

RELIGIOUS DIGITAL LITERACY IN ISLAMIC HIGHER EDUCATION: STUDENT- PERCEIVED BENEFIT

Usman¹, Syarifah Halifah², Ahmad Abbas³ and Syamsidar⁴

^{1,2}Faculty of Tarbiyah, IAIN Parepare, South Sulawesi

³Department of Sharia and Islamic Business Economics, STAIN Majene, West Sulawesi

⁴Faculty of Dakwah and Communication, UIN Alauddin Makassar, South Sulawesi

E-mail: usman@iainpare.ac.id; syarifahhalifah@iainpare.ac.id;

ahmad.abbas@stainmajene.ac.id; sidar_usman@yahoo.com

ABSTRACT. Digital media tends to be used to deliver literacy regarding radicalism that can develop on campus. Students in Islamic Higher Education are considered as important subjects in using digital literacy. The purpose of this research is to demonstrate religious digital literacy perceived by students in Islamic Higher Education. The type of this research was qualitative using a phenomenological approach. Research objects were Islamic Higher Education in South Sulawesi consisting of IAIN Parepare, UM Parepare, as well as STAI DDI in Parepare, Pinrang and Sidrap. The informants were students from the Students Executive Board and Da'wah Units. An ambassador of Digital Literacy in the Library and Archives Office of South Sulawesi also became an informant in this research. The result demonstrates that religious digital literacy held in Islamic Higher Education in South Sulawesi greatly contributes to the student's perspective change in comprehending information disruption and radicalism. Campuses conduct religious moderation events through workshops and the digital space. Otherwise, students use various digital sources to strengthen information. The source of religious digital literacy derives from information which is spread on WhatsApp, Facebook, YouTube, Telegram and Instagram. Therefore, the emergence of Islamic Higher Education in South Sulawesi can lead students to cope with information disruptions, and prevent the action of radicalism and fanaticism in the religion.

Keywords: digital literacy; information disruption; Islamic education; radicalism; students

LITERASI DIGITAL KEAGAMAAN DI PERGURUAN TINGGI KEISLAMAN: MANFAAT YANG DIPERSEPSIKAN MAHASISWA

ABSTRAK. Media digital cenderung digunakan untuk menyampaikan literasi mengenai radikalisme - yang dapat berkembang di kampus - -. Mahasiswa di Perguruan Tinggi Keislaman dianggap sebagai subjek penting dalam memanfaatkan literasi digital. Tujuan penelitian ini adalah untuk mengungkapkan literasi digital keagamaan yang dipersepsikan oleh mahasiswa di Perguruan Tinggi Keagamaan Islam. Jenis penelitian ini adalah kualitatif dengan pendekatan fenomenologi. Objek penelitian adalah IAIN Parepare, UM Parepare, serta STAI DDI di Parepare, Pinrang, dan Sidrap. Informan dalam penelitian ini adalah Mahasiswa dari Badan Eksekutif Mahasiswa dan Unit Dakwah. Ambassador Literasi Digital pada Dinas Perpustakaan dan Arsip Sulawesi Selatan juga menjadi informan dalam penelitian ini. Hasil penelitian ini mengungkapkan bahwa literasi digital keagamaan yang diselenggarakan Perguruan Tinggi Keagamaan di Sulawesi Selatan sangat berkontribusi terhadap perubahan perspektif mahasiswa dalam memahami disrupsi informasi dan radikalisme. Kampus mengadakan kegiatan moderasi beragama melalui workshop dan ruang digital, sebaliknya mahasiswa menggunakan media sosial sebagai sumber digital untuk memperkuat informasi. Sumber literasi digital keagamaan berasal dari informasi yang tersebar pada WhatsApp, Facebook, Youtube, Telegram, dan Instagram. Oleh karena itu, keberadaan Perguruan Tinggi Keagamaan di Sulawesi Selatan dapat mendorong mahasiswa untuk mengatasi disrupsi informasi, dan mencegah tindakan radikalisme serta fanatisme dalam beragama.

Kata kunci: literasi digital; disrupsi informasi; pendidikan agama Islam; radikalisme; mahasiswa

INTRODUCTION

The development of information technology has led students to enter the era of information disruption. Through internet applications, information can be obtained in one minute. Anyone can edit and disseminate information or even produce radicalism content. The power of narration in terms of radicalism can change the style of human perspectives. Its increasing content on the internet leads the online radicalization through digital media. The ability of people to filter information is the determinant. Thus,

there should be the integration of ability between digital literacy and information disruption so as to prevent the action of radicalism and fanaticism in the religion.

Digital media is effective to spread the idea to influence people (Alhumaid, 2020; Asadi, 2017; Podbolotova et al., 2021). It is a spot used by the radical group. (Hoffman, 2006) stated that the internet is one of the means for the radicals to promote a global dialect in which radicalism can be doctrine at the local level and mobilized into a wider process through protests and different opinions. The use of the internet

is divided into two ways. First is cyberterrorism related to the insert of radical messages to receivers. Second is online propaganda used generally by terrorists as the means of communication to recruit new members. Therefore, the national movement of digital literacy is campaigned by Indonesian Government to overcome the threat of the spread of negative contents on the internet especially online radicalism and then the movement also obtains the response for Islamic Higher Education.

In the report of Media Indonesia, radicalism in education institutions can enter into three gates including reading books, teachers and social media (Nua, 2021). The report of the Ministry of Information Communication had blocked 20.453 radicalism contents on social media. The movement of digital literacy has been actively utilized in Indonesia to prevent radicalism and obtains productive and positive content (Rizkinaswara, 2021). In the report of Ariyanti (2021), the survey of the National Counter Terrorism Agency abbreviated as BNPT disclosed that the radicalism index was 38.4% in 2019. If radicalism is distributed in the field of Islamic education, the perspective of religion will be fanatic leading the coercion and terrorism. Radicalism phenomenon is frequently connected into the religion, even though it actually refers to extreme actions, intolerance and fanatic behaviors. Al-Qaradhawi (1996) implied that the emergence of radicalism in religion is due to a lack of clear and deep understanding of the essence of religion itself and understanding of religious texts is only literalistic, especially those obtained from instant reading in social media groups using digital literacy. Social media is a major contributor to the radicalism-terrorism movement as found by COMTC (Sugiyarto, 2019) that 82% twitter uploads are messages of positive sentiment with the understanding of the *khilafah*, radicalism and terrorism. Another its finding was that the target range is 18-20 years old. This proves that teenagers are most easily influenced through misleading messages from digital media by irresponsible people. These cases actually require the handling of Indonesian government (Kusuma, et al., 2019), police institutions (Aslati et al, 2019), and the educational systems (Satori & Widiastuti, 2018)

Furthermore, strategies that should be considered to reduce radical understanding and intolerance in the world of education are the dissemination of narratives or ideas through the doors of religious digital literacy. At this point, the efforts made by Islamic Higher Education to utilize digital media in preventing the students to embrace radicalism need to be analyzed in this research. Technological advances in the era of the

industrial revolution are utilized by radical individuals in radicalizing vulnerable communities with radical understanding and leading to self-radicalization. They look for new tactics in spreading their understanding and planning their actions, resulting in a shift in domains in the spread of radicalism to domain digital. Amali (2019) reported that terrorist obtains an understanding the religion studies online.

The Ministry of Communication and Informatics cooperates with all parties in a National Movement for Cybercreative Digital Literacy which aims to overcome the threat posed by the spread of negative content through the internet, namely hoaxes, cyberbullying, and online radicalism and to encourage people to spread positive contents. Based on data found by Kominfo (2020), social media is the source of information with the highest access and trust for people.

Kominfo (2020) stated that users of digital literacy of the younger generation in Indonesia have been at a moderate level. The threat of radicalism to them is influenced by a variety of factors such as media and technology, education, and social value (Subagyo, 2015; Zamzamy, 2019). Therefore, the ability of digital literacy must be increased in the effort of the prevention of radicalism.

The specific problem in this research is that the On April 26, 2017, the leadership of 55 State Islamic Higher Educations declared an agreement to reject and dispel all forms of intolerance, radicalism, and terrorism (Farid, 2017). The issue of religion is still so dominant as a matter of debate. The occurrence is sometimes associated with religious sentiments. The role of Islamic Higher Education has functioned. With the rapid development of digital, it is not impossible that students to obtain knowledge without the scientific transfer process deriving from the lecturer. Some prior researches demonstrated that the development and the strength of digital literacy can be implemented in schools, campuses, and other educational institutions (Tsaniyah & Juliana, 2019). Hoaxes can be prevented through digital literacy which is campaigned massively. Thus, the development of religious digital literacy needs to be studied. Islamic education students facilitated by the campus are the key users of religious literacy. Bastian et al. (2021) stated that the good ability of digital literacy is significant in fighting against the radicalism. Previous scholars tend to research the existence of digital literacy in improving the understanding of society (Amalia et al., 2021; Asari et al., 2019; Astuti, 2019; Fauziah, 2021; Pratiwi et al., 2015; Rahmawan et al., 2019; Rasidi, 2021; Restianty, 2018; Syahputra, 2020; Wibowo & Basri, 2020). The widespread

propaganda stages carried out by terrorists and digital literacy as a medium, encouraging scientists to connect digital literacy and radicalism (Dakir et al., 2020; Prihatini & Muhid, 2021; Ramdhani & Rozas, Indri Sudanawati, Rusydiyah, 2021). So far there has been no research that analyzes digital literacy on the basis of religion by taking some Islamic campuses and student perspectives in obtaining such literacy. Thus, this research actually aims to discover the role of religious digital literacy that already exists in Islamic Higher Education and analyze phenomenologically the views of students related to digital literacy in the face of information disruption and the threat of radicalism.

Muslims have actually realized that in order to build the civilization of the people of the future, must first improve, clarify, and strengthen the existence of educational institutions as one of the main means of realizing these desires. But until now the efforts made are only limited to finding an educational model, and an Islamic curriculum model. This is of course because existing Islamic educational institutions have not been able to meet the creativity that people want and do not have a clear model, so between labels and contents, there is a very deep gap (Achmad, 1991). Radicalism itself is a notion that requires change, rejection and shift to a system. The view that solving the problem of radicalism and terrorism among young people in schools or college institutions, must begin by redesigning the curriculum with pluralist and multicultural which assumes that so far, the curriculum in the learning process has played a role as it must. In fact, the curriculum and educators in practice so far run apart, as if not related to each other. Seeing such a reality, a campus ideally has a pluralist view and the messages conveyed will be pluralist as well.

Although the factor of the emergence of terrorism and radicalism is very complex, the rise of the phenomenon of violence in the name of religion is especially carried out by perpetrators from students, then the phenomenon should be a separate record for the implementation of Islamic education study in Indonesia. It must be recognized that religious education has been powerful to cultivate universal religious values, such as plurality, human tolerance and so on (Sanaky & Safitri, 2016). The understanding of moderation has been necessary to be owned by Islamic teachers.

This research described digital literacy plays a key position in facing information disruptions and preventing radicalism. The emergence of Islamic Higher Education in South Sulawesi should be investigated due to provide the religious digital literacy

which is utilized to provide the understanding of students as agents of change in the era of digitalization.

METHOD

The type of this research is qualitative which attempts to make meaning of social phenomena (Rallis & Rossman, 2003). This research design used a transcendental phenomenological approach as pioneered by Husserl (William, 2021). It has the purpose of understanding informants through individually subjective experiences and exploring the meaning and centering on what is obtained by informants (Johnson & Christensen, 2017; Moustakas, 1994). This research investigated social phenomena as well as encountered informants to obtain data regarding radicalism. The types of data used in this research were primary and secondary. Primary data derived from the interview of informants and secondary data including books, articles and documents related to the topic of this research were required to elaborate on the result.

The level of radicalism is usually higher in the district than in major cities. Therefore, this research was conducted in Islamic Higher Education in South Sulawesi taking objects as follows.

Table 1. Research Object

- | | |
|----|----------------------------------------|
| 1. | IAIN Parepare |
| 2. | STAI DDI Parepare |
| 3. | STAI DDI Pinrang |
| 4. | STAI DDI Sidrap |
| 5. | Universitas Muhammadiyah (UM) Parepare |

This research seeks to explore information in terms of radicalism through the narration of students that are students in study program of Islamic Education. This research used cluster random sampling based on the area of South Sulawesi with criteria as subjects of the research were students of the study of Islamic Education involved in Students Executive Board and *Da'wah* Units. They were 25 informant composed of two students of LDM Al-Madani, four students of DEMA Tarbiyah IAIN Parepare, four students of SEMA Tarbiyah Parepare, two students DEMA STAI DDI Parepare, three students of FKIP UM Parepare, one student of FKIP UM Parepare, and four students of DEMA STAI DDI Sidrap and five students of DEMA STAI DDI Pinrang.

In addition, the ambassador of the Digital Literacy chapter of South Sulawesi in the Library and Archives Office of South Sulawesi became an informant in this research. All data obtained from informants were then analyzed, reduced, and presented in the result and discussion.

RESULTS AND DISCUSSION

Existence of Islamic Higher Education in South Sulawesi Within Amplifying the Role of Religious Digital Literacy

Islamic higher education is an important area in the dissemination of religious narratives. On campus, students spent a lot of time interacting with various values. It is predictable, that with no serious attention, students will secretly know the understanding that is precisely contrary to the essence of the teachings of religion itself. Therefore, the existence of Islamic Higher Education in South Sulawesi needs to be supplemented by internet access and the space to help focus group discussions addressed to students. Lectures should also convey religious narratives through online books and spread their ideas through social media.

Religious digital literacy refers to the ability to perform literacy through online reading content in the context of religion and becomes a source of religious knowledge. Contents under religion are obtained to increase knowledge as a guide to religious life. Strengthening religious literacy aims to add knowledge for students leading to religious moderation.

Social media is also increasingly popular and in demand among students in Higher Education Institutions. It has many privileges. Furthermore, the use of digital literacy needs to be controlled and provided so that the information offered for consumption by the public in general and also especially students on campus is not only to increase their reading interest in scientific literacy, but it is also expected to avoid the influence of information that can lead to fanaticism in certain groups through social media, which is feared will lead to acts of radicalism that still will cause anxiety in society.

Nowadays, using digital media to obtain religious information is a practical way. Online Islamic gathering is an approach to spreading religious information. It could otherwise be used by individuals to spread untrue Islamic teachings resulting in anti-Islamic Propaganda. The rise of religious understanding tends to be extreme and is no longer moderate.

Islamic Higher Education Institutions in South Sulawesi consisting of IAIN Parepare, Universitas Muhammadiyah Parepare, and STAI DDI are conscious of the increasing information disruption and radicalism among students. Their campuses maximize positive content through information and digital literacies. Students are given a thorough understanding of religious moderation so as not to be radical individuals and able to cope with information

disruption. Some the latest activities were conducted as follows.

- 1) IAIN Parepare participated in the event of socialization regarding digital literacy with the theme of Sorting Before Sharing involving lecturers and students in 2018. They were given insight into the vigilance of radicalism and positive content creation training as part contra-propaganda terrorism. In 2021, IAIN Parepare started to hold a religious moderation school.

Conducting studies and webinars and building houses of religious moderation which is then digitalized are ways to prevent radicalization. From activities that have been conducted by IAIN Parepare, UM Parepare, and STAI DDI, this research found that religious digital literacy is based on information literacy. Students should have abilities to find and evaluate information critically before engaging with digital devices. Campus and its lecturer in digital transformation has been a key position to deliver information literacy. Vial (2019) stated transformation is a process that aims to improve entities that drive significant change through a combination of information, computing, and connectivity technologies. In Islamic Higher Education, a digital base public is indispensable to encourage transparency and accountability. Digital transformation focuses on changing mindsets (Tabrizi et al., 2019). The study by Tang & Chaw (2016) found that digital literacy is effective in learning. Digital media is able to increase learning motivation and produce positive changes. In this era of digital transformation, it is very important to instill digital literacy in the academic world to students in order to have skills and be able to identify all the information in digital media so as not to be consumed by hoaxes. Religious information literacy encourages open thinking, and flexible to get source of information. This literacy aims to build the character of learners built by the campus so that they can be monitored and not lead to radicalism.

Digital literacy is analogous to vitamins to maintain endurance, and otherwise radicalism is a threat of a virus that can attack students at any time. When students have been given the vitamin, the virus can't damage the body of them.

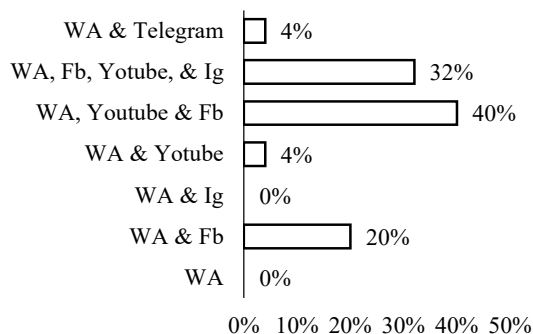
Therefore, the existence of Islamic Higher Education providing activities related to digital literacy and religion moderations is a vitamin for students to fight against radicalism. Moderate preaches and providing an understanding of the importance of researching in advance when receiving news or

information and spreading reliable information are positive forms of religious digital literacy. Students at a young age not quickly affected by intolerant information content are a good age to prepare for the future.

Efforts of Students in Confronting Information Disruption and Radicalism

Digital literacy as the effort to avoid radicalism has been understood by informants. There are five Islamic higher educations in South Sulawesi to be objects of this research. Interview with the Chairman of the Digital Literacy chapter South Sulawesi in September 2021 stated that digital literacy is a positive campaign that should be encouraged into a movement so as to educate society and socialize the role of digital literacy in front of people including students. As shown in the section on the research method, informants in this research have been determined to be 25 Students from five Islamic Higher Education in South Sulawesi in the study program of Islamic Education involved in Students Executive Board and Da'wah Units. All meet social media as a means of enhancing religious digital literacy. Social media is a digital platform that is often accessed and preferred by students to find and spread information.

Before obtaining perspectives of students in the context of information disruption and radicalism, this research should find the types of social media used by students. The following result is presented in Table 2.



Source: Processed data, 2021

Table 2. Social Media Used by Students

This research found five types of social media that are utilized by students, namely WhatsApp, Instagram, YouTube, Facebook and Telegram. As shown in Table 2, WhatsApp, YouTube, and Facebook are three types of social media that are simultaneously used to spread of religious information. 40% of students used these three types of social media. Then, 30% of students used four types of social media. WhatsApp, YouTube, Facebook, and Instagram. Others use two types of social media. Dzul Jabbar and Muh Zulfikar Bakri from LDM Al-Madani as well as Abdul Wahab from

DEMA Tarbiyah IAIN Parepare as informants in this research imply that by WhatsApp, Instagram, and Telegram, they obtain information related to religious events, and by YouTube and Facebook, they can watch and listen to religious preaching.

Furthermore, A representative of DEMA STAI DDI disclosed that:

“we are usually sent religious event by WhatsApp for example, given a site linked with YouTube so that those create an incidental way religious for us to obtain additions of understanding and knowledge.”

From digital literacy, students learn information literacy which becomes an effort to encounter information disruption and it leads a way to prevent radicalism. As it is understood by an informant from BEM FKIP UM Parepare as follows.

“With this disruption, I am faced with confusion at many options. I already need to identify information, sort and choose appropriate with my understanding as a student on the campus.”

This research further traces the perspectives of students on digital literacy. Students of Religion Education involved in Students Executive Boards in IAIN Parepare stated that:

“The movement of digital literacy is the movement of reading news online with the purpose of leading critical aspects to obtain information”

“The movement of digital literacy is the ability related to how obtains the source of information through social media”

“It is the movement on the awareness of literacy in the form of digital such as electronic media.”

“It encourages people to be able to read the news every time and everywhere.”

All informants in IAIN Parepare imply digital literacy as a means of finding information practically. They understand the existence of digital literacy as a way to obtain knowledge. Students Executive Board's representatives and students of Da'wah Units in UMPAR and STAI DDI in Parepare, Pinrang and Sidrap also have the same perspectives. They add that the role of technology functions in literacy. The movement of literacy requires the tool to deliver the information and users are the source of information. From the perspective of students in UM Parepare, informants consider that:

“Sir, we today enter the era of information disruption. We are users...mmmh, religious digital literacy is necessary on the campus. We not only receive information, but we also produce

information. we also worry if we are trapped in radical content.”

The existence of digital libraries in students of Islamic Higher Education through smartphones provides a variety of narration in terms of religion. By understanding the use of digital literacy through a campaign, they can be wise to filter the information. Radicalism is frequently easy to absorb. When someone with trust and radical ideas tends to implement radicalism into actions. It obsesses the individual process leading to extreme mindsets.

The movement of digital literacy can be the instrument to increase the radicalism process. Therefore, the users particularly students in Islamic Higher Education have giant potential to lead the increase of the instruments.

The existing digital literacy movement in South Sulawesi is also targeted at students to be able to become good netizens and digital citizens must create positive content in cyberspace. Therefore, literacy movements can help young people to be smart by using media platforms to be able to sort out actions before accessing links that have radical effects. Students Executive Board in IAIN Parepare stated that:

“To explore the information regarding radical handling through digital literacy, we should enrich literature, not focusing on one source and we should open our mind to see the reality and ask for the expert to confirm the news.”

The abundance of instant reading content provides incomplete information as a result of disruption creating radical acts and intimidations in the name of religion. Students Executive Board in STAI DDI Sidrap disclosed that

“we do not want to get misinformation. We are also worried about the threat of radicalism. We use self-mind and add literacy to make information clear.”

The handling of information in digital literacy actually needs a mindset providing the main direction to act. It is termed a digital mindset. Digital literacy may lead the mindset to do anything that follows the perception. This research implies that when students do sort and choose, sorting before sharing information so that there is no information disruption.

Online systems are becoming the superior method in the middle of the pandemic. The increasing use of digital makes it easier and faster for students to get information. Thus, religious information can be obtained by students from various online media encouraging ease in the literacy process.

The application of digital literacy on campus requires students to not only use learning resources in schools such as relying only on book reading materials but are required to learn various learning resources. In their involvement with religious digital literacy, students really use creativity, communication, and a more critical mindset. This is very important to apply, so that what is learned is in accordance with the conditions and current development.

Furthermore, an important component of digital literacy is that students are able to easily access, manage the information obtained, evaluate the information obtained, integrate information by comparing each information obtained with other information, create new information and communicate it to others. As a result, students in this research have implemented those components. Finally, the role of awareness of students also is needed. This research found it. Their synergy with the campus leads into critical thinking. Students are not easily influenced by information disruption and messages of understanding *khilafah*, radicalism, and terrorism. Students as agents of change have great challenges in facing the era of digitalization. As millennial students who are literate in technology and science, they must have strong morals and extensive knowledge so as not to fall into radicalism and hoax news. Through the religious literacy, students in Islamic Higher Education in South Sulawesi can overcome information disruption and avoid the spread of radicalism.

CONCLUSION

Islamic Higher Education has a key position to maximize the role of digital literacy. In South Sulawesi, campuses come to terms with work programs related to the threat of radicalism through seminars or webinars addressed to students. Besides, Campuses conduct religious moderation events through workshops and digital spaces such as Facebook and Instagram. Digital literacy leads to increase the knowledge and the avoidance of information resulting in the fanaticism among students. Students as the younger generation often become the target of radicalism leading to acts of terrorism. The spread of massive disinformation in the digital world and the tendency of short content based on religious preaching cause the information users can't understand an issue holistically. Therefore, the role of religious literacy needs to work on campus. Students can also create content that has the potential to give information disruption and spread radicalism. In this case, campus acts as a means to control them.

Providing an understanding of the dangers of radicalism and fanaticism in the religion linked to digital literacy is a preventive way that has been conducted by Islamic Higher Education in South Sulawesi. Students also have awareness of understanding information disruption. They try to have creativity, critical thinking, and ethical communication. The most widely used social media widely by students are WhatsApp, Fb, and YouTube as well as Instagram. They recognize that the use of social media should be wise and must be understood and read well. In the spread of information, they attempt to maintain ethics. In addition, religious digital literacy for students is the objective of work on campus that must continue to be carried out.

The finding of this research has implications for the efforts of the Indonesian government through PBNT in overcoming information disruption and radicalism. This research shows that there is synergy coming from Islamic Higher Education in South Sulawesi to strengthen religious digital literacy in the world of education. Efforts conducted by campus to prevent the spread of radicalism and to cope with information disruption are done through wise social media, building religious and national insights. Campuses create not only scholars but rather a generation whose character is strong in responding to the challenges of the digital era including intolerance and radicalism. For campus, this research suggests that activities related to religious digital literacy should be routine agenda each year. For reference to future study, this research needs to be continued by analyzing the tendency of religious digital in the aspect of skills, ethics, safety, and culture.

ACKNOWLEDGMENTS

Special thanks go to through the Ministry of Religion, Indonesia through the Litapdimas system. The authors also would like to express appreciation to parties who gave their support for this research to be carried out especially State Islamic Institute of Parepare.

REFERENCES

- Achmad, A. (1991). Kerangka Dasar Masalah Paradigma Pendidikan Islam. In *Pendidikan Islam Di Indonesia Antara Cita dan Fakta*. Tiara Wacana.
- Al-Qaradhwai, Y. (1996). *Ash Shahwah Al Islaamiyyah Baina Al Juhuud Wa At Tatharruf*. Muassasah Ar Risalah.
- Alhumaid, K.F. (2020). Qualitative evaluation: Effectiveness of utilizing digital and social media in education. *Utopia y Praxis Latinoamericana*, 25(Extra 6). <https://doi.org/10.5281/zenodo.3987663>
- Amali, Z. (2019). *Penyerang Polsek Wonokromo Terpapar Radikalisme dari Internet*. Tirto. Id. <https://tirto.id/penyerang-polsek-wonokromo-terpapar-radikalisme-dari-internet-egwj>
- Amalia, F., Khusaeni, Irmanto, A., Firmansyah, N., Afidah, S. N. & Prehatiningtias, E. T. (2021). Upaya Menangkal Hoaks di Tengah Pandemi Sebagai Bentuk Keefektifan Pembelajaran Literasi Digital dan Teknologi. *Jurnal Implementasi*, 1(2), 132–138.
- Ariyanti. (2021). *Catatan 2021; Indeks Toleransi dan Penyebaran Paham Radikalisme di Indonesia*. Trustnews, Id. <https://m.trustnews.id/read/1724/Catatan-2021-Indeks-Toleransi-dan-Penyebaran-Paham-Radikalisme-di-Indonesia>
- Asadi, A. (2017). A Role of Digital Media on Discussing about the Diplomacy in the World. *Open Journal of Political Science*, 07(02). <https://doi.org/10.4236/ojps.2017.72021>
- Asari, A., Kurniawan, T., Ansor, S., Bagus, A., & Rahma, N. (2019). Kompetensi Literasi Digital Bagi Guru Dan Pelajar Di Lingkungan Sekolah Kabupaten Malang. *BIBLIOTIKA: Jurnal Kajian Perpustakaan Dan Informasi*, 3, 98–104.
- Aslati, A., Silawati, S., Darmawati, D., & Zatrachadi, M. F. (2019). Sinergi POLRI Bersama Masyarakat di Tanjung Balai Karimun dalam Mencegah Radikalisme dan Pengamalan Hadist Intoleransi. *Sosiohumaniora*, 21(3), 228–236. <https://doi.org/10.24198/sosiohumaniora.v21i3.22731>
- Astuti, E.Z.L. (2019). Gerakan Literasi Digital: Studi Pemberdayaan Pemuda Melalui Program Sistem Informasi Potensi Kreatif Desa di Kulonprogo. *Jurnal Pemberdayaan Masyarakat: Media Pemikiran Dan Dakwah Pembangunan*, 3(2). <https://doi.org/10.14421/jpm.2019.032-05>
- Bastian, O.A., Rahmat, H.K., Basri, A.S.H., Rajab, D.A., & Nurjannah, N. (2021). Urgensi Literasi Digital dalam Menangkal Radikalisme pada Generasi Millennial di Era Revolusi Industri 4.0. *Dinamika Sosial Budaya*, 23(1).
- Dakir, Zubaidi, A., & Hasanah, N.S. (2020). Membangun Inklusifitas Beragama Melalui

- Literasi Digital Di Ma' Had Aly. *Jurnal Islam Nusantara*, 04(02), 258–269. <https://doi.org/10.33852/jurnal.in.v4i2.233>
- Farid, M. (2017). *Perang Narasi terhadap Radikalisme*. Media Indonesia. sumber: <https://mediaindonesia.com/opini/103386/perang-narasi-terhadap-radikalisme>
- Fauziah, R. (2021). Literasi Digital Kekinian Agar Komunikasi Lebih Bermakna. *Journal of Science and Social Research*, 4(2), 218. <https://doi.org/10.54314/jssr.v4i2.646>
- Hoffman, B. (2006). The Use of the Internet by America's Newspapers. In *Rand Testimony*. http://www.bivingsreport.com/campaign/newspapers06_tz-fgb.pdf
- Johnson, B., & Christensen, L. (2017). Educational research: Quantitative, qualitative, and mixed approaches — sixth edition. In *SAGE Publications, Inc.*
- Kominfo. (2020). *Survei Literasi Digital Indonesia*. <https://aptika.kominfo.go.id/wp-content/uploads/2020/11/Survei-Literasi-Digital-Indonesia-2020.pdf>
- Kusuma, A.J., Warsito, T., Surwandono, S. & Muhammad, A. (2019). Indonesia dan Ancaman Terorisme: Dalam Analisis Dimensi Imaterial. *Sosiohumaniora*, 21(3), 333-341. <https://doi.org/10.24198/sosiohumaniora.v21i3.21142>
- Ministry of Education and Culture. (2016). *Gerakan Literasi Nasional*. <https://gln.kemdikbud.go.id/glnsite/tentang-gln/>
- Moustakas, C.E. (1994). Phenomenological research methods Clark Moustakas. *Phenomenological Research Methods*, 20.
- Nua, F. (2021). *Generasi Muda Harus Melek Literasi Digital untuk Cegah Intoleransi dan Radikalisme*. Media Indonesia. <https://mediaindonesia.com/humaniora/432744/generasi-muda-harus-melek-literasi-digital-untuk-cegah-intoleransi-dan-radikalisme>
- Podbolotova, M., Dmitrieva, V., Reznikova, R., Grishaeva, Y., & Tkacheva, and Z. (2021). Digital socialization of students by means of educational media. *SHS Web of Conferences*, 98. <https://doi.org/10.1051/shsconf/20219805015>
- Pratiwi, D., Utami, T.M., Korneliya, B., Rafiadzkay, M. & Aini, S.Q. (2015). Tingkat Literasi Digital Mahasiswa Jurusan Matematika Universitas Negeri Semarang Pada Pembelajaran Daring. *Journal of Education and Technology*, 1(1), 1–13.
- Prihatini, M. & Muhid, A. (2021). Literasi Digital terhadap Perilaku Penggunaan Internet Berkonten Islam di Kalangan Remaja Muslim Kota. *Journal An-Nafs: Kajian Penelitian Psikologi*, 6(1), 23–40. <https://doi.org/10.33367/psi.v6i1.1307>
- Rahmawan, D., Mahameruaji, J.N. & Anisa, R. (2019). Pengembangan konten positif sebagai bagian dari gerakan literasi digital. *Jurnal Kajian Komunikasi*, 7(1), 31. <https://doi.org/10.24198/jkk.v7i1.20575>
- Rallis, S.F. & Rossman, G.B. (2003). Learning in the Field: An Introduction to Qualitative Research. In *Sage Publications*.
- Ramdhani, R. & Rozas, Indri Sudanawati, Rusydiyah, E. F. (2021). Perilaku Literasi Digital Keagamaan Mahasiswa UIN Sunan Ampel Surabaya. *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)*, 7(2), 184–195.
- Rasidi, P.P. (2021). Melampaui 'Literasi Digital': Kelindan Teknokapitalisme, Ideologi Media, dan Hiperhermeneutika. *Jurnal Komunikatif*, 10(2), 129–140. <https://doi.org/10.33508/jk.v10i2.3525>
- Restianty, A. (2018). Literasi Digital, Sebuah Tantangan Baru Dalam Literasi Media. *Gunahumas*, 1(1), 72–87. <https://doi.org/10.17509/ghm.v1i1.28380>
- Rizkinaswara, L. (2021). *Kominfo Blokir 20.453 Konten Terorisme Radikalisme di Media Sosial*. Kementerian Komunikasi Dan Informatika RI. <https://aptika.kominfo.go.id/2021/04/kominfo-blokir-20-453-konten-terorisme-radikalisme-di-media-sosial/>
- Sanaky, H.A., & Safitri, E. (2016). Radikalisme Agama Dalam Perspektif Pendidikan. *Millah*, XIV(2). <https://doi.org/10.20885/millah.volxiv.iss2.art7>
- Satori, A. & Widiastuti, W. (2018) Model Pendidikan Multikultural pada Pesantren Tradisional di Kota Tasikmalaya dalam Mencegah Ancaman Radikalisme. *Sosiohumaniora*, 20(1), 22-28. <https://doi.org/10.24198/sosiohumaniora.v20i1.10304>
- Subagyo, A. (2015). *Bela Negara Peluang dan Tantangan di Era Globalisasi*. Graha Ilmu.

- Sugiyarto. (2019). *COMTC Temukan Data Media Sosial Penyumbang Utama Gerakan Radikalisme dan Terorisme*. Tribunnews.Com. <https://www.tribunnews.com/regional/2019/09/06/kalijaga-institut-temukan-data-media-sosial-penyumbang-utama-gerakan-radikalisme-dan-terorisme>
- Syahputra, M.C. (2020). Gerakan Literasi Digital Pelajar Nahdlatul Ulama. *Tarbiyatuna : Kajian Pendidikan Islam*, 4(2), 217. <https://doi.org/10.29062/tarbiyatuna.v4i2.425>
- Tabrizi, B., Lam, E., Girard, K. & Irvin, V. (2019). Digital Transformation Is Not About Technology. *Harvard Business Review*.
- Tang, C.M. & Chaw, L.Y. (2016). Digital literacy: A prerequisite for effective learning in a blended learning environment? *Electronic Journal of E-Learning*, 14(1).
- Tsaniyah, N., & Juliana, K.A. (2019). Literasi Digital Sebagai Upaya Menangkal Hoaks di Era Disrupsi. *Al-Balagh : Jurnal Dakwah Dan Komunikasi*, 4(1). <https://doi.org/10.22515/balagh.v4i1.1555>
- Vial, G. (2019). Understanding digital transformation: A review and a research agenda. In *Journal of Strategic Information Systems* (Vol. 28, Issue 2). <https://doi.org/10.1016/j.jsis.2019.01.003>
- Wibowo, A. & Basri, B. (2020). Literasi dan Harmonisasi Sosial: Desain Literasi Digital Berbasis Kearifan Lokal pada Masyarakat Pedesaan. *NALAR: Jurnal Peradaban Dan Pemikiran Islam*, 4(2), 106–121. <https://doi.org/10.23971/njppi.v4i2.2490>
- Zamzamy, A. (2019). Menyoal Radikalisme di Media Digital. *Dakwatuna: Jurnal Dakwah Dan Komunikasi Islam*, 5(1). <https://doi.org/10.36835/dakwatuna.v5i1.318>