

## **DIGITAL LITERACY AS A FOUNDATION FOR RELIGIOUS MODERATION LEARNING AT SALATIGA'S AL-HIJRAH TINGKIR ISLAMIC BOARDING SCHOOL**

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### **ABSTRACT**

The current millennial generation, includes santri, who have digital literacy skills, but unfortunately it has not been matched by ability to use digital media to obtain information and self development. The purpose of the research was to determine the extent to which students' digital literacy skills, how to use digital literacy as a basis for religious moderation learning, and the obstacles faced during the training on the use of digital literacy at the Al-Hijrah Islamic Boarding School Tingkir Salatiga. This research is a qualitative and participatory action research. Data collection techniques used are participant observation, interviews, and documentation. The data analysis technique uses Mile and Huberman in the form of reduction, presentation, and conclusions. The research procedure includes planning, implementation, observation, and reflection. The result of the study show that digital literacy can be used as a basis for learning religious moderation. The students at the Al-Hijrah Islamic Boarding School can get digital content in the form of religious moderation material from website, social media, and others. The students also take advantage of digital literacy to create religious moderation content.

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## INTRODUCTION

Indonesia is a nation with high level of diversity. It covers several aspects such as religion, ethnicity, culture, language, and others. This diversity is capital for people's lives in one side, but it also can be a threat for them on the other side. This makes every single of Indonesian people must be able to accept those differences for the sake of avoiding conflict in social live.<sup>1</sup>

With such diversity and multiculturalism, not only in education, but in all facets of life<sup>2</sup>, religious moderation is important for Indonesian people to maintain national unity and integrity. It is important for every single of adherent of religion in Indonesia to hold this principle. Only with holding this principle they can respect each other, appreciate one another and work together, among adherents of one religion or between adherents of another religion, especially the adherents of Islam as the majority in this country. According to Azyumardi Azra, Islam in Indonesia is Islam with a smiling face, full of peace, and accepting plurality, democracy, and other things in the modern world.<sup>3</sup>

The threat of social conflict in Indonesia is not an illusion. At this time, social groups that often drive religious sentiments and religious symbols, start to be present in Indonesia. These revivalist groups tend to weaken general values in the state and compete against groups that indorse tolerance and inclusiveness.<sup>4</sup> Several cases of intolerance have occurred in several schools in Indonesia. But the up-to-the-minute case is the coercion of the headscarf uniform to non-Muslims students committed by school at SMK 2 Padang. This case becomes a trending topic on social media. Ministry of Religion, Ministry of Education and Culture, and Ministry of Home Affairs to make a Joint Decree (SKB) to make definite decision to resolve this issue.

The majority of Islamic boarding schools aim to improve the morals of students<sup>5</sup>. Pesantren is an educational institution that supports religious moderation. Though, the santri (students of pesantren) are inadequate to educate the public on the importance of religious moderation, either directly or through the internet<sup>6</sup>. One of the factors that make students too weak to spread the values is the low-slung digital literacy capacity of the students. Digital literacy still become a new feature in pesantren, where

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<sup>1</sup> M. Salik. (2019). Conserving moderate Islam in Indonesia: An analysis of Muwafiq's speech on online media, *Journal of Indonesian Islam*, Vol. 13 No.2. 373-384.

<sup>2</sup> Saepudin Mashuri. (2021). Pendidikan Agama Islam (PAI) Multikultural Perspektif Pembelajaran Integratif. *Paedagogia: Jurnal Pendidikan*, 10(1), 111-134. <https://doi.org/10.24239/pdg.Vol10.Iss1.146>

<sup>3</sup> Ilyya Muhsin, Nikmah Rochmawati, M. C. H, *Revolution Of Islamic Proselytizing Organization : From Islamism To Moderate*, QIJIS : Qudus International Journal of Islamic Studies, Vol. 7 No. 1 2019, h. 51

<sup>4</sup> Ismatu Ropi, *Whither Religious Moderation? The State and Management of Religious Affairs in Contemporary Indonesia*, *Studia Islamika*, Vol. 26 No. 3 2019, h. 598

<sup>5</sup> Zaitun. (2020). Implementasi Pembelajaran Kitab Ta'Lim Al-Muta'Allim Dalam Pembentukan Akhlak Santri Di Pondok Pesantren Alkhairaat Madinatul Ilmi Dolo. *Paedagogia: Jurnal Pendidikan*, 8(2), 33-50. <https://doi.org/10.24239/pdg.Vol8.Iss2.42>

<sup>6</sup> Fakhurrozi, H. (2021). Pesantren Virtual: Dinamisasi atau Disrupsi Pesantren?. *Paedagogia: Jurnal Pendidikan*, 10(1), 153-168. <https://doi.org/10.24239/pdg.Vol10.Iss1.154>

not all pesantren have the same rules about this idea. Some salaf pesantren still restrict the access to general information, especially digital information.<sup>7</sup>

Actually, it is not merely students who have problems in the subject of digital literacy. According to a research, it is indeed so many young people nowadays have the ability to access the digital world, but regrettably it has not been coordinated with the ability of using digital media to obtain information and develop personal quality.<sup>8</sup> It is said that digital literacy is a new term that arises along with the fast development of social media, media online, websites, etcetera as educational materials<sup>9</sup>. The term literacy may have been known for a long time, but the term digital literacy, we can it is new and just appears together with the increasing development of information technology.

Based on this background, I am interested in executing a training on the use of digital literacy as a basis for learning religious moderation at the Al-Hijrah Tingkir Islamic Boarding School, Salatiga. The purpose of the study is to create religious moderation education through digital among students of the Al-Hijrah Islamic Boarding School, so they can produce digital content to spread the values of religious moderation to the public. This is because the use of digital literacy at Al-Hijrah Islamic Boarding School is still not optimal yet. Religious moderation learning at the Al-Hijrah Islamic Boarding School is also still carried out in a simple technique.

There are several researches discussing digital literacy skills such as the research of Andi Asari, Taufiq Kurniawan, Sokhibul Ansor, and Andika Bagus Nur Rahma Putra entitled "*Digital Literacy Competence Among Teachers and Students in Schools in Malang Regency*" in 2019. This research uses qualitative and case studies methods. It aims to determine the digital literacy competencies of teachers in Malang Regency by providing them digital literacy training.<sup>10</sup>

There is also a research by Hana Silviana and Cecep Darmawan entitled *Digital Literacy Education Among Young People in Bandung City in 2017*. This research uses a qualitative approach, case study method, and aims to determine the digital literacy competencies of young people in Bandung by providing them digital literacy training.<sup>11</sup>

The research by Kunchahyono and Maharani Putri Kumalasari's entitled *Implementation of Digital Literacy Through Assistance with Digital Materials (Sway) in 2020*. This research uses a participatory action research (PAR) approach. The purpose of research is to implement digital literacy by means of creating digital materials (sway) among the teachers at SDN Juwet II, Kediri Regency. This research produced digital materials

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<sup>7</sup> Mukhlisin, et. all., Urgensi Literasi Digital Bagi Santri Milenial di Pondok Pesantren Rahmatutthoyyibah Al Ialahah Gunung Kaler Tangerang. *Aphelion: Jurnal Pengabdian Masyarakat*, Vol. 1 No. 2 2021, h. 210.

<sup>8</sup> Nasrullah, R., et. all., *Materi Pendukung Literasi Digital*. Jakarta: Kementerian Pendidikan dan Kebudayaan, 2017, h. 2

<sup>9</sup> Mulyono, & Ampo, I. (2021). Pemanfaatan Media dan Sumber Belajar Abad 21. *Paedagogia: Jurnal Pendidikan*, 9(2), 93-112. <https://doi.org/10.24239/pgd.Vol9.Iss2.72>

<sup>10</sup> Asari, A., et. all., *Kompetensi Literasi Digital Bagi Guru Dan Pelajar Di Lingkungan Sekolah Kabupaten Malang*, BIBLIOTIKA: Jurnal Kajian Perpustakaan Dan Informasi, Vol. 3 No. 2 2019

<sup>11</sup> Hana Silviana, & Cecep Darmawan, *Pendidikan Literasi Digital Di Kalangan Usia Muda Di Kota Bandung*. *Pedagogia*, Vol. 16 No. 2 2018

(sways) which can be used as online teaching materials as well as can improve teachers' digital literacy competencies.<sup>12</sup>

Based on previous researches, it can be concluded that digital literacy can be used in many fields, one of which is in learning process. This compels teachers and students to have digital literacy competencies. The novelty of this research is the use of digital literacy as a basis of learning religious moderation at Al-Hijrah Islamic Boarding School. The target of implementing digital literacy training in this research is the students. The goal is to create good-students ability to utilize digital literacy.

### Methods

Depending on the data and methodology used, this is qualitative study that offers research conclusions in the form of descriptive data, not numerical data. Qualitative research is conducted using processes that generate descriptive data. <sup>13</sup> This research generates data in the form of a description of the activities used to teach religious moderation at Al-Hijrah Islamic Boarding School. This research takes a naturalistic approach and conducts action research with participants. The objective of action research is to cultivate new abilities in the process of religious moderation in order to meet the demands of the workplace or other practical situations. <sup>14</sup> The purpose of this research is to develop new skills in learning religious moderation at the Al-Hijrah Islamic Boarding School. These new skills are skills in utilizing digital literacy as a basis of learning religious moderation. Researcher will be directly involved in the implementation of these activities.

## RESULT AND DISCUSSION

### Digital Literacy

Literacy can be interpreted as the personal ability to read and write.<sup>15</sup> Generally speaking, literacy is not only understood as writing and reading, but also as identifying, understanding, interpreting, communicating, and calculating.<sup>16</sup>

Digital literacy can be understood as a combination of many kinds of skills, such as the ability to understand digital technology and to use it effectively, to analyze information and to evaluate it from the digital world, to know how to act securely in cyberspace, and to understand the use of digital technology (how, why, with or to whom).<sup>17</sup> Nasrullah added that the skill involves the ability to live socially, to think critically, and to have good attitude and creativity as competences in the digital world.<sup>18</sup> Asari said that the purpose of digital literacy is to create a person with ability to do digital-

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<sup>12</sup> Kuncahyono & Kumalasani, *Implementasi Literasi Digital Guru SD Melalui Pendampingan Pembuatan Digital Material (Sway)*, International Journal of Public Devotion, Vol.3 No. 1 2020

<sup>13</sup> Lexy, J. Moleong, *Metode Penelitian Kualitatif*, Bandung: Remaja Rosdakarya, 2008, h. 14

<sup>14</sup> Rahmadi, *Pengantar Metodologi Penelitian*, Banjarmasin: Antasari Press, 2011, h. 14

<sup>15</sup> Eti Sumiati, dan Wijonarko, *Manfaat Literasi Digital Bagi Masyarakat Dan Sektor Pendidikan Pada Saat Pandemi Covid-19*, Buletin Perpustakaan Universitas Islam Indonesia, Vol. 3 No.2 2020, h. 10

<sup>16</sup> Hary Soedarto Harjono, *Literasi Digital: Prospek dan Implikasinya dalam Pembelajaran Bahasa*, Pena: Jurnal Pendidikan Bahasa Dan Sastra, Vol. 8 No.1 2018, h. 2

<sup>17</sup> Ibid, h. 4

<sup>18</sup> Nasrullah, R., dkk., *Materi Pendukung Literasi Digital*. Jakarta: Kementerian Pendidikan dan Kebudayaan, 2017, h. 8

based work such as generating data, processing it into information, and getting knowledge.<sup>19</sup>

People who have digital literacy competences will also have ability to process information, and to understand messages and communication effectively with other people by elaborating, communicating, working in accordance with ethics, and understanding how and when technology is used.<sup>20</sup> Based on this evidence, a person is considered to have digital literacy competences when he/she can do two things, i.e.: (1) to process any information obtained from digital content such as online news media, websites, and social media; and (2) to produce digital content, such as texts and videos, and to disseminate such content by posting it on websites or social media accounts for other people to see and read.

### **Religious Moderation**

In Arabic, the term religious moderation, is denoted by several terms, i.e. *al-wasat* or *al-tawasutt* (moderation), *al-qist* (justice), *al-tawazun* (balanced), *al-i'tidal* (harmony), and *al-tasamub* (tolerance).<sup>21</sup> Religious moderation is also in harmony with the spirit of Islam as *rahmatan lil 'Alamin* (God's Mercy for entire world). Among the values of Islam as *rahmatan lil 'Alamin* are tolerance, respect for human rights, and upholding emancipation. This is an affirmation that Islamic values are in line with the universal values of Indonesian.<sup>22</sup>

Moderation is an attitude of giving priority to the balance of beliefs, character, morals, selecting a middle position from various choices that are rigid or extreme, both dealing with other people and state institutions.<sup>23</sup> Darlis as quoted by Agus Akhmadi, states that moderate in Islamic thought is described as an attitude that gives priority to tolerance and difference, and is open to accepting diversity, both schools of thought (*madhhab*) within Islam, or religion diversity other than Islam. Differences in *madhhab* and religion do not prevent each other from cooperating with one another on the principle of humanity.<sup>24</sup> This moderate definition contains an explanation that every adherent of religion is obliged to believe in the truth of his religion, but must not criticize other religions. The proof of not criticizing other religions is that they have readiness to live side by side, to respect each other, and to cooperate with anyone, including the adherents of other religions.

Religious moderation is so important and necessary. In the context of individual as adherent of religion, an extreme attitude is contrary to the nature of religious teachings.

<sup>19</sup> Asari, A., dkk., *Kompetensi Literasi Digital Bagi Guru Dan Pelajar Di Lingkungan Sekolah Kabupaten Malang*, BIBLIOTIKA: Jurnal Kajian Perpustakaan Dan Informasi, Vol. 3 No. 2 2019, h. 100

<sup>20</sup> Nasrullah, R., dkk., *Materi Pendukung Literasi Digital*. Jakarta: Kementerian Pendidikan dan Kebudayaan, 2017, h. 4

<sup>21</sup> Masdar Hilmy, *Whither Indonesia's islamic moderatism?: A reexamination on the moderate vision of Muhammadiyah and NU*, Journal of Indonesian Islam, Vol. 7 No.1 2013, h. 26

<sup>22</sup> Syamsul Arifin, *Islamic religious education and radicalism in Indonesia : strategy of de-radicalization through strengthening the living values*, Indonesian Journal of Islam and Muslim Societies, Vol. 6 No.1 2016, h. 116

<sup>23</sup> Tim Penyusun, *Moderasi Beragama*, Jakarta: Badan Litbang dan Diklat Kemenag RI, 2019, h. 15-16

<sup>24</sup> Agus Akhmadi, *Moderasi Beragama dalam Keragaman Indonesia. Jurnal Diklat Keagamaan*, Vol. 12 No. 2 2019, h. 49

It can be concluded that extreme people are actually getting further away from the essence of religious teachings. Extreme attitude in the name of religion also often lead to conflicts, intolerance, hatred, hostility, and wars that can destroy civilization.<sup>25</sup>

Within the scope of education, digital literacy can play a role in developing students' knowledge regarding certain subject matter. It also can encourage their creativity and curiosity.<sup>26</sup> One of the subject matter that can be obtained from digital media is the matter of religious moderation. To utilize digital literacy as a basis for learning religious moderation means to be able to process information about everything related to religious moderation such as definitions, examples, and behavior of people who already have an attitude of religious moderation. And those who don't have the attitude, are also able to write and spread anything that contain elements of religious moderation in digital media. There is a process of taking and giving.

By utilizing digital literacy, one can get to know more people from other religions, which is difficult to find it in educational institutions, especially with a religious pattern ones. A person who studies at an Islamic educational institution is very likely not to know people, who adhere other religions and their religious teachings. Through digital literacy, a person can open his awareness that there are many people with different religions. A person can learn concepts of other religious teachings. It will bring up mutual respect for one another.

### **Religious Moderation Learning at Al-Hijrah Islamic Boarding School**

Al-Hijrah Islamic Boarding School is located on Jl. Tritir Sari RT 01 RW 01 Klumpit, Sidorejo Kidul, Tingkir District, Salatiga City. The Islamic Boarding School founded by KH. Saifuddin Zuhri is a small Islamic Boarding School with only 18 students and all of them are women. Most of students study at IAIN Salatiga, and few attend MAN Salatiga. The following are the training activities for the use of digital literacy at the Al-Hijrah Tingkir Islamic Boarding School, Salatiga.

Based on interviews with caregivers and administrators of the Al-Hijrah Islamic Boarding School, religious moderation learning has been carried out by the Al-Hijrah Islamic Boarding School. However, religious moderation learning is carried out unlike classroom learning in general. The following is a description of the implementation of religious moderation learning at Al-Hijrah Islamic Boarding School:

#### *Does not explicitly teaching religious moderation*

The students were not taught explicitly about the content of religious moderation. Nevertheless, this does not mean that students are not taught religious moderation. The students are taught the values of religious moderation such as *tawassuth*, *tawazun*, *tasamuh*, fair, balanced, equality, non-violence, national commitment, and others. The values of religious moderation are instilled into the students through various methods, such as classroom learning, advice from caregivers, activities, regulations, and habituation.

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<sup>25</sup> Tim Penyusun, *Tanya Jawab Moderasi Beragama*, Jakarta: Badan Litbang dan Diklat Kemenag RI, 2019, h. 21

<sup>26</sup> Muhammad Firman Akbar & Filla Dina Anggraeni, *Teknologi Dalam Pendidikan : Literasi Digital dan Self-Directed Learning pada Skripsi Mahasiswa*. Indigenous: Jurnal Ilmiah Psikologi, Vol. 2 No. 1 2017, h. 31

The term religious moderation is not quite popular among Islamic Boarding Schools. Even so, it does not mean that the students of Islamic Boarding School cannot be moderate ones. In fact, the majority of the students of Islamic Boarding School are very moderate people. It is because the values of religious moderation have long been taught and instilled in the students. There are almost no Islamic Boarding Schools in Indonesia, especially those that are under the auspices of the Nahdlatul Ulama (NU) organization, teaches radicalism, intolerance, anti-nationalism and anti-local culture, religious fanaticism, exclusiveness, and other teachings that are contrary to the principles and values of religious moderation. The majority of Islamic Boarding Schools in Indonesia teach their students to be moderate, tolerant, inclusive, mutually respectful of adherents of other religions, and of local culture, and loving the homeland.

Therefore, it can be concluded that religious moderation has been taught at the Al-Hijrah Tingkir Islamic Boarding School. It's just that it is not explicitly taught using the term religious moderation, but what is taught is the values and principles of religious moderation. Learning and instilling the principles and values of religious moderation is carried out by various methods, such as classroom learning, advice from caregivers and ustadz, activities, regulations, and habituation.

*Served as a hidden curriculum*

Religious moderation material is not made into the official curriculum at the Al-Hijrah Tingkir Islamic Boarding School. The books studied at this Islamic Boarding School are not much different from the books studied at other Islamic Boarding Schools such as *Nahwu, Shorof, Fiqh, Tawhid, Tajwid*, and so on. There is no specific material on religious moderation taught at the Al-Hijrah Tingkir Islamic Boarding School.

Religious moderation material is used as a hidden curriculum which is a curriculum that is not planned and programmed before. It means that religious moderation at the Al-Hijrah Tingkir Islamic Boarding School is one of the educational goals that must be achieved by students. However it is not programmed and planned in a curriculum.

The principles and values of religious moderation at the Al-Hijrah Islamic Boarding School are instilled in various forms, such as advice, exemplary, a series of activities, dormitory regulations, and habituation. All of these things are carried out in order to achieve educational goals, i.e. the students have an attitude of religious moderation in everyday life.

*Have not used digital literacy as a basis for learning religious moderation*

The usage of digital literacy in the Al-Hijrah Tingkir Islamic Boarding School has not run optimally. Including in it is the usage of digital literacy as a basis for learning religious moderation. This is because education about digital literacy is not held at the Al-Hijrah Islamic Boarding School. In fact, the students are allowed to bring laptops and smartphones, and there is even a wifi signal in the pesantren environment. The students use laptops and smartphones on a self-taught basis.

Based on interviews with a number of students, they have only used laptops or smartphones to access the information they need for lecture assignments such as writing papers and theses. All students at the Al Hijrah Islamic Boarding School are high school students and university students of IAIN Salatiga. In addition to accessing the information needed to do assignments and thesis, they also use smartphones to surf on social media such as Facebook, Instagram, Youtube, and others. All of students have those social media accounts. Most of Them also like watching various shows on Youtube.

It can be concluded that the students of the Al-Hijrah Islamic Boarding School actually had the ability to use laptops or smartphones to access various informations and other needs. However, they still need direction and education on how to use digital literacy for something useful, such as for learning religious moderation.

### **Utilization of Digital Literacy as a Learning Base for Religious Moderation**

The implementation of training on the use of digital literacy as a basis for religious moderation learning at the Al-Hijrah Tingkir Islamic Boarding School was carried out three times with the following technical techniques:

#### *Implementation of the First Stage*

In the first stage, the students were given an understanding of digital literacy. The speaker spoke about material related to digital literacy. The materials presented were: aspects related to the digital world, types of digital data, types of digital content, digital literacy concepts, the importance of digital literacy, and digital literacy competencies.

#### *Implementation of the Second Stage*

In the second stage, the students were provided with material on religious moderation. The material presented were: the definition of religious moderation, the importance of religious moderation in social life in Indonesia, the principle of religious moderation, indicators of religious moderation, the basis for religious moderation in various religions in Indonesia, and public misunderstandings about people who have an attitude of religious moderation.

#### *Implementation of the Third Stage*

First, the students are given assistance to practice the knowledge that has been obtained in the first and second stages of training activities. Among the activities carried out: the students were guided to access various positive information on the internet. The students directly practice accessing digital information from various sources such as websites, online media, social media, YouTube, and others. Furthermore, the students are guided to create digital content such as writing, images, and videos with several simple applications. The students are also trained to make simple writings that have positive values and then post them on their social media accounts, and are asked to post photos or images that can be used as media for campaigns and call for spreading good values. Finally, the students were guided to create video content with a simple application. It is hoped that after having the ability to produce digital content, the students can participate in spreading good values in the digital world.

### **The Barriers to Using Digital Literacy as a Foundation for Religious Moderation**

#### *Less Duration of Implementation*

The implementation of training on the use of digital literacy as a basis for religious moderation learning, effectively hold for three meetings with a duration of one to two hours per meeting. This makes training activities can not be maximized. The students did not get the maximum benefit after participating in this training.

However, the researchers hope that this training activity could be a trigger for students to continue to develop digital literacy skills and understanding of religious moderation.

#### *Inadequate Facilities*

Digital literacy training activities as a basis for religious moderation learning should ideally be carried out with adequate facilities such as comfortable rooms, and available facilities such as computers connected to speed internet network. However, the training activities at the Al-Hijrah Tingkir Islamic Boarding School in Salatiga were

carried out using makeshift facilities. The students only use smartphones with not speed internet network. This is understandable because not all Islamic Boarding Schools have adequate facilities to support training activities for the use of digital literacy. Inadequate facilities cause training activities to not run optimally. The benefits obtained by students from the training are also less than optimal.

#### *Less Enthusiastic Student Response*

Some students did show quite good enthusiasm during the training. But there are also some students who are still less enthusiastic. This causes those who are less enthusiastic, can not get much of the benefits of the training. Enthusiasm is very important for anyone who wants to take the maximum benefits during the training activities.

#### *The low awareness of students towards digital literacy and religious moderation*

Some students do not yet have a high awareness of how important digital literacy is in modern era like this. They still think that the digital world is just a medium for entertainment. In fact, the digital world is very influential something today. If you don't have digital literacy competences, it will most likely be eroded by the times.

The low awareness of students about the importance of digital literacy today makes them less in need of digital literacy skills. This also makes them less enthusiastic about participating in training activities, because in their view, now they need digital media only for entertainment and doing education tasks.

## **CONCLUSION**

According to the results and discussions that have been fully described in the previous section, it can be concluded that the use of digital literacy is very important for students, especially at the Al-Hijrah Tingkir Islamic Boarding School. Besides the fact that the students do not yet have good digital literacy competencies, the use of digital literacy can be used as a basis for learning religious moderation. The students can learn religious moderation with good digital literacy competencies, while at the same time also can spread the values of religious moderation in the digital world. This will increase the role of students in the digital world. The students are given assistance to practice the knowledge that has been obtained in the first and second stages of training activities. Among the activities carried out: The students should be guided to access various positive information on the internet. The students directly practice accessing digital information from various sources such as websites, online media, social media, YouTube, and others. Furthermore, the students are guided to create digital content such as writing, images, and videos with several simple applications. The students are also trained to make simple writings that have positive values and then post them on their social media accounts, and are asked to post photos or images that can be used as media for campaigns and call for spreading good values. This is to raise students' awareness of the critical nature of digital literacy in the modern era.

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