

Digital Literacy of Muslim Millennials in Persis Jabar

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Abstract—One of the obstacles faced in the transfer of knowledge during the pandemic is digital literacy problems. This is also experienced by the *du'at* (Islamic preachers) of Persis Jabar, an Islamic Union in West Java area. They cannot hold recitations offline like the regular days before pandemic but they still have to convey the religious knowledge to their congregation online. However, the use of digital media to preach and carry out other Islamic activities is still not optimal, especially for young adult people as digital natives. This study aims to provide an overview of digital literacy of Persis Jabar's muslim millennials using descriptive quantitative method. The population and the sample are all Millennial Muslim Digital Literacy training participants. The results show that they own various abilities in digital literacy, namely information and data literacy, communication and collaboration, digital content production, safety, and problem solving. The result, in other hand, shows that their digital literacy skills are not always applied when using digital media.

Keywords—Muslim millennials, Persis Jabar, digital literacy

I. INTRODUCTION

Pandemics have an impact on various sectors of human life. The education sector was one of the hardest hit. Rigorous problems arise related to the implementation of distance education have been carried out [1]. It is experienced by non-formal educational institutions such as religious education through learning the Qur'an [2] and da'wah [3]. Before the pandemic, da'wah activities were carried out through various activities. But during the pandemic, these cannot be held, so digitizing da'wah is a solution.

Various problems emerged when da'wah was forced to move to the digital space. Several organizations face the same problem, namely the limited ability of preachers in optimizing digital media use for preaching. In addition, the capability of the congregation or recitation participants in digital media literacy is also not evenly distributed.

The obstacle mentioned above is experienced by Persis Jabar, an Islamic organization that is quite old in West Java area. Persis's efforts to increase its Islamic syiar power during the pandemic have been conducted through social media. YouTube channel is used as an information medium with the account name Persis Jabar Channel (PJC) under the Persis

West Java Regional Representative. This YouTube channel was created on October 7, 2020. The channel has 2520 subscribers. However, according to the Chairman of PJC, Sulaiman Fahri, this channel has not been used optimally, like other social media platforms that they own.

This study objective is to describe the digital literacy skill of Muslim millennials of Persis Jabar. They consist of PJC administrators and all members of the Autonomy Division. This research focuses on the millennial generations because they play an important role in today digital era. Besides that, these millennial generations are also closer to digital technology compared to the generation before them [4]. In addition, millennials as part of today's youth cannot be separated from gadgets and social media as channels of information and communication [5].

In Indonesia, the issue regarding religiosity in the context of socio-cultural and media is one of the issues that has attracted attention [6]. The study of da'wah with its various implications and factors has also become an interesting study for many religious scientists and other fields of study.

Several studies conducted in connection with digital literacy related to da'wah and Islam have made millennials their research. The da'wah strategy in building Islamic narratives in the style of *santri* (Islamic scholars) and *pesantren* (Islamic boarding school) among the millennial generation through digital space is a breakthrough made by the virtual community [7]. A study of how religion is accepted and practiced by the millennial generation and how da'wah is carried out in the millennial era [8] mentioned that digital da'wah by technologically literate 'slang ustadz' is emerged because of the needs of the people who kept up with the times.

Digital literacy does not only require skills related to information technology. According to Gilster in Lankshear and Knobel, digital literacy is the ability to understand and use information in various formats from various sources presented through computers and adapting new media skills that inspire. Our experience with the internet is determined by how a person masters his competence [9].

This research positions itself in a quantitative study to see digital literacy skills practiced in daily life and the level of digital literacy skills possessed by millennials in Persis Jabar.

II. METHODS

This study uses a descriptive method to provide an overview of the digital literacy of millennial Muslims who are members of the West Java Persis Autonomous Body. The measuring instrument used in this study adopts the digital literacy competencies made by UNESCO [10] plus indicators related to digital ethics. To enrich the data in this study, the researcher also conducted interviews and used a questionnaire with open-ended questions.

The population in this study are all, online and offline, Millennial Muslim Digital Literacy Training participants. The sampling technique used was total sampling that consists of 30 people as respondents. In addition to distributing questionnaires, researchers also collected data through open-ended tests, interviews, and literature studies to enrich findings and data analysis.

III. RESULTS AND DISCUSSION

The research findings on digital literacy of millennial Muslims of the Persis Jabar, according to the measurements used, cover five categories of digital literacy skills. The categories are information and data literacy, communication and collaboration, digital content creative, safety, and problem solving.

Each category consists of several indicators that measure the level of understanding, ability, and frequency of practice applied by respondents. Information and data literacy category measures how well respondents are capable of browsing, searching and filtering data, information, and digital content, evaluating data, information and digital content, managing data, information and digital content, and identifying hoaxes on digital information. The results of data processing in the category of information and data literacy are shown in the following figure 1,

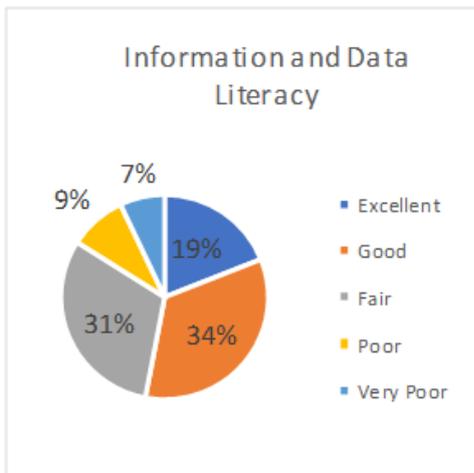


Fig. 1. Information and data literacy.

It can be seen in Figure 1 that there are 38% of respondents have a good level of information literacy and digital data. 34% of respondents have a sufficient level of literacy. While the rest still have literacy skill below the medium level, meanwhile only 19% have excellent literacy. This means that the digital literacy of the Muslim millennials in Persis Jabar is not evenly distributed and can still be improved.

Furthermore, for the category of communication and collaboration skills using digital media, the following data are obtained in figure 2,

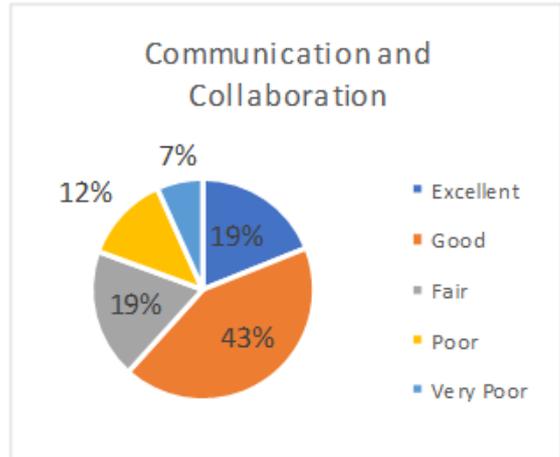


Fig. 2. Communication and collaboration.

The figure 2 above shows the ability to interact, communicate and collaborate through digital technologies of Muslim millennials in Persis Jabar. The data show their awareness of cultural and generational diversity when using digital media. They also understand how to participate in society through public and private digital services and participatory citizenship. Besides that, they are also able to manage their digital identity and reputation.

The communication and collaboration skills of respondents through digital media can be seen in Figure 2. A total of 43% of respondents have good abilities, and 19% are excellent. Meanwhile, the rest 38% are still at medium and low levels. This means that communication and collaboration skills are also not optimal among the Muslim millennials of Persis Jabar.

Another competency that is part of digital literacy is the ability to create and edit digital content. People can improve and integrate information and content into an existing body of knowledge while understanding how copyright and licenses are applied. This skill is used when we want to know how to give understandable instructions for a computer system. In this research, it can be seen below,

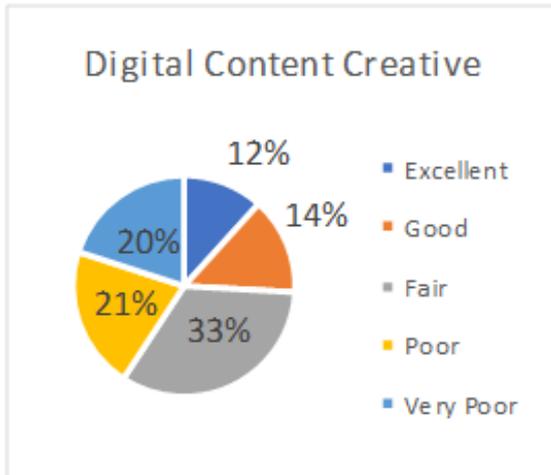


Fig. 3. Digital content creative.

It can be seen in Figure 3 that the ability to create digital content is owned by most respondents at the fair level, of as much as 33%. The remaining 41% are in the poor and very poor level. Meanwhile, respondents who can create digital content at an excellent and good level are only 26%. This condition is a concern for Persis Jabar to improve their millennial capabilities as content creators.

Digital literacy also includes the practice of digital security, namely the ability to protect devices, content, personal data, and privacy in digital environments. Digital safety is the ability to protect physical and psychological health. To be aware of digital technologies for social well-being and social inclusion. It is the ability of the environmental impact of digital technologies and their use.

The results of this research regarding digital safety can be seen figure 4 below;

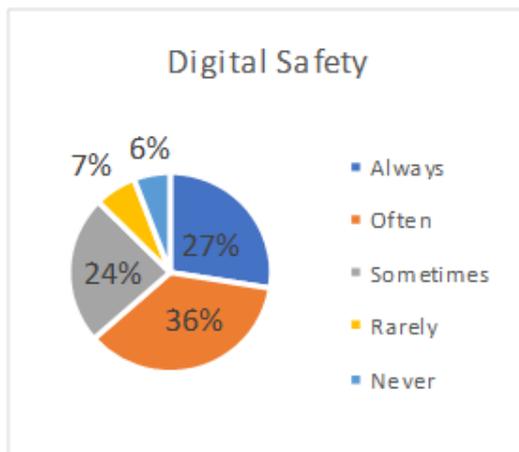


Fig. 4. Digital safety.

Digital security is important for most of the respondents in this study. It is seen in Figure 4 that 27% of respondents always practice digital security, 36% admit to often, while 24%

sometimes, 7% rarely, and 6% never applied digital safety in practice. It is a good milestone in digital literacy practice.

The last ability is to identify needs and problems and resolve the conceptual problem and problem situations in digital environments. This ability shows how well Muslim millennials in Persis Jabar use digital tools to innovate processes and products and keep up to date with the digital evolution.

In this research, respondents answered the questionnaire as shown in the following figure 5,

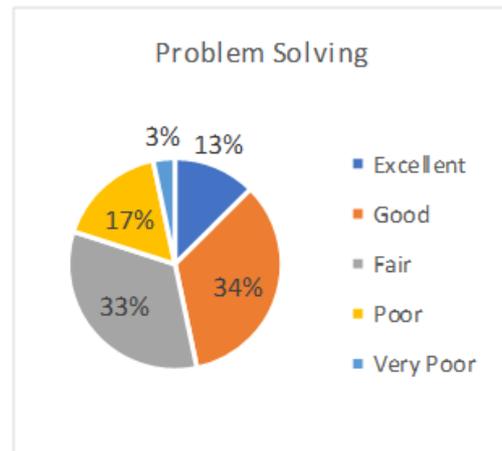


Fig. 5. Problem solving.

The respondents' ability to solve problems related to the use of digital technology is generally at the middle level. It is 33.3% in fair level and 34% in good level of digital literacy. Meanwhile, respondents who have excellent ability to solve problems when interacting with digital media are only 13%. The remaining 20% are still unskilled.

Digital literacy is an important skill or competency today. Especially when digitizing da'wah is an option to continue to carry out the task of syiar religion for large Islamic organizations in Indonesia.

Persatuan Islam (Islamic Union) or abbreviated Persis is an old and large Islamic organization in Indonesia. Persis was found on 12 September 1923 in Bandung by a community of Muslims interested in education and religious activities led by Haji Zamzam and Haji Muhammad Yunus.

Persis was established to provide an understanding of Islam that follows the original brought by the Prophet Muhammad. This Islamic organization provides a different view from the traditional understanding of Islam which is considered unoriginal because it is mixed with local culture, blind *taklid* attitude, uncritical attitude, and unwilling to explore Islam further by opening the authentic books of Hadith.

Based on the results of interviews as additional data for this research, it is known that Persis Jabar has made various efforts to digitize da'wah. One of them is by holding various digital

literacy trainings to improve the competence of its youth, especially millennials.

The reason Persis Jabar encourages millennials to make breakthroughs related to digital da'wah is the proximity of this generation to digital technology. In addition, this generation is considered to be able to bridge the gap in technology-related abilities possessed by generation X and before with generation Z and also alpha generation.

The competence or ability owned by Muslim millennials in Persis Jabar is measured in this research to describe the level of their digital literacy skills. This research aims to provide an overview of the readiness of Persis Jabar to face the challenges in the digital era. The five components of media literacy, namely information and data literacy, communication and collaboration, digital content creation, safety, and problem-solving are used as the main components to level the digital literacy skill of Muslim millennials in Persis Jabar. Each category consists of indicators that are used to measure the ability of each category.

In more detail, the findings of this study will be discussed separately with different approaches and theories of discussion. However, basically, the digital literacy level of millennial Muslims in Persis Jabar shows numbers that are in the middle or average level of digital literacy.

IV. CONCLUSION

The conclusion that can be drawn from the exposure of the results of this study is an overview of the digital literacy level of Muslim millennials in Persis Jabar. Based on the five categories measured, the data showed (1) the level of data and information literacy of millennial Muslims is tend to be high; (2) the ability of Muslim millennials to communicate and

collaborate is still at a moderate level; (3) the level of the ability of millennial Muslims to create digital content creatively tends to be average, so it needs to be improved; (4) the level of understanding the digital safety practice of millennial Muslims can be said to be quite high; and (5) the ability of Muslim millennials to solve problems related to technology and digital content tends to be fair.

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