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FOREWORD FROM THE RECTOR OF UMRI

Assalamu'alaikum Wr. Wb.

Greetings to everyone here today, may Allah Almighty always bestow His grace and blessings upon all of us. First of all, I would like to welcome the speakers, returning and first time participants to the 4th CELSciTech International Conference who have come from several countries, namely Indonesia, United Kingdom, and Malaysia. This conference is a means of communication and sharing for researchers from universities, educational institutions, research institutions and industry to accelerate scientific development in the fields of communication, economics, education, law, science and technology. It has the potential to be a truly beneficial endeavor for all of us all. Hopefully, a lot of helpful innovations, insights, or discoveries could emerge as a result of this conference.

I'm sure we all can agree that scientific development is a monumentally crucial driving force for the progress and growth of our civilization. Scientific development is expected to almost certainly improve and increase the prosperity of our society. One path to take, in order to maximize the capacity of scientific development in improving the prosperity of our society, is to carry out more research that focuses on innovation and sustainable development goals.

To facilitate researchers to disseminate their relevant work in addressing innovation and sustainable development goals, Universitas Muhammadiyah is organizing the 4th International Conference on Communication, Economics, Education, Law, Social Humanities, Science and Technology (CELSciTech). Through this conference, UMRI initiates a forum in the form of scientific deliberation and discussions from various disciplines which are present and participating within this conference. Being able to organize such a significant event provides us here at UMRI with an immeasurable sense of pride and encouragement. Taking these steps is a huge step forward for UMRI in its journey to become a truly impactful institution in the world of academia, and in contributing to the development of potential intellectuals of the future.

There are a number of different actors involved in the success of this event. Without their cooperation and dedication, this important event would have not been possible. Therefore, it is imperative that gratitude is highly expressed where it is due. So, on this occasion, UMRI would like to express its utmost gratitude to the Institute for Research and Community Service of UMRI, CELSciTech Committee, speakers, conference participants, and sponsors as well as all other parties who support this event. Your contributions are unquestionably valuable, and they are deeply appreciated. Finally, we would like wish you all good luck, and we hope to see you next year at the 5th CELSciTech 2020.

Pekanbaru, 26 September 2019

Dr. H. Mubarak,M.Si

FOREWORD BY THE CHAIR

Assalamu'alaikum Wr Wb.

On behalf of the Organizing Committee, it is my great pleasure to welcome you to CELSciTech International Conference 2019 held in Pangeran Hotel, Pekanbaru, Indonesia. The conference is an annual event organized by the Institute for Research and Community Services of Universitas Muhammadiyah Riau. It is indeed such an honor and privilege to organize this important event where experts, practitioners and researchers get together to disseminate their relevant work on communication, economics, education, law, science and technology.

This year's conference includes two main topics, namely Science and Technology, and Social Sciences and Humanities. Each main topic has several sub-topics. With this year's theme "Engaging Citizens and Higher Education for Innovation and Sustainable Development Goals", we received 120 manuscripts submitted by authors from various fields. However, after going through review process, only 91 high-quality papers were accepted to be presented in this event. 47 papers are in the scope of Social Sciences and Humanities, and 44 papers are in Science and Technology with the authors coming from 33 universities both overseas and Indonesia.

We are honored and delighted to have three prominent keynote speakers in CELSciTech 2019 who deserve my sincere thanks, namely Prof. Dr. Mohd. Hasbullah bin Hj. Idris from Universiti Teknologi Malaysia with the background of Mechanical Engineering, Dr. Ibrar Bhatt from Queen's University Belfast, United Kingdom, with the background of Education, and Dias Satria, Ph.D from Brawijaya University with the background of Economics, Finance and Banking.

CELSciTech International Conference 2019 would not be how it is without the support and advice from various parties. Therefore, I would like to extend my hearty gratitude to Rector, Vice Rectors and all staffs at Universitas Muhammadiyah Riau, and all participants for coming, sharing, and presenting their research in this conference. Special thanks go to scientific committee and reviewers for their valuable work. Most importantly, this conference is supported by dedicated organizing committee who deserves my deepest thanks and highest appreciation.

This year conference becomes special with the support from Atlantis Press as the publisher of conference proceeding. I would like to take this opportunity to give a sincere gratitude and highest appreciation to Atlantis Press, and all sponsors that cannot be mentioned one by one for their incredible supports.

Wa'alaikumsalam wr.wb.,

Pahmi, S.Pd., MA

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Islamic Perspectives On Social Media Literacy

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***Abstract*—In an age of media tightness, public wisdom is needed in literating information. The necessity to literate information is also taught in Islam so that Muslims are able to filter the information received. This research includes library research and uses descriptive methods, namely discussing the Qur'anic verses relating to literacy by referring to the opinions of commentators. : 1) social media is the biggest access content, 2) Islam requires to titrate information 3), Islam forbids trusting the fascists, and 4) accountability for every act in Islam. In conclusion, Islamic teachings require every Ummah to improve literacy skills. This is because literacy is important to improve one's quality of life.**

Keywords— Islamic perspective, literacy, social media

I. INTRODUCTION

In an age of media tightness, religious understanding and media literacy are important things in the life of the nation and state (Aliasan, 2017). In the Koran, especially in surah al-laAlaqayat 1-5 explained about the command to read (literacy). Through literacy, it can add new knowledge and knowledge so that it makes it easier in life with a lot of knowledge that it has (Fahmi, 1979). However, it requires the wisdom of the community in titrating information. In order for Muslims to be able to filter the information received. One literacy that is the main concern in the acquisition of information is sourced from social media.

Social media is present in every aspect of life, dominates life, and human way of thinking, even able to influence human emotions and considerations. In addition, after a change in the political order in Indonesia, popularly known as reform, the world of social media has also undergone fundamental changes. Not only has there been an increase in the number of social media but there has also been a change in the nature and diversity of social media content qualitatively. The results of research conducted Li (2016) shows that social media is an ideal tool for public participation in promoting democracy. The interactive characteristics of social media provide new means to communicate with others more easily. It is also possible to involve an unlimited number of users.

Sophisticated social media sophistication provides opportunities for every individual to access information as they wish and can communicate easily without being limited by time. As a result, social media has an influence on how people behave and think in social life. Changes in social institutions in a society affect social systems, including values, patterns of behaviour, or attitudes in the community that consists of various social groups (Haryanto and Nugrohadi, 2011: 237).

Social media as a form of social networking sites offers the convenience of communicating between individuals with other individuals with various facilities available. Social media also allows all forms of information or news stories to spread and can be accessed easily by everyone. Djahiri (2006: 11) explained that science and technology has given birth to concepts/propositions and new products that are all electronic-mass leaving human dependence and life on human power, animals, and nature and shortening the time gap between spaces.

The existence of social media as a tool used to communicate gives change and has a lot of influence on one's lifestyle. Changes that occur at this time is a change in material culture. Changes in material culture include changes in cultural artefacts used by the community, such as clothing models, photography works, film works, technology, and so on that continue to change from time to time to adjust the needs of the community (Bungin, 2008: 92).

Social media has a great impact on the wearer. This situation is evidenced by the user's dependence on the communication tools they have. Various social media facilities on communication tools are considered to have positive and negative influences on users. McLuhan (in Haryanto and Nugrohadi, 2011: 239) explained that information technology as the most important technology most capable of causing a change in society.

Information from uncontrolled and unorganized communication media will become enemies for communication media users. This is due to the rapid and large amount of information that must be processed and selected. With a load of information that is quite a lot (information overload) due to the speed and ease of receiving information, so the information is not handled properly and is not selected between relevant and irrelevant information (Ewald) and Burnett, 1997: 81). Payari (2011) states that the variety of social media that emerged and became the latest trends for the public requires users to have self-control in their use. For that, it is necessary to study how the perspective of the Islamic religion on social media literacy with a lot of information the uncontrolled.

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II. LITERATURE REVIEW

2.1. Literacy Concept

Media literacy can be said as a process of accessing, critically analyzing media messages and creating messages using media tools. This statement is the opinion expressed by Hobbs (1996). Not only Hobbs, but Rubin (1998) also explained that media literacy is interpreted as understanding the source, communication technology, the code used, the message produced, selection, interpretation, and the impact of the message. Therefore, it can be argued that with the Internet or this new media changing patterns of human communication. Someone not only becomes a consumer as a connoisseur of the media but also can be a producer in the media.

The National Leadership Conference on Media Education states that media literacy is the ability to access, evaluate, and communicate messages in various forms. In article 52 of Law No.32 / 2003 concerning broadcasting interpreting media literacy as learning activities to increase the critical attitude of the community (Iriantara, 2009). Tamburaka (2013) which explains that media literacy comes from English, namely media literacy, consisting of two syllables Media means media where message exchanges and literacy means literacy, then known in terms of media literacy. In this case, media literacy refers to the ability of audiences who are literate about the media and mass media messages in the context of mass media communication. The equivalent of the term media literacy is also known as media literacy basically having the same meaning.

Thus, it was concluded that media literacy is the ability to access, analyze, evaluate, and communicate messages. This conclusion is similar to that quoted from the KPI Team. The KPI Team explained that media literacy is the ability to access, analyze, evaluate and communicate messages "(KPI Team, 2011).

2.2. The concept of Social Media

Social media or social media every time becomes a global phenomenon and is rooted. The existence of social media cannot be separated from the communication techniques of each individual. Henderi and Yuliana Isma (2007) explain that social media is a social networking site such as a web-based service that allows individuals to build public or semi-public profiles in a restricted system, list of other users with whom they are connected, and view and explore their list of connections made by other people with a system.

Basically, social media or social media is the latest development of new internet-based web technologies, which makes it easy for everyone to be able to communicate, participate, share and form a network online so that they can disseminate their own content. Posts on blogs, tweets or videos on YouTube can be reproduced and can be seen directly by millions of people for free (Zarella, 2010).

Gunelius (2011) briefly explained that social media is an online publishing and communication tool, website and purpose of web 2.0 that is rooted in conversation, engagement and participation. Then, social media definition by Kotler and Kevin Keller continues. According to Kotler and Kevin Keller (2012), social media is a means for consumers to share text, image, audio and video information with one another and with companies and vice versa.

III. METHOD

This research was library research showing a series of activities relating to the method of collecting library data, reading and recording and processing research material. The approach in this study uses a qualitative approach with research procedures that produce descriptive data in the form of speech or writing and the behaviour of the people observed. As a source of research data, namely the Qur'an and the translation of the Qur'anic manuscripts of the Indonesian Ministry of Religion, as well as several Qur'anic interpretation books from experts. Data collected by the documentation method, which is looking for data about things or variables in the form of notes, transcripts, books, magazines, and so on.

IV. FINDINGS AND DISCUSSIONS

4.1. Social Media Is the Largest Access to Content

Social Media is the largest content accessed by the people of Indonesia. The importance of social media to be diluted is one of the reasons is because social media is the largest content accessed by the people of Indonesia. The survey results explained that social media was accessed by more than 97% of survey respondents. This is based on a survey conducted by the Indonesian Internet Service Providers Association (APJII) in 2016.

Not balanced with the results of a survey conducted by APJII, according to data from the World's Most Literate Nations, compiled by Central Connecticut State University in 2016, Indonesia's literacy ranks second in the bottom of the 61 countries studied. Indonesia is only better than Botswana, a country in the South African region. This fact is based on a descriptive study by examining a number of aspects. The aspects tested include five categories, namely: libraries, newspapers, educational system inputs, educational system outputs, and computer availability.

Based on the results of a survey conducted by the Indonesian Internet Service Providers Association (APJII) in 2016, it was also found that social media users from among students included the largest number of users. APJII not only conducted a survey of Indonesian internet users based on work, but this institution also illustrated that the social media content that was most accessed by Indonesian internet service users in 2016. Based on the survey results it was found that facebook is the most social media content accessed by the Indonesian people.

4.2. Islam Requires to Migrate Information

The teachings of Islam requires Muslims to improve their literacy abilities. The argument about the prohibition of trusting information that is not yet correct is true. This is in accordance with the teachings of Islam as stated in the Koran. In Qs. Al-Isra 'verse 36, Allah SWT said:

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وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا ﴿٣٦﴾

Meaning: *And do not follow what you have no knowledge of. Indeed hearing, vision and heart, all of that will be held accountable.*

4.3. Islam Forbids Trusting the fascists

Al Qur'an explained that the wicked rarely gather with believers. When they come, it is likely that they have less or less good intentions. The wicked know that believers are not easily deceived. Believers will examine the truth of any information they receive so that the wicked person is afraid of being embarrassed. This can be interpreted in Surah al-Hujurat Verse 6.

يَاأَيُّهَاالَّذِينَءَامَنُوا إِنْجَاءَكُمْفَاسِقٌبِنَبَإٍفَتَبَيَّنُوا أَنْتُصِيبُوا قَوْمًابِجَهَالَةٍفَتُصْبِحُوا عَلَىمَافَعَلْتُمْ نَادِمِينَ

Meaning: "*O you who believe, if you come to the wicked, bring a message, then examine it carefully so that you do not inflict a disaster upon a people without knowing the circumstances that cause you to regret your actions*."

4.4. The responsibility of every deed in Islam

Muslims believe there is an end day. On the last day, every human being will be held accountable even though it is small which is described by Sarah seeds. Good deeds and bad deeds, everything has a reward. Include in it about spreading information that is not yet known the truth. In accordance with the proposition in the Qur'an Surah Az-Zalzalah: 7-8.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ * وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

Meaning: "*Whoever does good deeds as heavy as dzarrah, surely he will see (replies) it. And whoever commits a crime as big as dzarrah, surely he will see it (in return) as well*" (QS. Az Zalzalah: 7-8).

V. DISCUSSION

Social media does have a role in human life. But according to Morozov (2011), social media is inconsequential. Research conducted by Schilder, E., Lockee, B., Saxon, DP, & Houston, S. (2016) and Melki, J. (2011) explores the role of social media among young people in their countries and also examines assessment procedures to measure literacy skills in schools. Different from the previous two studies, this research tries to explain to the people especially those who are Muslim that Islam regulates every aspect of life, including regulating how to receive information received. Cottle's research (2011), explains that social and digital media are considered to play a role in the uprising in Arabic remains a controversial and understudied topic. Journal that reinforces the importance of literacy namely Melki (2014) which shows low media literacy levels and mostly uses media apathy towards activism politics and more focused on entertainment because of lack of government oversight.

VI. CONCLUSION

Social media has an influence on how people behave and think in social life. The variety of social media that are emerging and becoming the latest trend for the public requires users to have self-control in their use. For this reason, it is necessary to study how the Islamic perspective on social media literacy with a lot of uncontrolled information. The importance of social media to be diliterated one of the reasons is because social media is the largest content accessed by the people of Indonesia. Islamic teachings require their people to improve their literacy. This is explained in several propositions of the Koran, including in the letter Al Isra 'verse 36, the letter Az Zalzalah verses 7 sd 8, Surah Al Hujurat verse 6, and many other propositions in the Qur'an. Believers will examine the truth of every information received. Good deeds and bad deeds, all of which have rewards, including in spreading information that is not yet known the truth. So, in the teachings of Islam clearly regulates every aspect of life, including regulating how to receive information received.

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CERTIFICATE

OF PARTICIPATION

WE ARE PROUDLY PRESENT THIS TO

Nurmalina, M.Pd.

FOR ACHIEVEMENT IN PARTICIPATING
THE CELSCITECH-UMRI 2019

Muhammad Ridha Fauzi
KETUA DEWAN REDAKSI