

THE DIGITAL LITERACY DILEMMA: ISLAMIC TEACHERS' ENDEAVORS TO SHAPE STUDENT ETHICS

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Article Info

Keywords: Digital Literacy, Teachers and Students.

Abstract

Writing explains that schools are formal educational institutions that can develop human resources, so that they can contribute to building a quality society. Because the role of schools is so important, it must be balanced with the quality of good teaching staff (teachers), namely teachers who can interact synergistically with students, can actively anticipate the development of knowledge, and have expertise and abilities in accessing knowledge and conducting research and scientific cooperation

INTRODUCTION

Literacy is currently a lot of discussion on many occasions. Seminars, trainings, scientific studies, classrooms, and discussion groups, interested in discussing and studying literacy issues. This is not without a reason, considering that literacy itself is something that cannot be separated in the ongoing educational process, even life. According to Emha Ainun Nadjib, in his book "Allah Is Not Fussy Like Us" explains the meaning (literacy) of reading or in Islamic studies called iqra' not just reading writings, literature, or books, but reading means also reading His signs, reading the universe, reading humans and other living beings. There is a process of researching in it, which will also come to the process of analyzing, recording, inferring, and drawing lines, angles, and sides of view (Emha Ainun Nadjib, 2019:28).

These skills are currently starting to decrease a lot, in addition to of course the skills of reading libraries, skills in reading living things and the universe are also starting to decrease. The term may then be referred to as critical thinking, which is also widely echoed by academic figures, especially in the field of education. The lack of "sensitivity" and the difficulty of understanding that everything in life is the result of a long chain of events, from large events to small or even "trivial events (Henry Manampiring 2019:35).

In the concept of learning, a good way of learning is to direct and encourage students to develop and expand the material independently through discussion, observation, literature study and documentation studies, as well as learning methods that can grow and cultivate students' internal motivation to learn further and deeper (Noor Fitrihana, 2019). This is expressed in one of the pillars of education which states that the learning process must be able to teach students "learning how to learn".

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RESEARCH METHODS

The method used in this study is a qualitative method. The use of this method aims to describe the fullness of Digital Literacy: An Effort by Islamic Religious Education Teachers in Building Student Morals. Using library research, namely research whose object of study uses library data in the form of books as a source of data. This research was conducted by reading, studying, and analyzing various existing literature, in the form of the Qur'an, hadith, books, and research results.

DISCUSSION

1. Definition of Digital Literacy

Literacy is an activity carried out by a person to obtain information by having the ability to process and understand information when reading and writing. In the past, people to get information still used print media such as books, magazines, newspapers and others. The literacy that Indonesian people understood at first was reading books which were certainly considered boring and only a few people liked to use them. Seeing quite a lot of writing and thick books is not interesting for today's generation to read it, especially students. They are more interested in seeing and reading writing that is few and easy to get. However, along with the times, getting the information needed has become easier, this is in line with the development of technology that brings towards the digital era as it is today. The concept of literacy is currently growing and is divided into several forms of literacy, one of which is digital literacy.

According to Gilster in A'yuni (2015: 7) explained that digital literacy or also known as digital information literacy is a person's ability to understand and use information from various sources through a kumputer connected to the internet. Gilster explained that the concept of literacy is more emphasized on the process of thinking critically when dealing with digital media. In addition to critical thinking, what is needed is to learn how to produce evidence, and build information that can be taken from several different sources. A person with digital literacy needs to develop the ability to search and build a strategy in using search engines to find existing information, as well as how to find information that matches the information he needs.

Currently, many people use digital literacy in obtaining information, especially students. Sun in Hidayati (2017: 4) explained that students must be able to direct themselves and make their own decisions, and must know how to find and use information to complete their tasks. Students can already do literacy wherever and whenever they want, either using a laptop or smartphone.

2. Literacy in the Islamic Point of View

Islamic literacy can be interpreted as a conscious effort made by educators to provide guidance to students in accessing, understanding and using various forms of texts, media, and symbol systems in developing their potential towards a better, formal, and non-formal life. It is hoped that students will be able to adapt to various kinds of surrounding environments and cultures (Unang Wahidin, 2018: 131)

The term literacy in the Islamic point of view is certainly associated with the process of reading or better known as iqra', which was then widely studied through Q.S Al-'Alaq: 1-5 which is familiarly taken as a point of view of educational science. As a reinforcement, literacy indirectly contains the meaning of critical thinking which will be studied through Q.S Ali-Imran: 190 – 191.

Iqra' comes from the verb) (qara'a which can be interpreted as assembling. It can also be interpreted by terms that boil down to studying such as studying, reading, researching, exploring, and so on. The iqra' command itself is a command that concerns both written and unwritten verses. It also means the study of oneself, others, and even of the universe.

Cultivating Islamic literacy in the educational process, especially basic education, is carried out in order to foster student ethics through cultivating the school literacy ecosystem which is realized by the school literacy movement so that students can become lifelong learners and the school environment as a comfortable learning place so that school residents are able to manage knowledge well

An important goal in cultivating Islamic literacy among the younger generation in the process of basic education, is so that they are able to achieve important competencies that can be a handle in the future, (Yunus Abidin, 2017:3) namely:

- a. Confident, fluent, and savvy in reading and writing
- b. Interested in religious books, enjoy reading, evaluating and assessing the reading read
- c. Knowing and understanding various genres of fiction and poetry
- d. Understand and familiarize with the basic structure of the narrative
- e. Understand and use a variety of non-fiction texts
- f. Fostering the development of ethics through various activities that can be done by reading various reading materials containing moral values in the context of nationality and statehood.
- g. Shaping students into readers, writers and communicators strategically in the religious sector
- h. Improve students' thinking skills and develop students' thinking habits
- i. Increase and deepen the motivation to learn about the religious science of students
- j. Developing the independence of students as creative, innovative, productive and characterful learners.

3. Understanding Islamic Religious Education Teachers

A teacher can also be interpreted as someone who has a teaching profession, or is an example for others. In English literature, teachers have several meanings, namely teacher which means teacher, educator which means educator, and also tutor which means personal teacher or who gives lessons personally (Moh. Uzer Usman, 2001:6).

Muhibbin Shah argues that teachers are educators with the main task of teaching, even he takes the concepts of taste, karsa, and creation. Here it is clear that even with the main task of teaching, but a teacher cannot escape the responsibility of stimulating feelings, emotions, and even training the sensitivity of students. Then karsa, helps to find and develop the potential, motivation of the learner towards something he wants to go to. And create, create something or make the purpose of the karsa as a product that is beneficial to students and others (Muhibbin Shah, 2000: 5).

Meanwhile, Islamic Religious Education teachers in the *Capita Selecta* of Islamic Religious Education are those who use references from the International Conference on the understanding of Islamic Religious Education teachers as murabbi, muallim and muaddib (Chabib Thoha, 1996:12).

The definition of murabbi is that the teacher of religion must be a person who has a rabbinical nature, that is, wise, learned in the field of knowledge about the rabbi. The definition of nausealim is that a religious teacher must be alimun (scientist), namely mastering theoretical knowledge, having creativity, a very high commitment in developing knowledge and a life attitude that always upholds values in everyday life. Meanwhile, the notion of ta'dib is the integration of science and charity.

Thus, it is concluded that Islamic religious education teachers are teachers who teach the field of Islamic religious education studies who have the ability to be educators and are responsible for students. The Guidelines for the Implementation of Islamic Religious Education issued by the Ministry of Religion which has been renamed the Ministry of Religion stipulate six duties of Islamic religious education teachers (Ministry of Religion of the Republic of Indonesia, 1986: 54) as follows:

a. Religious teachers are in charge of teaching and educating.

Religious teachers in schools are in charge of teaching and educating their students to become ethical human beings, in addition, the task of religious teachers must be to make their students become human beings who have a Muslim personality.

b. Religious teacher as a da'i

Religious teachers as da'i means that religious teachers must be able to function to provide positive understandings to other teachers, so that the implementation of religious education does not face obstacles.

c. Religious teachers as mentors and extension workers.

Religious teachers must be able to function as mentors and extension workers for their students. Then religious teachers must be sensitive to the attitudes and behaviors of their students. Religious teachers are obliged to foster the religious spirit of their students both at school and outside of school. Because religious teachers are also mental and spiritual coaches. So religious teachers must be active in religious guidance and counseling in their schools.

d. Religious teachers should encourage the growth of the Faith.

Religious education held in schools is expected to instill and develop an attitude of love and devotion to Allah swt on the basis of taqwa. Therefore, the main and most important effort is to connect religious teachers with their students.

e. Religious teachers should be able to encourage their students to always be grateful to Allah swt.

The religious teacher must instill, cultivate, develop in himself an attitude of love and devotion to Allah swt. Then religious teachers must be able to encourage gratitude to Allah swt by cultivating and making good use of the surrounding nature as a gift from Allah swt. The gratitude instilled by religious teachers to their students will be successful if the religious teacher himself has set a concrete example.

As for Zakiah Derajat, in Islamic Education, it mentions four things that a teacher must have in order to qualify to be an ideal teacher (Zakiah Daradjat, et. al, 1991: 24), namely: a. Taqwa To Allah swt.

One of the goals of Islamic education requires that every teacher must be able to educate students to be devout to Allah swt. It is impossible for a teacher to educate a student to be a devout person to Allah swt if the teacher is not devout to Allah swt. The devotion of the teacher to Allah swt became an example for his students. To what extent the teacher's ability to set a good example to his students, that is to what extent the teacher will succeed in educating his students to become human beings of noble character.

b. Be knowledgeable.

In carrying out teaching tasks in the classroom, a teacher must have knowledge relevant to the field of study he teaches. The knowledge possessed by a teacher will allow the teacher to transfer knowledge to his students. Administratively, the science of a teacher must be demonstrated by the presence of a diploma issued by an educational institution. The diploma possessed by a teacher, in addition to being proof of his competence in teaching, is also proof of his competence as an educator who understands, understands and is able to apply educational knowledge.

c. Physically Healthy.

Carrying out duties as a teacher is not an easy thing. In addition to having knowledge, a teacher must have a healthy body condition. Teachers who are not physically healthy will not be passionate about carrying out their duties in class or outside the classroom. The physical health of a teacher is an absolute must. Realizing the importance of a teacher's physical health, every teacher must always maintain health Teacher behavior is always

an important measure for students. The physical teacher. A healthy teacher will be able to carry out his duties to the maximum.

d. Behave well.

Having good behavior will be a good example for students. On the contrary, a misbehaving teacher will be an example of bad example for students. Good behavior of a teacher is an absolute requirement that teachers must have, because it is the nature of students to always imitate their teachers. Starting from the attitudes, deeds and communication behaviors of the teacher. Teachers who like to lie, be unfair, say harshly to their students will be imitated by their students. Students will imitate such bad behavior.

Furthermore, in carrying out the duties as mentioned above, a teacher of Islamic Religious Education is required to be a communicator in the sense of communicating effectively. Abdul Majid in Learning Strategies said that a teacher must be someone who communicates effectively so that the message in this case is the subject matter can be accepted and understood, and generates positive feedback from students (Abdul Majid, 2013: 292). This can be confirmed from the opinion of Dirman and Cicih Juniarsih who said that teacher communication with students is said to be effective if there is a two-way flow of information between the teacher as a communicator and the student as a communicant and the information is equally responded to according to the expectations of the teacher and students (Dirman and Cicih Juniarsih, 2014: 21)

4. Building Student Morals With Digital Literacy

Armed with the concept of literacy above that the ability to read and write has a very wide scope. It's not just reading and writing libraries, it's more than that. The results of reading also need to be internalized in the way of life and socializing as individual beings as well as social beings.

Literacy is also not only limited to one field of study. There are other fields or studies that require the skills and abilities of a literate person. Among others

a. Early Literacy, is the foundation of a person's literacy development. The ability to listen, understand, and communicate using the mother tongue as an interaction experience of the social environment.

b. Basic Literacy, based on personal experience, understanding, and decision-making conclusions with the support of the ability to hear, speak, read, write, calculate, perceive, and communicate analysis.

c. Library Literacy, able to understand various types of reading. Know the use of indexes, catalogs, and also know the information in the readings needed to complete tasks, research, and others.

d. Media Literacy, able to understand the different types of media and their functions, electronic media, print media, and digital media

e. Technological Literacy, the ability to use technology wisely, and ethics in utilizing it.

f. Visual Literacy, utilizing visual or audiovisual material critically, wisely, and with dignity (Ane Permatasari, 2015: 148).

CONCLUSION

Religious education can shape the attitudes and behaviors of learners. Islamic Religious Education as one of the fields of study that can be used as a means to smooth the values of taste, morals, disposition and human behavior in the future will increasingly feel important along with the acceleration of the development of human civilization. The readiness of preventive steps for the decline of Islamic morality of students and the problems of Islamic Religious Education in schools has not been reconstructed much, causing a decrease in the ability to master religious knowledge among the younger generation, both in public schools, and in madrasah.

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