ISLAMIC COMMUNITY EMPOWERMENT THROUGH SOCIAL MEDIA IN TANJUNGBALAI CITY

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Abstract

The purpose of this study is to see how the development of Islamic community empowerment is linked through social media. The link between community empowerment and social media can be seen from the influence of social media which is quite complex in empowering the community, due to the rapid development of the media, everything can be known through the media. Because of that, many people use it in all ways, including empowering their lives to be more worthy and also upgrading skills and knowledge through social media. The research method used in this research is descriptive qualitative research. The data collection technique used in this research is to use library research, namely by collecting data through journals, scientific articles and other literature related to community empowerment. In empowering the community itself, social media plays a role in education, information, information and also as a social liaison between the community and the government as well as other communities. The media also functioned as a vessel in obtaining various knowledge in the form of values, prevailing norms. The media plays a role in empowering by becoming an intermediary in conveying information to the public. So far, the media can help increase the success of the empowerment process and support community capacity building practices. In the context of empowering the Islamic community, the majority of people who are Muslim in Tanjungbalai City with a ratio of 3:4 of the total population make the Islamic community in Tanjungbalai the right object of empowerment. Moreover, as a religion that is the majority, it would be better if it is able to show the quality to become a superior society.

Keywords: Community, Empowerment, Social Media

INTRODUCTION

Humans are created as social beings whose lives are based on the needs of other human beings. So that every need needed by humans can be fulfilled by other humans, especially if humans are able to gather with each other to form a community called

society. The formation of society will make it easier for every human need to be met because of the system of cooperation and mutual help that is built by every human being in their community environment. Humans who are individualistic and unsocial tend to experience more hardships and weaknesses than humans who build social networks. Because every member of society has different potentials and abilities so that they will complement each other.

In social life, the task of each member of the community is to motivate, encourage, support, awaken and develop the potential of each member of the community so that they are more empowered in improving their standard of living and facilitating their every need. All members of society are burdened with the same goal of achieving an easier life. So by empowering the community is an effort to increase the dignity of the people who were in their original state of being weak and powerless in order to escape the trap of poverty and underdevelopment. In other words, empowering the community is one of the efforts made in order to develop and improve the ability of the community.

It can be judged that through empowerment, every human being is able to control life and try to shape the future according to his goals and expectations. Because empowering the community is developing, becoming independent, self-help and strengthening the bargaining values of the community in various layers of society in all sectors of life.[1]

Empowerment is one of the important steps to help increase the potential and opportunities of the community so that it is more motivated to become an independent community. Empowering the community will also be an alternative way to reduce poverty. Community empowerment is an effort to increase the level, dignity and prestige of a group of people who are categorized as weak so that they can escape from the trap of underdevelopment. Empowerment is carried out through programs that are to motivate, encourage and raise the ability and awareness of the community about the potential they have and try to develop it.[2] Empowerment is a multidisciplinary social process in helping a community or society to gain control over their lives.[3]

What's more for Muslims, it is highly recommended to live a more decent life, based on a hadith which means the following: "From Abu Hurairah Radhiyallahu anhu, he said, Rasulullah Shallallahu 'alaihi wa sallam said, Believers who are strong are better and are more loved by Allah Azza wa Jalla than the weak believer; and in both there is good."[4]

The hadith above seeks to strengthen adherents of Islam to be more active in studying and working because a weak Muslim tends to experience difficulties in making ends meet.

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[1] Rudi Erwin Kurniawan and others, 'Humantech Jurnal Ilmiah Multi Disiplin Indonesia', *Jurnal Ilmiah Multi Disiplin Indonesia*, 2.1 (2022), 163–73 <https://katadata.co.id/berita/2020/01/06/baru-83-peserta-bpjs-kesehatan-per-akhir-2019->.

[2] Zubaedi, *Pengembangan Masyarakat: Wacana dan Praktik*, Jakarta: Kencana, 2013, page: 24

[3] Eko Sudarmanto and friends, *The Basic Concept of Community Service: Development and Empowerment*, Jakarta: Yayasan Kita Menulis, hal: 185

[4] https://almanhaj.or.id/12492-mukmin-yang-kuat-lebih-baik-dan-lebih-dicintai-oleh-allah-subhanahu-wa-taala-2.html accessed on 15 February 2023 at 14.37 WIB

Even though poverty is not something that is reprehensible, each of us will always pray and try to avoid it. So in essence, Islam is a religion that empowers. Empowerment is a non-stop movement, this is in accordance with Islamic ideology itself as a movement or change.[5] Through efforts to continue to be an empowered society, Muslims will not be able to pass through or avoid poverty and weakness without persistent efforts. If changes are desired, they must be made consistently and periodically, not just temporarily. As Allah's warning is recorded in the Al-Quran Surah Ar-Ra'd: 11.

$$\text{إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ ۗ وَإِذَآ أَرَادَ ٱللَّهُ بِقَوْمٍ سُوٓءًا فَلَا مَرَدَّ لَهُ}$$

Meaning: Indeed, Allah does not change the condition of a people until they change what is in themselves. If Allah wills evil against a people, no one can reject it and there is no protector besides Him.[6]

Even though there are many ways, steps and efforts taken by a group of people to become more empowered, they will not be able to prevent them from weakness and poverty if they do not want changes among them without making changes for the better. Community empowerment can be done if the community participates in these social activities. In other words, the success of a community empowerment program or activity is not only determined by the party doing the empowerment, but also by the active party being empowered to help change the community situation so that it is better than before.[7]

We live in an era where social change is developing so rapidly, marked by transformations that are very different from the reality that has happened before. Expansion of the initial social network from an increase in social capital, which is then followed by the formation of development and trust in social relationships.[8] Thus, social reality is a change that occurs in the community, changes that are positive and negative. And something to note is that every society is always changing, even in primitive societies or ancient societies.[9] What's more, in modern times like today, the advantage that can be felt directly by the community is the development of a social system that is considered more sophisticated than life in previous times. With advances in technology that have helped enliven social life, many efforts can be made by the community to meet their needs. One of them is the emergence of various media to facilitate people's social life.

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[5] Anas Habibi Ritonga, *Muhammadiyah Da'wah Movement and Community Socio-Economic Empowerment*, Lampung: Agree Media Publishing, hal: 50

[6] Departemen Agama RI, *Al-Qur'an Al-Karim and Its Translation with Transliteration*, Semarang: PT. Karya Toha Putra, 1989.

[7] Dedeh Maryani, Ruth Roselin Nainggolan, *Community empowerment*, Yogyakarta: Deepublish, 2019, page: 8

[8] Irwan, *Sociology of Disaster: Social Capital, Social Media and Resilience*, Jambi: PT. Sonpedia Publishing, hal: 161

[9] Muniruddin Ahmad Awal, *Fundamentals of Islamic Community Development: Analysis of Participatory Action Research and Madani Theory*, Medan: Perdana Publishing, 2017, page: 11

The emergence of social media has facilitated steps in empowering the community.[10] The definition of social media generally describes the process of social media itself which emphasizes the process of interaction between individuals by creating, sharing, exchanging and modifying ideas and ideas in the form of virtual or network communication.[11]

Social media is a phenomenon of the times. Until 2014, the number of internet users in Indonesia reached 70 million or 28% of the total population. This figure indicates that the growth of internet usage from year to year will continue to increase due to the large number of smartphone and internet users. Therefore, it can be concluded that more than a third of Indonesia's human population is internet literate.[12] Social media has a role and influence for social life which is designed in such a way that social media remains the function and purpose of social media itself and has benefits in the life of every individual.[13]

In fact, for several periods after the emergence and development of technology that facilitated socializing, it was already very close to people's lives. So now, society and social media can no longer be separated. This moment must be an opportunity to continue to strive for community empowerment so that it continues to be carried out. Given this, because social media is becoming a new habit for people in all walks of life. For now, social media reaches many groups of people and people of all ages have even used social media to help their needs as social beings. Empowerment that is carried out through social media is easier because it is able to reach many people compared to empowerment that is carried out in a guerrilla and closed manner.[14]

The definition of community is a large number of people who live in the same area, are relatively independent from people outside the area, and have relatively the same culture. Another view states that society is people who interact in a certain area and have a shared culture.[15] From these two views, it can be understood that society is a group of individuals or a unit of people (social) who live in a place and interact with one another who have common interests and have a culture and rules that apply and can be understood

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[10] Farkhani Farkhani and others, 'Converging Islamic and Religious Norms in Indonesia's State Life Plurality', *Indonesian Journal of Islam and Muslim Societies*, 12.2 (2022), 421–46 <https://doi.org/10.18326/ijims.v12i2.421-446>.

[11] Erwin Jusuf Thalib, *Problems of Da'wah in Social Media*, Solok: Insan Cendekia Mandiri, 2021, page: 7-8

[12] Eko Sumadi, *Da'wah and Social Media: Spreading Kindness Without Discrimination*, Jurnal Al-Tabsyir Vol. 4 No. 1, Juni 2016, page: 175

[13] https://eprints.umm.ac.id/43080/3/BAB%20II.pdf accessed on 17 February 2023 at 21.08 WIB

[14] Tomi Aris, Desi Albert Mamahit, and Abdul Rivai Ras, 'Indonesian Salt Import Policy as A Threat and Opportunity in The Concept of Blue Economy in Indonesia', *Jurnal Pamator : Jurnal Ilmiah Universitas Trunojoyo*, 15.1 (2022), 1–13 <https://doi.org/10.21107/pamator.v15i1.14239>.

[15] Dedeh Maryani, Ruth Roselin Nainggolan, *Community empowerment*, Yogyakarta: Deepublish, 2019, page: 2

as an organized group of people. because they have the same goal.[16]

The limited reach that exists in humans is the strongest reason for the use of social media to become increasingly loved. The spread of social media users almost regardless of age limit.[17] The concept of community empowerment includes three aspects, including: development, people who are not yet empowered can develop their skills according to the culture of their people's lives; strengthening potential, people who have not been empowered are given motivation about life skills. So as to give birth to a maximum optimistic attitude because this attitude is an important part that should be done in empowering the community; and self-reliance, community independence is a condition experienced by the community which is characterized by the ability to design, make decisions, and do something that is considered appropriate in achieving solutions to problems faced with their potential. [18]

Apart from that, continuing to spread positive vibrations is an obligation for every Muslim, even in cyberspace. That way, efforts to empower the community are not merely limited to conveying things that will be lost in time, but rather become a lesson that will continue to change some of the journeys of life among the community, especially social media users.[19]

RESEARCH METHODS

The research method used in this research is descriptive qualitative research. This is a research that collects data based on factors that can support the object under study and then these factors are analyzed to find their role. In this study using a qualitative descriptive method, namely by describing and elaborating on how the role of social media in community empowerment.

The approach used in this study is qualitative. Qualitative research studies things in their natural form, which are interpreted according to society's meaning of the phenomenon. The analytical method used is PESTEL analysis. This is supported by the PESTEL analysis's factors, which consists of a qualitative structure. The researcher is the key instrument in this research. PESTEL is a tool and technique for scanning the business environment. PESTEL analysis aims to identify and study as many external factors as

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[16] Samsul, Supriadi Muslimin, and Wardah Jafar, 'Journal of Islamic Economics', *Journal of Islamic Economics*, 4.1 (2022), 1–11 <https://doi.org/10.37146/ajie>.

[17] Khairil Amin, Azhari Akmal Tarigan, and Nurbaiti Nurbaiti, 'Analyzing the Blt Policy'S Effects During the Pandemic Era: An Islamic Economic Perspective Study', *Interdisciplinary Social Studies*, 1.5 (2022), 592–96 <https://doi.org/10.55324/iss.v1i5.125>.

[18] Achmad Saeful dan Sri Ramdhayanti, *Konsep Pemberdayaan Masyarakat Islam*, Jurnal Syar'ie, Vol. 3 No. 3, Februari 2020, page: 4-5

[19] Fahmi Rizky and Nurbaiti Nurbaiti, 'Analysis of Birth Certificate Issuance Services at the Medan City Population and Civil Registration Service', *Jurnal Ekonomi, Manajemen, Akuntansi Dan Keuangan*, 3.3 (2022), 1007–10 <https://doi.org/10.53697/emak.v3i3.646>.

possible. PESTEL analysis is a valuable tool for understanding the risks associated with market growth or decline, and thus the business's position, potential, and direction.[20]

Descriptive statistics is a field of statistics that studies methods collection, completion and completion of research data. These data must be summarized properly and regularly, either in tabular form or graphic presentation, as a basis for variety decision-making. Qualitative research is descriptive in nature. The data analyzed cannot be accepted or rejected hypothesis (if any). The results of the analysis are in the form of a description of the symptoms observed and not must be in the form of numbers or coefficients between variables. Descriptive statistics is a field of statistics that studies methods collection, completion and completion of research data. These data must be summarized properly and regularly, either in tabular form or graphic presentation, as a basis for variety decision-making.[21]

The data collection technique used in this research is to use library research, namely by collecting data through journals, scientific articles and other literature related to the object under study. A literature study is also carried out to obtain theoretical information so that researchers have a strong theoretical basis to produce a scientific work.[22]

RESULT AND DISCUSSION

The Function of Social Media in Community Empowerment in Tanjungbalai City

Communication technology has an important role, both communication between humans and also between civilizations is carried out with the help of information technology and usually through social media. The media influences the pattern of human relations, both individuals, groups and the public. Through the development of technology allows social media to be an effective link to carry out interests and facilitate work.[23] The development of technology and information is developing so rapidly that people are required to be more observant when choosing content and information. Technological changes indirectly require everyone to be ready to face all kinds of developments.[24]

The strategic function of social media can be understood as follows: first, collectively social media can play a role in tracking and collecting data as a legacy of knowledge, because social media is a disseminator of information and knowledge to the public.

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[20] Adnane Derbani and Ade Banani, 'The Use of Collective Intelligence to Create Efficient Marketing Strategies', *Pamator Journal*, 13.2 (2020), 199–205 <https://doi.org/10.21107/pamator.v13i2.7326>.

[21] Arfan Ikhsan, *Metode Penelitian Bisnis* (Bandung: Ciptapustaka media, 2014).

[22] Lukas S Musianto, 'Perbedaan Pendekatan Kuantitatif Dengan Pendekatan Kualitatif Dalam Metode Penelitian', *Jurnal Manajemen Dan Wirausaha*, 4.2 (2002), 123–36 <https://doi.org/10.9744/jmk.4.2.pp.123-136>.

[23] Pemasaran Digital and Media Sosial, 'ANALISIS PENGGUNAAN MEDIA SOSIAL SEBAGAI STRATEGI PEMASARAN DI KALANGAN WIRAUSAHAWAN MUDA DOI : Https://Doi.Org/10.21107/Pamator.V15i2.14106 Analysis of the Use of Social Media as a Marketing Strategy Among Young Entrepreneurs', 15.1 (2022), 1–11.

[24] Diah Ajeng Purwani, *Empowerment of the Digital Age*, Yogyakarta: Bursa Ilmu, hal: 1

Second, social media is an active, communicative agent of dialogue for the benefit of society. Revealing power, range and strong ability can be used as a means of communication through the ideas offered. Third, social media has the ability to become a means of communication for various parties. Fourth, social media can be used as a venue for negotiations to formulate a joint social agenda, becoming a bridge that can connect the interests of society.[25]

Of the many functions of social media that can be used to empower the community, social media also has social functions and public functions which are interrelated to bridge the interests of individual, construction, community and also public space between the people of the city of Tanjungbalai. In the broadcasting law it is said that the broadcast media has an important role in shaping society in the social, cultural, economic and political sectors. Social media has the freedom and responsibility to provide information, educate and also entertain the public.

Besides that, social media also has a significant impact on the people of the city of Tanjungbalai. The positive impacts arising from the use of social media are: making friendships maintained even though they are blocked by long distances; expanding the network of friends by providing good communication to anyone; become a means to develop creativity because social media users are required to learn to adapt and socialize properly in public; become a means to increase income by selling online; as a facility to communicate; social media acts as an information space; and make learning and teaching resources because of the many topics and knowledge that can be taken from posts on the timelines of social media users.

Not only that, social media also has a negative impact on its users, including: making people seem exclusive and tend to close themselves off; reduced intensity of direct communication even to family members; rampant crime in the network such as fraud, impersonation and robbery; social media also sometimes educates us to be apathetic and selfish with an attitude of not caring about the environment around us; tend to be lazy because they are lulled by online preoccupations on social media; and not infrequently social media is incarnated as a means of harassment and pornographic activity.[26]

Social media in various regions almost have the same system because they are managed by the same system or network. Usually what distinguishes them is cultural patterns and also local information that only occurs in a particular country or region. In modern as well as postmodern society, actions on social media have a strong influence on perceptions, formation of meaning, goals or certain images. In this case social media has the role of connecting, publishing and also channeling any communication messages and information to the public, expediting and facilitating the reception of information to the public. The media carries an informative and interpretive function regarding events

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[25] Umi Halwati, Media Massa Dalam Pemberdayaan Masyarakat, Jurnal Pengembangan Masyarakat, Vol. 01 No. 01, 2020, page: 28-29

[26] Yusuf Rahman, Kholid Al Walid, and Humaidi, 'CRITICAL THINKING AND RELIGIOUS MODERATION Instilling Religiously Moderate Values through the Teaching of Islamic Philosophy in Indonesia', *Journal of Indonesian Islam*, 16.1 (2022), 49–74 <https://doi.org/10.15642/JIIS.2022.16.1.49-74>.

that occur in life as an aid in daily life which is also an entertainer, social liaison and also an informant.

Social media also has interrelated social and public unctions to bridge between individual interests, construction, society and also public spaces between communities. they think it's worth spreading.

Regardless of the rules that apply to the use of social media, it seems that social media users in Tanjungbalai city are less educated to always pay attention to the applicable regulations. Not infrequently there are fights between residents just because of the dysfunction that they do to the use of social media. Including misunderstanding, offense, arrogance, and so on which are the triggers for conflicts originating from social media. As an example, what has happened is that the lack of education in using social media among the people of Tanjungbalai city and which caused a stir on social media users is one resident with the initials (SM) aged 36 who changed the vice president's photo to look like an extra from a Japanese porn star. This act was clearly inappropriate and was considered to tarnish the good name of a vice president.

Optimizing the function of social media should go hand in hand with educating the rules that apply to its use in order to minimize divisions among the people of the city of Tanjungbalai. Regardless of whether the use of social media is good or bad for the people of the city of Tanjungbalai, it should be a concern for its users. This is due to the widespread use of social media which has led to actions that can trigger negative things among the people of the city of Tanjungbalai.

The Position of Social Media in Community Empowerment in Tanjungbalai City

In this era of digital revolution, the role of social media is very important and related to developments in any way. Through the media, information, ideas and discourse are exchanged and how the progress of society is reflected therein. In this millennial era, the media has been embedded in everyday life, especially in social life. There is almost no social life that does not involve the media, including matters of community empowerment. The development of media technology not only makes the whole world accessible locally but also creates a new form of participation where people can be involved and related to each other in a scope or scope.[27] The media plays a role in empowering by becoming an intermediary in conveying information to the public. So far, the media can help increase the success of the empowerment process and support community capacity building practices.[28]

As in today's time, the media is developing so rapidly, everything can be known through the media. Therefore, people can take advantage of it in all ways, including in empowering their lives to be more worthy and also upgrading skills and knowledge through social media. Community empowerment makes society both a subject and an object. Because people must know the problems they face in order to do empowerment.

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[27] Rizkia Suciati and others, 'Millennial Students' Perception on the Integration of Islam and Science in Islamic Universities', *Indonesian Journal of Islam and Muslim Societies*, 12.1 (2022), 31–57 <https://doi.org/10.18326/ijims.v12i1.31-57>.

[28] Aria Indah Susanti, *Information and Communication Technology Based Learning Media*, Pekalongan: PT. Nasya Expanding Management, hal: 48

The initial process of empowerment must begin with awareness. After that the community group will plan programs so that they can be applied and can improve welfare.[29]

In empowering the community itself, social media plays a role in education, information, information and also as a social liaison between the community and the government as well as other communities. For the function of social media in education, it can be an intermediary in disseminating knowledge about the progress of various technologies and also the many applications and other things that can be accessed for educational and knowledge needs, even during a pandemic, social media is one of the important and active tools in learning because many mediate teaching and learning activities.

Not only disseminating information, the media is also a forum for obtaining various knowledge in the form of values, norms that apply in the city of Tanjungbalai. Information provided on social media can be said to be one of the things that can improve and maintain people's rights to get a better life in the field of information and communication. The media as an extension and part of society has the opportunity to produce information that has the potential to influence change.

In this case, social media has a central position in the life of the people of Tanjungbalai. The following is a percentage that shows the use of social media in the people of the city of Tanjungbalai.

Table 1. Survey Result

Characteristic	Used (Smartphone/Nirkabel/Computer/ PC/Laptop/Notebook/Tablet)	Acess Social Media (Facebook, Youtube, Instagram, Whatsapp, etc)
(1)	(2)	(3)
Gender		
Man	89,38	67,18
Woman	79,98	57,38
Education		
Elementary school and below	88,14	59,93
Junior High School and Above	88,17	69,85

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[29] Tomi Hendra, *Santri Empowerment: Building the Independence and Proficiency of Millennial Muslim Youth*, Lamongan: Academia Publication, hal: 5

Tanjungbalai	88,16	65,90

Source: Central Statistics Agency Tanjungbalai City, 2022

Based on the table above, it can be illustrated that those who access the internet and those who use social media in the Tanjungbalai city community have more dominant numbers than those who do not use it. So the position of social media in empowering people in the city of Tanjungbalai is quite a role to optimize the acquisition of information obtained from the use of social media. Social media has a very broad scope, if you take into account many new things that will be obtained through the media. In empowering the community itself, the role of social media is quite complex, the media can be a means of information, a means of connecting and also a means of progress to upgrade the capabilities and potential of the community so that they continue to minimize powerlessness. In community empowerment, the media is often a driving factor in social change in society. In its use as an information disseminator, social media itself has several ways, some of which disseminate information only in written form or can only be read, but there is also the dissemination of information accompanied by images and even the dissemination of information contained in video form and this is usually a more complex description.

The use of social media in the people of the city of Tanjungbalai has such a big influence on the habits and lives of its people. It is also thanks to the media that many important activities and activities as well as information are shared on the official social media page of the Tanjungbalai City government. Not only the government, but every social media user has the right to share and disseminate information that they think is appropriate for distribution.

Empowerment of Islamic Communities Through Social Media in Tanjungbalai City

In Islam, religion is required to provide appeals, information, invitations to make changes both individually and in society. Efforts to change the condition of society so that it is better can be done with various approaches, one of which is by empowering Islamic communities.[30] The role of Islam in community empowerment in Indonesia in the future will be determined by the ability of the community to support mobilization, not only from Muslims, but also more importantly from non-Muslims. Because, for the benefit of the wider Indonesian community, an inclusive (open) approach is more appropriate. In addition, in order to minimize the pressures exerted by sectarianism and particularism.[31]

Given the current digital phenomena and developments, social media has the potential to change the situation and conditions that exist in the people of the city of Tanjungbalai. The main reason this can happen is none other than because social media has become a habit that is almost loved by many people in the city of Tanjungbalai. In

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[30] Siska Devi Ratna Sari, *The Function of Community Assets in the Empowerment of Muslim Communities*, Jakarta: Tarebooks,, hal: 1

[31] Muhammad A. S. Hikam, *Islam, Demokratisasi & Pemberdayaan Civil Society*, Jakarta: Erlangga, 2000, page: 186

this case the city of Tanjungbalai is one of the cities with a Muslim majority population, it is not impossible that the habit of being active on social media is for people who are Muslim. The following is population data based on religion obtained from the Central Statistics Agency website for Tanjungbalai City.

Table 2. Population data based on religion obtained from the Central Statistics Agency website for Tanjungbalai City

No.	Religion	Man	Woman	Total
	(1)	(2)	(3)	(4)
1.	Islam	85,46	85,45	85,46
2.	Kristen	8,10	7,79	8,03
3.	Katolik	0,75	0,77	0,76
4.	Hindu	0,02	0,02	0,02
5.	Budha	5,66	5,76	5,71
6.	Other	0,01	0,02	0,02
	Total	**100,00**	**100,00**	**100,00**

Source: Central Statistics Agency Tanjungbalai City, 2022

It can be seen from the table above, that the Muslim community in Tanjungbalai City is the majority with a ratio of 3:4 of the total population. This makes the Islamic community in the city of Tanjungbalai an easy target to become an object of empowerment. Moreover, as a religion that is the majority, it would be better if it is able to show the quality to become a superior society. So with that, the Islamic community in the city of Tanjungbalai is not only superior in terms of quantity as well as the quality they have.

Empowering the Islamic community is a challenge for civilization actors, especially in the city of Tanjungbalai. Because the number of people who are Muslim is so dominant that it is often in the spotlight for all the people of the city of Tanjungbalai. The factors that influence the behavior of the people of Tanjungbalai city which are born by social media are: First, the influence of emotions and feelings. These emotions and feelings can be caused by content and discourse on social media which stimulate responses and will influence behavior. Second, the influence of the family, the family which is the main actor in the formation of character and behavior due to the many intensity of meetings that should be had between family members and due to social media this influence is getting so much attention. Third, the influence of the community environment, the social community is actually an educator because being in a social order can influence people's behavior as well as on social media.[32]

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[32] Paul C Cozby, *Methods in Behaviour Research* (Yogyakarta: Pustaka pelajar, 2009).

Therefore, creating a healthy ecosystem will tend to have many positive impacts on society, including changes in behavior for the better. Moreover, in the condition of the majority community in the city of Tanjungbalai, being an empowered Muslim community is a necessity that is prioritized for the Muslim community. With the dissemination of knowledge and scholarship that can develop the behavior of Muslim society, it will become a beautiful art to create an atmosphere of harmonious social life. The dissemination of knowledge and scholarship with Islamic overtones will provide an advantage for the entire community of Tanjungbalai city. Because the creation of a conducive society and the superiority of a community depends on how the behavior of the majority group in it so that it can reflect a good image assessment of the people in Tanjungbalai city.

The emergence of the media will make it easier to reach the wider community. Social media also provides various conveniences to convey information faster, shorter, simpler and more objective. The role of social media in spreading Islamic knowledge is now very important because it sees the condition of the people of Tanjungbalai city who are increasingly using social media. So that the development of positive behavior will be more effective because of the dissemination of knowledge that can influence the behavior of the people of the city of Tanjungbalai.

CONCLUSION

Social media has interrelated social and public functions to link individual interests, constructs, society and also public spaces between communities. Social media also has positive and negative impacts on society. Community empowerment itself has a relationship that is in line with some of the positive goals of social media, although it is still sufficient to offset the negative impacts of social media. For the city of Tanjungbalai itself, in connecting with positive things, social media is not only the government that participates in sharing information, but every social media user has the right to disseminate information that they think is appropriate to spread. In this case, the community also plays a role in disseminating the latest information, even become a source of the latest and most updated information. Because of the rapid development of the media, everything can be obtained through the media. Therefore, people can take advantage of it in all ways, including in empowering their lives to be more worthy and also upgrading skills and knowledge through social media. In empowering the community itself, social media plays a role in education, information, information and also as a social liaison between the community and the government as well as other communities. In the city of Tanjungbalai itself, the media also functions as a forum for obtaining various knowledge in the form of values and prevailing norms.

In community empowerment, the media is often a driving factor in social change in society. The media plays a role in empowering by becoming an intermediary in conveying information to the public. So far, the media can help increase the success of the empowerment process and support community capacity building practices. In the context of empowering the Islamic community, the number of Muslim people in Tanjungbalai City is the majority with a ratio of 3:4 of the total population. This makes the Islamic community in the city of Tanjungbalai an easy target to become an object of empowerment. Moreover, as a religion that is the majority, it would be better if it is able to show the quality to become a superior society.

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