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Technology Literacy and Religious Interest of Madrasah Ibtidaiyah Teacher Education (PGMI) Program Students

Literasi Teknologi dan Peminatan Keagamaan Mahasiswa Pendidikan Guru Madrasah Ibtidaiyah

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Abstract

The rapid development of technology demanded young generations to continue adapting to new cultures. This study was aimed to describe students' technology-literacy, students' interest in social media, and preferred religious figures in online religious studies. This research was a qualitative study using a case study design. The data were collected through observation and interviews with the students of Madrasah Ibtidaiyah Teacher Education (PGMI) program in STAI Ma'had Aly Al-Hikam Malang chosen randomly. The result showed that the students' technology literacy skills were quite good. They had a capacity to use social media optimally, integrative, and instrumentally. Furthermore, the religious figures admired by the students were diverse and came from multicultural.

Keywords: religious studies, social media, technology literacy

Abstrak

Perkembangan teknologi yang begitu cepat, membawa generasi milenial untuk terus beradaptasi dengan budaya baru. tujuan penelitian ini adalah untuk mendeskripsikan literasi teknologi mahasiswa, peminatan mahasiswa terhadap media sosial, dan tokoh keagamaan yang diminati dalam kajian keagamaan secara online. Pendekatan penelitian yang digunakan adalah kualitatif dengan jenis studi kasus. metode yang digunakan untuk memperoleh data adalah observasi dan wawancara terhadap mahasiswa PGMI secara acak. Hasil yang diperoleh pada penelitian ini antara lain, literasi teknologi mahasiswa PGMI STAI Ma'had Aly Al-Hikam Malang cukup baik, mereka mampu menggunakan secara maksimal media sosial yang ada, Mahasiswa mampu memanfaatkan media sosial secara integratif dan instrumental, dan Kajian keagamaan yang diikuti sangat beragam dan multicultural

Kata kunci: kajian keagamaan, literasi teknologi, media sosial



INTRODUCTION

The results of a survey by the Indonesian Internet Service Providers Association (APJII) for the 2019-quarter II/2020 period noted that the number of internet users in Indonesia reached 196.7 million people. 51.5% of respondents utilized the internet to access social media. Furthermore, 32.9% of participants took advantage of the internet to communicate via messages. Moreover, the number of users of the internet for the sake of playing games was 5.2%. Additionally, the use of the internet for accessing public services was completed by 2.9% of respondents. APJII surveys were conducted through questionnaires and interviews with 7,000 samples, with a margin of error of 1.27%. The research was directed on June, 2-25 2020 (Bayu, 2020).

Among social media, YouTube became the most frequent platform used by Indonesian people aged 16 to 64 years. The percentage of users accessing YouTube reached 88%. The next most frequently accessed social media were WhatsApp (84%), Facebook (82%), and Instagram (79%). Furthermore, the average time of Indonesian people for opening social media was 3 hours 26 minutes a day. Nowadays, the total number of active social media users was 160 million people, or 59% of the Indonesian population. Among them, 99% of social media users accessed the internet through their cellphones (Jayani, 2020a).

Furthermore, another literature recorded that Indonesian residents aged 16 to 64 years used the internet (on all devices) for about 7 hours 59 minutes a day. Meanwhile, the number of Indonesian internet users reached 175.3 million people, or about 64% of the total Indonesian population. The majority of these users utilized their cell phones for taking advantage of the internet, namely 98% or 171 million people.

Social media became the second platform opened by Indonesian internet users. They spent about 3 hours 26 minutes a day accessing various social media. YouTube and WhatsApp were the most popular social media users with a percentage of 88% and 84% respectively. While the Indonesian internet users spent about 3 hours 4 minutes watching television, 1 hour 30 minutes streaming music, and 1 hour 23 minutes using a game console (Jayani, 2020b).

The Covid-19 pandemic brought big changes throughout the world, including Indonesia since it was announced by the official government. This phenomenon also influenced education in this country. The learning processes should be carried out using online media. The internet was increasingly used by schools and universities as a learning tool. Many lessons were designed using online platforms.

To confront the pandemic covid-19 impacts, various efforts had been taken by the government, universities, and other educational institutions. The government provided subsidized internet quotas for helping teachers and students to access the internet. Moreover, the educational institutions designed the learning facilities using e-learning platforms like the Siakad system which was synchronous with e-learning. The students should adapt to online learning models and seek to improve their digital literacy skills.



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Since the pandemic covid-19, many things should be completed using online platforms, and eventually demanded the Indonesian people to be adaptive with the new culture. They had to adapt to new habits, like keeping distance, washing hands, wearing a mask, working, and studying from home. Since the offline meeting was limited, using online media to interact with other people had also increased.

This condition captured academics and researchers' attention to investigate individuals' digital literacy skills and their interest in using social media. Several trends in digital literacy study emerged, including the influence of social media (Cahyono, 2016, Putri, Nurwati, & S., 2016, Elvina, 2019, and Sherlyanita & Rakhmawati, 2016)), digital literacy as a solution to the negative impact of technological development (Ngafifi, 2014, Juliswara, 2017), the impact of digital literacy (Fitri, 2017, Khairuni, 2016)), the accommodation of cultural and religious values in character education (Muhsinin, 2013), and the religious ethics integrated into character building (Mudlofir, 2016; Rahardjanto & Susilowati, 2018). From those trends, a value used as the basis for character building coming from various ideologies has not been yet studied. This study was aimed to investigate the students' technological literacy, the students' interests in using social media, and favorite religious figures in online religious studies.

A person's ability to process and understand information when carrying out any activities was called literacy (Prawiro, 2019). Literacy was also related to knowledge and skills to apply individuals' understanding of concepts and risks to make effective decisions (Kemendikbud, 2017). Literacy was divided into several categories, namely technological, financial, and reading literacy, etc. According to Maryland Technology Education State Curriculum, technological literacy was the ability to use, understand, read, and assess an innovation involving process and science to solve problems and expand an individual's ability. The National Academy of Engineering and the National Academies Research Council defined technological literacy as an understanding of technology at a level that enabled someone to effectively use the technology in society (Wahono & Effrisanti, 2018). In short, literacy was defined as an ability involving science aspects, critical thinking, and decision-making skills to have effective management in utilizing innovative technology in the educational field.

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Indonesian residents aged 16 to 64 years used the internet (on all devices) for about 7 hours 59 minutes a day. Meanwhile, the number of Indonesian internet users reached 175.3 million people, or about 64% of the total Indonesian population. The majority of these users utilized their cell phones for taking advantage of the internet, namely 98% or 171 million people. Moreover, social media became the second platform opened by Indonesian internet users. They spent about 3 hours 26 minutes a day accessing various social media. YouTube and WhatsApp were the most popular social media users with a percentage of 88% and 84% respectively. While the Indonesian internet users spent about 3 hours 4 minutes watching television, 1 hour 30 minutes streaming music, and 1 hour 23 minutes using a game console (Jayani, 2020).

METHOD

This research was conducted at STAI Ma'had Aly Al-Hikam Malang. The data were collected using direct observation and open interviews with survey methods distributed to students related to their technological literacy skills. The key respondents for the survey were Madrasah Ibtidaiyah Teacher Education (PGMI) program students from various levels and genders to find out the students' general views. The questions asked related to social media they had and often used, interesting platform accessed, religious studies online watched, favorite religious figures, favorite materials, and advantages and disadvantages of following the religious online study.

Moreover, the interview process was completed using google form utilizing the students' cellular network directly. The interview transcripts were then documented and analyzed using a descriptive qualitative approach to explain the students' digital literacy skills, the students' interests in social media, and preferred religious figures in online religious studies.

RESULTS AND DISCUSSION

Technological literacy was the knowledge and skills used to access digital media, communication tools, or networks, in finding, evaluating, using, creating, and utilizing information in a healthy, wise, intelligent, and precise manner. The activities should be based on governmental law to create good communication and interaction in everyday life (Digital, 2017).

Based on the data obtained, the students had some social media accounts, like Facebook, Instagram, and WhatsApp. Among the social media, WhatsApp was the most frequently used platform. The most interesting portals visited included news, tutorials, entertainment, religious studies, *sholawat*, drama, market place, place recommendations, makeup, *ootd*, calligraphy, stories, content creators about



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hobbies, lectures, update the info of covid-19, PLP and PKM information, motivation, football, lifestyle, sci-tech, educational media facilities, communication information, the beauty of the universe for meditation, unboxing HP, automotive, tips for success in business, memes, soccer schedules, information and insights, latest/viral news, jokes, Islamic boarding school studies, update news, *Shitpost*, *Hotnews*, *al-banjari*, educational issues, science and technology, games, lecture and colleagues info, flogs, prophets, and NU studies.

Nowadays, humans and social media had a strong relationship since social media had become a lifestyle (Sarkawi, 2016), learning media (Nurkamid, Dahlan, Susanto, & Khotimah, 2010), a platform for socialization (Hidayat, Suryantoro, & Wiratama, 2017), buying and selling places (Setiawati, 2015), and communication tools (Arini, 2013). Social media had also changed human life patterns (Syamsuddin, Bidjuni, & Wowiling, 2015) and had given instrumental and integrative functions. Related to instrumental functions, some students used their cellphones for learning, entertainment, payment, and communication media and improving their economy through various activities. Meanwhile, regarding the integrative functions, some students utilized their smartphones for accessing social media, religious and study groups (Badriah, 2017), entertainment, news, and videos ("Retaliation for YouTube users for bullying among teenagers in Malaysia," 2015), marketing products and communication with customers (Muttaqin, 2012).

Regarding watching both general and religious studies through social media, the data showed that the students often watched religious studies through YouTube, Facebook, WhatsApp, Instagram, and NU Online platforms. The students' preferred figures were Adi Hidayat, Gus Baha, UAS, Gus Miftah, Yai Marzuki Mustamar, Kh. Abdullah Sattar, Buya Yahya, Habib Syeh, Ust. Hannan Attaki, Ust. Khalid Basalamah, Sheikh Ali Jaber, Salim A. Fillah, Zakia Pasuruan, Al-Hikam recitation, Ustadzah Maha Ba'agil (the wife of DR. Al Habib Jamal Ba'agil), Kyai Anwar Zahid, Gus Kautsar, Emha Ainun Najib, Ust. Faris Khoirul Anam, Kyai NU and Islamic Teachers programs, Kyai Abdul Rohim, Ust Abdul Hadi, Ust Nur Cholis, Ustad Nafi ', Ustad Hasanudin, Ust. Khalid Basalamah, Habib Novel, KH Basori Alwi, Habib Umar Mutohar, Wirda Mansur, Gus Musthofa Khilmi, KH Ahmad Muchtar Gz, Okki setiana dewi, ustadzah Halimah Alaydrus, Habib Muhammad bin Anies Sahab, Aa Gym, Kang Ujang Bustomi, KH. Jamaluddin, Gus Muwafik, Hasyim Muzadi, Habib Ahmad al Habsi, Ustad Dasyat Latif, Najwa Shihab, Merry Pousa, Dodi Hidayatullah, Mosleh Adnan, Gus Qoyyum, dr. Jiemi Ardian, SpKj, KH MUSTHOFA BISRI, Abuya KH. Nurhasanuddin, Habib Rizieq Syihab, Habib Abdul Qadir Baabud, Habib Muhammad bin Anis, Kyai Abdul Hamid, Gus Miftah, Ustadz Abd. Somad, KH. Abdul Mun'im (@santripasir), Al-Falah Ploso Islamic Boarding School, @fuadbakh, KH. Abu Syamsul Arifin, Habaib, KH. Lutfi Bashori, Buya Yahya, Ust Abdul Somad, Habib Taufiq Assegaf, Habib Muhammad Syahab, Ust. Abdullah Murtadlo, KH Najih Maimun, KH. Idrus Romli, Habib Asadullah Alaydrus, Habib Jamal bin Thoha Ba'agil, Dr. Aiyah Dahlan, Ust. Rosyidin, Gus Syafa ', and Ustad Yusuf Mansur. The students were interested to follow their studies for various reasons. They felt that the religious online studies were funny, fun, straightforward and easy to understand, not wordy,



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polite, conveyed with argument, invited their brain to think, relaxed, and delivered according to Al-Quran and Hadith.

CONCLUSION

This research concluded several points, namely:

1. The students' technological literacy at PGMI STAI Ma'had Aly Al-Hikam Malang was quite good. They had a capacity to use and take advantage of various social media.
2. The students had utilized social media in an integrative and instrumental way.
3. The students' favorite religious figures were very diverse and multicultural.

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