instill confidence in humans about the acknowledgment of the existence of God and his creation which is contained in the pillars of faith, namely faith in God, in God's angels, in God's books, in the last day and in qada' qadar. Islamic aqidah is not

³⁶ Rozi, Kholil, and Sazali, "Hijrah and Look for Millennial Muslim Identity in Medan."

³⁷ Jenuri Jenuri et al., "Islamic Communication Ethics Towards Hoax Phenomenon on Social Media," *Dialogia: Islamic Studies and Social Journal* 19, no. 2 (December 5, 2021): 515–34, <https://doi.org/10.21154/DIALOGIA.V19I2.3446>.

just a belief in the heart, it is also a basic reference in behaving and doing which will eventually lead to good deeds.

What has been in faith will become real if it is realized in daily life. One form of this realization is through acts of worship. Worship in language means obeying, submitting, participating, following and praying. It can also be interpreted as worshipping as mentioned in Q.S Al-Fatihah verse 5 Worship is not only done by worship, but can be done with other activities.³⁸ According to Ahmad Tafsir, Worship was a way of life that includes all aspects of life and everything that humans do in the form of words, actions, feelings, thoughts that are associated with Allah in increasing worship values through learning using contextual strategies.

Contextual learning strategy is a holistic educational process and aims to motivate others to understand the meaning of the subject matter being studied by relating the material to the context of their daily lives (personal, social, and cultural contexts). They have the knowledge or skills which can be flexibly applied and transferred from problem. For example, how to invite someone to do good, this is related to everyday human life.

The result of faith is realized through the implementation of worship as a form of servitude to Allah SWT is akhlaqul karimah. The stronger a person's faith, the more active he will be in worship and of course the better his morals will be. Moral is the will of the human soul that causes actions easily because of habit, without requiring first thought.³⁹ If the youth in the congregation of the Al Jihad mosque in Medan are educated and accustomed to goodness, they will grow as they are given and accustomed to.

In Islam, one's belief must be complete or kaffah, if it is complete and complete then the world does not appear chaotic. People are not easily fooled by things that trap the aqidah. So, someone in seeing this world will be easy, the

³⁸ Abdul Kallang, "Konteks Ibadah Menurut Al-Quran," *Al-Din: Jurnal Dakwah Dan Sosial Keagamaan* 4, no. 2 (December 31, 2018), <https://doi.org/10.35673/ajdsk.v4i2.630>.

³⁹ Firdaus, "Membentuk Pribadi Berakhlakul Karimah Secara Psikologis," *Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an Dan Al-Hadits* 11, no. 1 (September 28, 2017), <https://doi.org/10.24042/AL-DZIKRA.V11I1.1813>.

difference between truth and falsehood will be easily seen clearly, even though they are wrapped in anything, someone who has monotheism will have strong perception and then can penetrate. It can penetrate that are sometimes deceiving or as if made to deceive an untrue reality.⁴⁰

Aqidah is the foundation for building of life, the higher the building to be built, the stronger the underlying foundation. If the foundation is weak, the building will easily collapse in the wind or be hit by a storm. If someone learns Islamic teachings into the systematics of Aqidah, Worship, Morals and Muamalah, or Aqidah, Shari'a and Morals, or Faith, Islam and Ihsan.⁴¹ So, the three aspects cannot be separated at all, so it can be concluded that they are interrelated with each other. Teenagers in the Al Jihad mosque congregation who have a strong aqidah, will be encouraged to carry out worship in an orderly manner, have noble character and have good faith.

Tauhid is the main foundation of Islamic belief and the implementation of its teachings. Without monotheism there is no faith, there is no aqidah and there is no Islam in the truest sense. Aqidah in Islam stems from the belief in monotheism, namely the belief in the existence of Allah, no one associates him with His substance, nature or actions. Tauhid is one of the most important things that every Muhammadiyah cadre must understand, possess and uphold, because with monotheism one can understand what the meaning of life is. Tauhid has a big role in human life, because it is through monotheism that humans can understand the meaning and purpose of their lives. Tauhid is very important for human life, both individually and in society. People who really understand the meaning of

⁴⁰ Dedi Hidayat, "Gerakan Dakwah Salafi Di Indonesia: Studi Tentang Kemunculan Dan Perkembangannya Di Era Reformasi" (Universitas Indonesia, 2012).

⁴¹ Alnida Azty et al., "Hubungan Antara Aqidah Dan Akhlak Dalam Islam," *Journal of Education, Humaniora and Social Sciences (JEHSS)* 1, no. 2 (December 30, 2018): 122–26, <https://doi.org/10.34007/jehss.v1i2.23>.

monotheism must have good qualities. This is because in monotheism there are derivatives known as three basic principles, namely Islam, Iman, Ihsan and piety. Islam, faith, and ihsan should be applied comprehensively without ignoring each other in human life. The existence of ihsan means that he worships as if Allah sees him, and does good to fellow creatures on the basis that he places the fear of Allah on par with love for Him.⁴²

By having a strong monotheistic foundation, it is hoped that generations of monotheism will emerge from teenagers in the congregation of the Al Jihad mosque in Medan city who have positive characteristics in carrying out their social activities, while the characteristics that can be identified are as follows: (1) Have a complete commitment to his God. He will try his best to carry out the messages and commands of Allah according to the level of his ability; (2) Rejecting life guidelines that do not come from God; (3) Be progressive by always assessing the quality of life, customs, traditions and understanding of life. If in his judgment it turns out that there are elements of shirk, then he is always willing to change things to suit the divine message; (4) His purpose in life is very clear. His worship, his hard work, his life and death are for Allah alone; And lastly (5) Have a clear vision of the life that he must build with other humans; a harmonious life between man and his God, with his environment, with fellow human beings and with himself.

CONCLUSION

Utilization of religious content on social media in increasing the Islamic behavior of the Al Jihad Mosque congregation in Medan, such as preaching video is very easy and efficient. The delivery and content of da'wah is easy to understand by the Al Jihad Mosque congregation in Medan, this is because the Al Jihad Mosque congregation in Medan is able to looking for any da'wah material that is wanted or needed in Islamic video content in the form of Islamic lecture videos on social media. Da'wah through video content obtained through social media can be applied in everyday life by the congregation of the Al Jihad Mosque in Medan.

⁴² Tomo Parangrangi, "Tauhid Sebagai Essensi Ajaran Islam," *Al-MUNZIR* 7, no. 2 (November 1, 2014): 129–38, <https://doi.org/10.31332/AM.V7I2.284>.

The obstacle to the use of religious content on social media in increasing the Islamic behavior of the Al Jihad Mosque congregation in Medan in this research was the lack of da'wah through social media such as youtube, one of which is a da'i who cannot know the characteristics of mad'u, namely youtube users. A da'i who should be able to control the field and be able to see the social conditions of mad'u cannot be fully achieved. Beside that, in the delivery of da'wah if mad'u cannot understand the material or content of da'wah, mad'u cannot ask questions, unlike the case with da'wah through recitations or lectures directly, whatever the content of da'wah that has not provided understanding to mad'u can be directly asked so really able to provide understanding in religious matters.

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