Digital Literacy of 'Aisyiyah Women for Continuity of Communication in the Time of the Covid-19 Pandemic

(Study on Aisyiyah, Bandung City, Indonesia)

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Abstract—**Digital literacy is an ability to use digital media that cannot be avoided amid the development of the current digital era. Digital skills are increasingly needed, especially during the Covid-19 pandemic, due to restrictions in interaction and social mobility. This affects the sustainability of an organization. This paper is based on the study of media and digital literacy. Using quantitative research methods with descriptive type survey design. Respondents were cadres from representatives of the 'Aisyiyah Branch Managers throughout the city of Bandung. The aim is to explain cadres' knowledge of digital media and its regulations as well as their ability to use and analyse digital media. The results show that most of Aisyiyah's cadres already know about digital media and its regulations and can communicate and build relationships through digital media. In addition, Aisyiyah cadres have also been able to participate in organizational and community activities through digital media. Then, Aisyiyah cadres are also quite capable of producing content and analysing it. Digital literacy of cadres is important for 'Aisyiyah is a progressive women's movement that must always be ready to face the changing times.**

Keywords—digital literacy, Aisyiyah, women, Covid-19 pandemic, progressive women's movement

I. INTRODUCTION

The development of communication media technology has now reached the form of digitization. Digital media distributes content by distributing information directly and there is almost no time lag in the process. User-generated content will be more easily and quickly distributed through digital media platforms. The emergence of digital technology has changed the order of communication media, including the sustainability of an organization.

The use of digital media has also increased during the Covid-19 pandemic, due to space restrictions for residents to interact and socialize. This condition inevitably makes digital media the most likely communication medium to be used amid the Covid-19 pandemic. Along with this condition, digital literacy is one of the most important things to give to the community.

The Covid-19 pandemic situation also affects the sustainability of the organization, because to execute and run work programs requires a process of communicating and coordinating with each other between the management and stakeholders. Previously, meetings between management could be held at the management office, then during this pandemic, it cannot be done, especially when the number of Covid-19 victims continues to increase. This is an obstacle and hinders the smooth realization of the organization's work program.

This is also experienced by Aisyiyah as an autonomous women's organization from Persyarikatan Muhammadiyah which was founded in 1917 in Yogyakarta, motivated by the mission of da'wah to increase dignity of women and to advance the people, by carrying out *da'wah Amar ma'ruf nahi Munka*r. 'Aisyiyah realizes that Islamic values are not only knowledge and rituals of worship but must be reflected and actualized to enlighten the lives of the people and society, including in the face of the Covid-19 pandemic.

As a women organization, Aisyiyah also experienced problems when the covid-19 pandemic hit and caused organizational communication to seem "disconnected" temporarily, so that organizational communication had experienced a crisis during the Covid-19 pandemic. Facing this challenging phenomenon, Aisyiyah must continue to strive to reflect and actualize Islamic values that can enlighten and provide solutions in dealing with the Covid-19 pandemic, including in managing the organization and maintaining communication with stakeholders.

Auer said that Environmental Organizations (EOs) will need to develop nuanced communication strategies that align preferred organizational goals with pandemic prevention, planning, and response [1].

One of the challenges of 'Aisyiyah's organization today is how to adapt to the development of digital technology during the Covid-19 pandemic, both at the individual and organizational levels.

Reina Lewis [2] foresaw the new wave of Muslims who would enter emergent forms of media: 'If market conditions allow, the ongoing development and diversification of Muslim style media and the advent of a new generation of style mediators look likely to provide a forum for the creation, expression, and contestation of Muslim identities.' So, it reveals agencies through the utility of digital technologies in the West that are enabling the formulation and expression of new contemporary and politicized Muslim female identities.

Meanwhile, the use of digital technology in Indonesia is still dominated by men. This can be seen from the data of in 2017, showing several 143.26 million people, equivalent to 54.68 percent of the total population of Indonesia. Based on these data, there is still a digital divide between men and women in Indonesia, where there are many Indonesian women who do not know how to use digital technology effectively. The Ministry of Women's Empowerment and Child Protection in its study found that most women have little knowledge, ability, and opportunity of access to technology [3].

Therefore, it is necessary to have media literacy skills for women. The preparations' view states that media literacy is an effort to prepare citizens to live in a world crowded with media to be able to become critical media consumers. That is, in this view, citizens, in general, need to be equipped with media literacy competencies to be able to take advantage of the presence of the media [4].

Therefore, this paper aims to explain the knowledge of Aisyiyah cadres about digital media and their regulations. In addition, the ability of cadres to communicate, build relationships and participate through digital media. Finally, the ability of cadres to produce content and analyse it, as well as cadres' understanding of the good value of digital media for individuals and organizations.

II. RESEARCH METHODS

This study uses a descriptive quantitative approach, and the purpose of the study is to investigate the digital literacy of Aisyiyah's female cadres. The research design used is a survey design. Survey design is to state the research question and select the correct study design. The survey design type is descriptive. A descriptive survey does not assume a hypothesis but instead serves to collect data that will be reported to understand overall trends, incidence, and prevalence of the outcome of interest [5].

The object of the research is the Aisyiyah Women's Organization in Bandung City with the respondents being female cadres from every representative of the 'Aisyiyah Branch Leaders (Pimpinan Cabang 'Aisyiyah or PCA) throughout the city of Bandung totaling 25 people.

Data collection techniques were carried out using distributing questionnaires to Aisyiyah's female cadres from PCA representatives in Bandung City, observing digital marketing training activities carried out by Aisyiyah Bandung City and studying literature from various sources such as media reports, books, journals, and the internet. The data analysis technique was carried out by tabulating the data in the form of numbers from the questionnaire coding results into a single frequency table. The table is analysed to describe the conclusion.

III. RESULTS AND DISCUSSION

Nowadays digital media devices have become a daily necessity. Likewise, for Aisyiyah cadres who already use mobile phones to support their daily activities. The internet platform that is often used by the majority of Aisyiyah cadres is social media, compared to internet sites, online videos, and entertainment platforms. Social media is an internet platform that is often used because it makes it easier for cadres to communicate and share information when they interact with others. As a women activist who works in the social field, interacting and communicating with other people both in the internal and external environment of the organization is an integral part of the daily activities of Aisyiyah cadres. Therefore, the use of media technology devices and social media platforms is a necessity for Aisyiyah cadres to help smooth their activities, especially during the COVID-19 pandemic.

In the Indonesian context, the Ministry of Communications and Informatics (Kementerian Komunikasi Informasi dan Teknologi or Kominfo) reported that there were 82 million Internet users in 2014, and Indonesia has the eighth highest number of Internet users in the world [6]. Of these 56 percent were men and 44 percent were women. However, there remains a gender gap in Indonesian Internet users with many Indonesian women still not knowing how to effectively use digital media or the Internet [7].

In using digital media, it is not enough just to be able to apply it, but also to be equipped with other knowledge and skills so that users can better understand what digital media is, as well as the benefits and risks of using it. Especially for women like Aisyiyah cadres, who are no longer millennials, so equipping themselves with media literacy knowledge and skills is very important. With the demands and rhythm of work as social activists, 'Aisyiyah's cadres need to develop their digital literacy skills.

Hobbs [8] argued that digital media literacy is related to the ability to use a computer, social media, and the Internet, and people with high levels of digital media literacy are more active in social affairs and better able to express their opinions. Generally, Kwon and Hyun [9] argued that a digitally literate person can search and understand desired information, express and share opinions or thoughts freely, and have a better understanding of those of others. Meanwhile, Larsson [10] defined digital literacy as a person's ability for overall

information use required for a digital-based knowledge information society as a capacity to find, constitute, and use the information.

Then, the social media accounts owned by 'Aisyiyah cadres are very diverse. However, more people use WhatsApp media accounts compared to Instagram, Facebook, Twitter, and TikTok. Because WhatsApp is sufficient to meet the needs of the social media facilities needed and is easier for 'Aisyiyah cadres to use.

A. *Knowledge of Aisyiyah Cadres about Digital Media and Its Regulations*

One of the important aspects of media literacy is that users know what digital media is and its regulations.

TABLE I.   KNOWLEDGE OF AISYIYAH CADRES ABOUT DIGITAL MEDIA

No.	Knowledge of Aisyiyah Cadres about Digital Media		
	Statement	*f*	*%*
1	Very knowing	0	0
2	Knowing	19	76
3	Neutral	4	16
4	Don't know	1	4
5	Really don't know	1	4
	Total	25	100

Table I shows that Aisyiyah cadres who know digital media are 19 out of 25 respondents or 76% answered that they know. This means that the majority of Aisyiyah's female cadres already know about digital media. Even though there were still 4 people or 16% who answered neutrally and there was 1 person who didn't know, even 1 other person answered that they didn't really know.

TABLE II.   KNOWLEDGE OF AISYIYAH CADRES ABOUT DIGITAL MEDIA REGULATIONS

No.	Knowledge of Aisyiyah Cadres about Digital Media Regulations		
	Statement	*f*	*%*
1	Very knowing	0	0
2	Knowing	10	40
3	Neutral	8	32
4	Don't know	6	24
5	Really don't know	1	4
	Total	25	100

The Table II shows that only 10 people out of 25 respondents or 40% know digital media regulation. Meanwhile, 8 people answered neutrally or 32%, and the remaining 6 people or 24% answered that they didn't know, even 1 person answered that they didn't really know. This means that there are still few cadres who know about digital media regulation, because they have not reached half of it.

This shows that 'Aisyiyah cadres still need to be given informal education about digital media and its regulations. This is important, because digital media is not only used as needed, but how then users also have adequate knowledge about what digital media is more comprehensively. For this reason, media and digital literacy are a necessity also when an individual uses digital media, especially if this media is used in various daily activities. Because in addition to digital media providing benefits to users, there are also risks facing users and this must be anticipated.

Meeus et al. [11] argued that new media offer a range of opportunities and benefits. They allow us to easily look up information, maintain social contacts, and create and share information. We exploit these possibilities but, at the same time, we need to assess them continually, select in the offer and choose how to deal with them, because, apart from opportunities and benefits, new media also present challenges and possible dangers. The quality of media content is an important issue, as well as the commercial influence and the potential social risks [12]. To integrate a proper use of media in our daily lives, a certain degree of media literacy is necessary.

Media literacy will empower every individual to actively participate in society. As a social activist who is active in the community, providing media and digital literacy knowledge and skills is an absolute must for Aisyiyah cadres.

B. *The ability of Aisyiyah Cadres to Communicate and Build Relationships through Digital Media*

The Table III shows that Aisyiyah cadres have reached 80% or 20 out of 25 respondents stated that they can communicate through digital media. Even 2 people or 8% said they were very capable. It can be said that digital media has become the daily media consumption of Aisyiyah cadres, so communicating through digital media has also become a habit in their daily routines as social activists. However, a small number of cadres still felt doubtful and stated that they were neutral (12%) about their communication skills through digital media.

TABLE III.   AISYIYAH CADRE'S COMMUNICATION ABILITY THROUGH DIGITAL MEDIA

No.	Ability to communicate through digital media		
	Statement	*F*	*%*
1	Very capable	2	8
2	Capable	20	80
3	Neutral	3	12
4	Not capable	0	0
5	Very incapable	0	0
	Total	25	100

Maintaining social relations and relationships with many parties, both within Aisyiyah's internal environment and with external parties is an integral part of the activities of Aisyiyah cadres. Therefore, Aisyiyah cadres are also required to be able

to build relationships and social relations through digital media, especially in the era of the Covid-19 pandemic.

TABLE IV.   ABILITY TO BUILD SOCIAL RELATIONSHIPS THROUGH DIGITAL MEDIA

No.	Ability to build social relationships through digital media		
	Statement	*F*	*%*
1	Very capable	0	0
2	Capable	20	80
3	Neutral	4	16
4	Not capable	0	0
5	Very incapable	1	4
	Total	25	100

The advantages of digital media can also build and form a social relationship. This was felt by 20 people or 80% of Aisyiyah cadres who stated that they were able to build relationships through digital media. By using digital media, Aisyiyah cadres can build and establish long-distance relationships with other people to form new social networks. Although there are also 4 respondents or 16% who doubt this ability, there is even 1 person or 4% who state that they are very incapable of building relationships or social relations through digital media.

The digital era with the rapid growth of technology can open up opportunities to do various things including communicating. Social media is one of the new websites that can bring together diverse internet users both demographically and culturally.

The growth of new web technologies, such as social media, has opened new opportunities for online communication. Today, the popularity of social media is increasing, social networks have become widespread, they have united culturally and demographically diverse internet users. Then, the purpose of social network communication is to maintain contacts and good relations with one's friends and acquaintances, as well as enhance one's own, usually positive, image [13].

The purpose of social network communication is to maintain good contacts and relationships. There are many benefits of using social media in social life, not only to interact with each other but also to build relationships that will later develop the organization.

For this matter, Aisyiyah cadres have been able to maximize the use of social media both to communicate, interact, and build relationships. However, it should be noted that the use of social media is not always good, as users must filter the information more often so that there are no misunderstandings in social life.

C. The Ability of Aisyiyah Cadres to Participate in Organizational and Community Activities through Digital Media

Aisyiyah cadres as members of women's social movements must of course take part and actively participate in various activities carried out by the organization. Active participation of members is a factor supporting the success of the organization's programs. Without the participation of members, not necessarily the goals of the organization can be achieved. For this reason, in the current era of the covid-19 pandemic, when face-to-face communication is very limited, the active involvement of Aisyiyah cadres through digital communication media is very influential on the sustainability of the organization.

TABLE V.   ABILITY TO PARTICIPATE IN ORGANIZATIONAL ACTIVITIES THROUGH DIGITAL MEDIA

No.	Ability to participate in organizational activities through digital media		
	Statement	*F*	*%*
1	Very capable	0	0
2	Capable	18	72
3	Neutral	5	20
4	Not capable	1	4
5	Very incapable	1	4
	Total	25	100

Table V shows that as many as 18 people or 72% of Aisyiyah cadres have been able to do this to the maximum. Aisyiyah cadres who are not sure that they can participate in carrying out organizational activities through digital media are only 5 people or 20%. This figure is not small. There are still 2 people or 8% stating they are unable and very incapable of participating in organizational activities through digital media.

TABLE VI.   CAPABILITY TO PARTICIPATE IN COMMUNITY ACTIVITIES THROUGH DIGITAL MEDIA

No.	Capability to participate in community activities through digital media		
	Statement	*F*	*%*
1	Very capable	1	4
2	Capable	18	72
3	Neutral	5	20
4	Not capable	0	0
5	Very incapable	1	4
	Total	25	100

Not much different, in table VI most Aisyiyah cadres have also been able to participate in community activities through digital media, which is 72% or 18 of 25 people. There was even 1 person or 4% who stated that she was very capable. However, there are still Aisyiyah cadres who still doubt their ability to participate in community activities through digital

media, namely 5 people or 20%. There is even 1 person or 4% of Aisiyah cadres who do not have this ability.

Overall, Aisyiyah cadres are included in the category of women who can actively participate in using digital media, both active in organizations and society. The active participation of cadres will affect the existence of Aisyiyah as a Muslim women's organization in society.

Entering the digital era marked by technological developments that continue to accelerate, each individual must adapt and follow these developments. The digital world makes it easier for us to do various things such as finding information, communicating, and interacting socially.

Research from the McKinsey Global Institute on financial and digital inclusion, reported that 2.2 billion women (52%) are still offline." A study by MGI stated that the majority of women still do not use the digital base. Cummings & O'Neil said that there are themes from the literature of digital media and women's empowerment, including digital media use. If this increases and produces results, it is believed that one of them is that women can change the roles and functions of organizations at the local level as media that can support women to become active participants in their local life programs [7].

D. The Ability of Aisyiyah Cadres to Produce Content and Analyze It

Table VII shows the various responses Aisyiyah cadres gave regarding their ability to produce digital media content. As many as 20% of Aisyiyah cadres already can create digital media content. Even 1 person or 4% stated very capably. Meanwhile, 13 people, or 52% still doubt it. Even 16% said they could not afford it and 8% said they were very incapable.

TABLE VII.   ABILITY TO PRODUCE DIGITAL MEDIA CONTENT

No.	Ability to produce digital media content		
	Statement	*F*	*%*
1	Very capable	1	4
2	Capable	5	20
3	Neutral	13	52
4	Not capable	4	16
5	Very incapable	2	8
	Total	25	100

This shows that the majority of Aisyiyah cadres have not been able to produce digital media content. This inability will greatly affect how communication and information sharing will not take place optimally because of the limited ability of cadres to produce content. Thus, improving the skills of cadres to produce digital content creatively and attractively is important to develop in Aisyiyah.

Terras et al. said that the ability to produce online content and effectively participate in Web 2.0 environments requires the pre-requisite media literacy skills [14]. Media literacy has

been defined as the ability to 'access, understand and create communications in a variety of contexts' [14].

Then in media literacy, in addition to the ability to produce digital media content, the ability to analyse the content is also required. Table VIII shows that more than half of them are capable of analysing digital media content, as many as 13 people or 52% said they were able and 8% said they were very capable. Meanwhile, 6 people, or 24% still doubt it. Even 8% said they were unable and another 8% said they were very incapable of analysing digital media content.

TABLE VIII.   ABILITY IN ANALYZING DIGITAL MEDIA CONTENT

No.	Ability in analysing digital media content		
	Statement	*F*	*%*
1	Very capable	2	8
2	Capable	13	52
3	Neutral	6	24
4	Not capable	2	8
5	Very incapable	2	8
	Total	25	100

This shows that most of Aisyiyah's cadres can analyse digital media content. However, the ability to analyse this content also still needs to be improved on the cadres so that the skills of analysing digital media content are owned by all Aisyiyah cadres. Increasing skills in analysing content, it can encourage Aisyiyah cadres to create creative content in digital media.

In a community environment, good forms are needed that continue to develop when using digital media, including communication skills and problem-solving. Because, "digital literacy enhances the abilities of the women in particular and community, in general, to use digital technologies for meaningful actions within challenging life situations. Digitally literate women can operate computer-related devices and help them in the process of nation-building" [15].

The purpose of media literacy according to Tornero and Varis is to build media awareness. This media awareness shows two dimensions, namely (a) affirmation of the importance and influence of the media system in people's daily lives; and (b) developing the necessary competencies to use communication technology to achieve human goals and values. Media literacy is also related to (a) critical thinking and improved ability to select and process information; (b) problem-solving ability; (c) improving the ability to express opinions, communicate and interact; and (d) participation as citizens and active citizenship [16].

IV. CONCLUSION

'Aisyiyah is an autonomous women's organization from the Persyarikatan Muhammadiyah which was founded with the spirit of the mission of *da'wah* to improve the dignity of women and to advance the people, by carrying out *da'wah*

Amar ma'ruf nahi Munkar. 'Aisyiyah realizes that Islamic values are not only knowledge and rituals of worship, but must be reflected and actualized to enlighten the lives of the people and society. One of the challenges of the current 'Aisyiyah organization is how to adapt to the development of digital technology during the Covid-19 pandemic.

Therefore, the digital literacy ability of Aisyiyah cadres is one of the important agendas that will make them not only able to use digital media, but also be smart and capable of using it. In limited interaction and social mobility, optimizing the use of digital media is an absolute must.

This study shows that most of Aisyiyah's cadres already know about digital media and its regulations. The majority of cadres are also able to communicate and build social relationships through digital media. In addition, cadres are also able to participate in organizational and community activities through digital media. However, most of the cadres have not been able to produce digital media content, even though they have been able to analyse it.

Digital literacy in cadres is important because 'Aisyiyah in facing the 4.0 era also encourages its members to use digital technology-based devices. This is inseparable from the title of 'Aisyiyah is a progressive women's movement that must always be ready to face the changing times.

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