

Digital Literacy at the Mahad Aly Campus

Munawiroh¹, Achmad Dudin², Husen Hasan Basri³, Ta'rif⁴, Nunu Ahmad An-Nahidl⁵, Badruzzaman⁶, Saimroh⁷, Saridudin⁸, Hayadin⁹

Abstract

The presence of digital literacy in Mahad Aly is an interesting phenomenon to study. This is because not all mahad alys have the same policy in treating digital literacy. Some Mahad alys are still limited, and some allow access to information more broadly through virtual. Facing today's changes, it is time to strengthen digital literacy by opening oneself up to changes that are more transformative and progressive and open to the outside world. This openness is presented to develop modern scientific traditions in Mahad aly and build educational competitiveness in a global context. For this reason, research is needed which aims to formulate an agenda to strengthen digital literacy that is relevant to the demands of learning needs on the Mahad Aly campus. Namely related to the phenomenon of digitization of literacy seen from the level of availability and utilization, as well as attitudes towards digital literacy on the Mahad Aly campus. This study uses a mixed method approach, which applies both qualitative and quantitative approaches simultaneously. A qualitative process involves in-depth interviews, focus group discussions and observations. The quantitative approach is carried out by filling out the Google form by the students. The findings from this study contribute to the development of digital literacy at the Mahad Aly campus. This research produces policy strategy recommendations for initiating a research-based regulation, especially in strengthening digital literacy on the Mahad Aly campus.

Keywords: *Digital Literacy, Mahad Aly, Campus.*

INTRODUCTION

Ma'had Aly is a higher education level in Islamic boarding schools that studies Islam according to the peculiarities of Islamic boarding schools based on the yellow book. The presence of Ma'had Aly as a pesantren higher education institution is expected to be able and have a role to produce kyai/ulama cadres who are competitive and have competence, especially in dealing with changing times.

Facing the changing times, mahad aly is faced with the challenge of quality which is seen as still low and the expectations of society in the modern world have not been met. Namely, among others related to the use of digital literacy in Mahad Aly, which is not yet

¹ National Research and Innovation Agency (BRIN), Jl. MH Thamrin No. 8 Central Jakarta

² National Research and Innovation Agency (BRIN), Jl. MH Thamrin No. 8 Central Jakarta

³ National Research and Innovation Agency (BRIN), Jl. MH Thamrin No. 8 Central Jakarta

⁴ National Research and Innovation Agency (BRIN), Jl. MH Thamrin No. 8 Central Jakarta

⁵ National Research and Innovation Agency (BRIN), Jl. MH Thamrin No. 8 Central Jakarta

⁶ National Research and Innovation Agency (BRIN), Jl. MH Thamrin No. 8 Central Jakarta

⁷ National Research and Innovation Agency (BRIN), Jl. MH Thamrin No. 8 Central Jakarta

⁸ Universitas Islam Negeri Sunan Gunung Jati Bandung, Jl. Jl. A.H. Nasution No. 105A, Cibiru, Kota Bandung, Jawa Barat

⁹ National Research and Innovation Agency (BRIN), Jl. MH Thamrin No. 8 Central Jakarta

optimal. This is a challenge that must be addressed immediately in order to improve the quality of Mahad Aly's Education in the future.

Several indications indicate that the utilization of digital literacy in Mahad Aly is not optimal. There are still many mahad aly who do not have an internet network that all students and lecturers can access. Mahasantri and lecturers use devices with independent internet packages. There is a limited amount of hardware and software. Mahad aly only has a few computers that are used for administrative purposes. The use of these various devices in the implementation of digital literacy certainly encounters multiple obstacles. This requires a special solution from the Government. In addition, user awareness and limited user knowledge in using digital literacy are also different obstacles. Unknowingly, sometimes they have made mistakes in social media ethics. There is an opinion among some mahad alys that digital technology has many disadvantages compared to its benefits. Some mahad alys in Islamic boarding schools forbid their female students from bringing and using smartphones on campus. This is because several students are disturbed due to excessive smartphone use. Many students' concentration in learning is disrupted due to the use of various game applications and social media.

In the current millennial era, the use of digital literacy is a necessity because the development of information and communication technology (ICT) is increasing rapidly; this results in the inevitable need for an ICT-based learning concept and mechanism. The idea, known as e-learning, brought about the influence of transforming conventional education into digital form, both in terms of content and system.

Research conducted by the We Is Social agency shows that Indonesian people are quite good at using virtual or digital technology. But its use is still entertainment (entertainment). Seeing this phenomenon, it is better for educators to use digital technology as a student learning source.

According to Ade Kusnandar (2021), ICT-based learning resources have tremendously enriched the digital literacy available in educational institutions. There seems to be a tendency to take advantage of digital literacy in educational institutions, which is increasing in line with developments in the ICT field.

The rise of digital literacy accessed in schools, in the community, and at home gives education stakeholders a great opportunity to advance the world of education through the implementation of digital literacy. This fact is more in demand by young people, in this case, mahasantri, rather than managers at Mahad aly. Mahad al administrators are more closed for certain reasons and clueless than mahasantri, although this is not for all mahad aly managers. This fact shows that there has been an internal gap between Mahad aly, not to mention mahad aly, the world of education more broadly, society, and the Government. This shows the importance of dialogue and strategic policy formulation for Mahad Aly.

Mahad Aly, according to the regulation of the Minister of Religion Number 71 of 2015 concerning *Ma'had Aly*, is seen as having a strong juridical foundation in the context of structuring Islamic religious education institutions based on Islamic boarding schools for higher education. The regulation of the Minister of Religion is also proof of the Government's commitment to placing *Ma'had Aly* as an integral part of the national education system, which needs to be allowed to develop, foster, and improve its quality by all components of the nation, including the Government.

Regarding the policy of strengthening digital literacy in Mahad Aly, it has become a demand for continuous learning for all parties, especially for educators as the spearhead of Indonesian education. For this reason, it is time for educational institutions, including Mahad aly, to respond to digital literacy as an opportunity to strengthen future education. Furthermore, the use of digital literacy in learning in Mahad Aly is faced with limited budgets and the environment. However, apart from that, integrating digital literacy into learning is a necessity today. For this reason, digital literacy is needed to present the real

world and all its problems in the classroom so that students are used to problem-solving to deal with real issues.

From this thought, it is strategic to study digital literacy at the Mahad Aly campus as applied research for strategic policies to improve Mahad Aly's education's future quality. Based on the background of the problems mentioned above, the formulation of the research problem is how to examine digital literacy that is relevant to the demands of learning needs on the Mahad Aly campus, seen from the level of availability and utilization, as well as attitudes towards digital literacy on the Mahad Aly campus. And it is hoped that the results of this research can be used as material for providing data and information on digital literacy and its implementation in Mahad Aly as material for policy formulation within the Indonesian Ministry of Religion, and people who need it.

THEORETICAL STUDY

Digital Literacy

Traditionally, "literacy" can be interpreted as the ability to read and write. Furthermore, the definition of literacy resulting from the UNESCO expert meeting at the Paris Meeting suggests expanding the meaning of literacy. In this context, literacy is not only related to reading and writing, but all the abilities to identify, understand, interpret, create, communicate, calculate, and use printed and written materials that are linked to various contexts. Literacy involves a learning continuum that enables individuals to achieve goals, develop their knowledge and potential, and participate fully in society and the wider community (UNESCO, 2004).

Associated with the term "digital," the ability to read and write is in the context of utilizing digital technology. In other words, digital literacy acquires a new meaning which implies an expansion of purpose towards a new literacy linked to the importance of networking, collaboration, interaction, and creativity supported by technology (Lankshear & Knobel, 2011). The concept of digital literacy emerges along with technological developments. Paul Gilster (1998), a columnist wrote a book called *Digital Literacy* to define it simply that digital literacy is the ability to understand and use information through various digital sources (practices of communicating, relating, thinking, and 'being' associated with digital media).

Dwi Latifatul Fajri (2021) explains that digital literacy is the ability to understand and use information from various sources, which can be accessed via a computer. In line with this definition, UNESCO (2004) explains digital literacy related to life skills (skills). This capability involves not only technology but also the ability to learn and think critically, creatively, and innovatively for digital competence. So, digital literacy is the ability to understand and use information sources through computers.

According to the Ministry of Education and Culture (2021), digital literacy is the knowledge and skills to use digital media, communication tools, or networks in finding, evaluating, using, creating information, and utilizing it in a healthy, wise, smart, accurate, precise, and law-abiding manner. To foster communication and interaction in everyday life. The Ministry of Education and Culture further stated that digital literacy is one of the six basic literacy agreed upon at the World Economic Forum: literacy, numeracy, scientific literacy, digital literacy, financial literacy, and cultural and civic literacy.

According to experts, digital literacy emerges as a need for access and management of information where users can access, analyze, evaluate and create content in various ways (Ervina Nurjanah, Agus Rusmana, Andri Yanto 2018). Digital literacy in this context does not only mean the ability to use computers to write and read as in general literacy contexts, but rather a set of basic skills in the use and production of digital media, information processing, and utilization, participation in social networks to create and

share knowledge, and various skills. Professional computing (Hary Soedarto Harjono, 2018).

Thus, everyone needs the ability to access, analyze, create, reflect, and act using various digital devices, various forms of expression, and communication strategies. Digital literacy is linked to functional skills related to knowledge and effective use of digital technology, the ability to analyze and evaluate digital information, and knowing how to act safely and appropriately in cyberspace.

From the theoretical analysis of digital literacy mentioned above, what is meant by digital literacy in this study is the ability to understand and use information from various sources, which can be accessed via a computer. This includes skills in digital media, processing and utilizing data, participation in social networks for creating and sharing knowledge, and various professional computing skills.

Ma'had Aly

Mahad Aly is a high-level formal Islamic religious education located in Islamic boarding schools. Religious education as a type of education in the national education system is embodied in Law Number 20 of 2003 concerning the National Education System as explained in Article 15 of Law Number 20 of 2003 concerning the National Education System: "Types of education include general, vocational, academic, professional, vocational, religious, and special." Then article 30, paragraph (1) states: Religious Education is organized by the Government or community groups and religious adherents, following statutory regulations. Section (2) reads religious education functions to prepare students to become members of society who understand and practice the values of their spiritual teachings and become experts in religious knowledge. In paragraph (3), it is stated: Religious Education can be held in formal, non-formal, and informal education channels. And verse (4) reads: Religious Education takes the form of diniyah education, pesantren, pasraman, pabhaja samanera, and other similar conditions.

As a follow-up to the mandate of Article 12 paragraph (4), Article 30 paragraph (5), and Article 37 paragraph (4) of Law Number 20 of 2003 concerning the National Education System, the state provides a legal umbrella for the implementation of Religious Education through Government Regulation Number 55 2007 concerning Religious Education and Religious Education.

Law Number 12 of 2012 concerning Higher Education lays a strong foundation that *Ma'had Aly* is a form of religious higher education. Paragraph (4) of Article 7 of Law Number 12 of 2012 concerning Higher Education states that in the case of administering religious higher education, the responsibilities, duties, and authorities are carried out by the minister who administers government affairs in the field of religion. In Article 30 paragraph (1) and paragraph (2) of Law Number 12 of 2012 concerning Higher Education it is said that the Government or Society can organize higher religious education in the form of universities, institutes, high schools, academies, and can take the form of *Ma'had Aly*, pasraman, seminary, and other similar forms. Article 30 paragraph (3) says that Government Regulations regulate further provisions regarding religious higher education. As seen in Article 48 Government Regulation Number 55 of 2007 concerning Religious Education and Religious Education which states that all educational units, programs, and activities of Religious Education are organized concerning the provisions stipulated in this Government Regulation, so the step of the Ministry of Religion by issuing Minister of Religion Regulation Number 71 of 2015 concerning *Ma'had Aly* is deemed to have a strong juridical foundation in the context of structuring Islamic religious education institutions based on Islamic boarding schools. Higher Education, namely *Ma'had Aly*. Minister of Religion Regulation No. 71 of 2015 concerning *Ma'had Aly* has provided clear guidelines on managing Islamic boarding school-based higher education. The Minister of Religion Regulation is also proof of the Government's commitment to placing *Ma'had Aly* as an integral part of the national education system which needs to be given

the opportunity to develop, foster and improve its quality by all components of the nation, including the Government and regional governments.

Ma'had Aly is an Islamic religious college that organizes academic education in the mastery of Islamic spiritual knowledge (*tafaqquh fiddin*) based on the yellow book organized by Islamic boarding schools. Unlike other Islamic tertiary education institutions, *Ma'had Aly* has a special position in that Islamic boarding schools can only establish it. Historically, *Ma'had Aly* was founded and developed from and by the Islamic boarding school community and is within the pesantren environment. Even so, the goals of *Ma'had Aly* to be achieved are not solely for the benefit of the pesantren. In addition to the sustainability of the pesantren itself with a focus on high-level intellectual traditions, *Ma'had Aly* is also intended to develop Islamic knowledge and social transformation in the nation's ever-changing life. Therefore, the existence of *Ma'had Aly* is no longer in the interests of the pesantren community and sich, but rather the needs of the Indonesian people, especially in perfecting the national education system they aspire to.

Ma'had Aly aspires to be a higher religious education institution that produces graduates as cadres of kyai-ulama who are *mutafaqqih fiddin was mutafaqqih fi marshalship Khaliq*, namely mastering in-depth specific Islamic treasures and being able to transform them in contemporary Indonesian life to realize justice and the benefit of humanity. This aspiration is ideal because it answers a fundamental problem Indonesian Muslims face: the increasing scarcity of kyai-ulama who have integrity, character, and an Indonesian perspective. Thus, *Ma'had Aly's position* as a higher religious (Islamic) educational institution is very significant and strategic for the future of the Indonesian nation.

Ma'had Aly's Education has specific learning standards with particular objectives: to create graduates who are experts in Islamic religious knowledge (*mutafaqqih fiddin*) and to develop Islamic spiritual understanding based on the yellow book, which has become the standard for pesantren. *Ma'had Aly* can only organize one study program in the form of specialization (*takhasus*) of certain Islamic disciplines. This is intended so that *Ma'had Aly* becomes a pesantren-based religious higher education institution that is truly quality oriented.

Ma'had Aly is a form of systemic institutionalization of high-level Islamic boarding school intellectual traditions whose existence is inherent in the presence of Islamic boarding schools. However, because of this high academic tradition, not all pesantren can organize *Ma'had Aly education*. The establishment of *Ma'had Aly* was very limited, only in many Islamic boarding schools with adequate intellectual traditions. *Ma'had Aly* is seen as a *khushushul khushush education class* to encourage the birth of qualified ulema/kyai cadres.

Because of its specificity, granting a permit to establish *Ma'had Aly* requires an effective and efficient arrangement. Still, it must also be transparent, and accountability can be guaranteed. Regulation of the Minister of Religion Number 71 of 2015 concerning *Ma'had Aly* has provided guidelines regarding the Establishment, Implementation, Management, and Quality Assurance of *Ma'had Aly*, all of which are considered in granting permits for the establishment of *Ma'had Aly*. Therefore, it is necessary to compile Technical Guidelines for *Ma'had Aly Establishment Permits* as a reference for stakeholders to ensure the effectiveness, efficiency, transparency, and accountability of granting *Ma'had Aly establishment permits*.

The decision also stated that *Ma'had Aly* is an Islamic religious university that organizes academic education in the mastery of Islamic spiritual knowledge (*tafaqquh fiddin*) based on the yellow book organized by Islamic boarding schools. Furthermore, it was also stated that *Ma'had Aly* is an Islamic religious college that contains academic education in the field of mastery of Islamic spiritual knowledge (*tafaqquh fiddin*) based on the yellow book organized by Islamic boarding schools which aims to produce

graduates who are experts in the field of Islamic religious knowledge (*mutafaqqih fiddin*) and develop Islamic spiritual understanding based on the yellow book.

Furthermore, Mahad Aly must have eligibility in terms of educational infrastructure and educational facilities as an Islamic religious college. Eligibility in terms of educational infrastructure includes: (1) *Ma'had Aly* must have educational infrastructure which at least includes land, classrooms, education unit leadership rooms, educator rooms, administration rooms, library rooms, laboratory rooms, and other infrastructure needed in learning process framework; (2) The land designated for *Ma'had Aly* must have a Certificate of Ownership/Grant/Waqf in the name of the managing pesantren or the legal entity of the pesantren; (3) The minimum standard for the number of Classroom units, *Ma'had Aly Leadership Room*, Educator Room, Administration Room, and Library Room is 4 (four) Classroom units, 1 (one) *Ma'had Aly Leadership Room unit*, 1 (one) Educator or Lecturer Room unit, 1 (one) Administration or Administration Room unit, and 1 (one) Library Room unit, where 1 (one) room unit can function as a laboratory room; and (4) other infrastructure needed in the context of the learning process in the form of mosques or prayer rooms, dormitories for students, roads as circulation routes between rooms, sources of clean water as part of environmental sanitation infrastructure, and sources of electricity with sufficient power, the existence and availability of which integrated with the Islamic boarding school that *organizes Ma'had Aly*.

Eligibility in terms of Educational Facilities, then: (1) *Ma'had Aly* at least has minimal facilities to support the learning process including learning facilities or furniture, learning or educational media, Islamic books as learning resources, Information and Communication Technology (ICT) facilities as supporting facilities administration, public facilities, maintenance, safety and security facilities, as well as consumables; (2) Learning facilities or furniture in the form of a minimum set of classroom facilities consisting of student study tables and chairs, educator/lecturer tables and chairs, cupboards, blackboards, and trash cans; (3) Learning or educational media in the form of minimal laboratory facilities in the amount of 1 (one) set of language/multimedia laboratory equipment consisting of at least 1 (one) computer unit, 1 (one) multimedia projector unit, and 1 (one) set of learning materials in digital/electronic formats; (4) Islamic books as learning resources as well as part of the library collection in the form of a minimum number of books as teaching materials or teacher/lecturer manuals in the amount of 1 (one) package per teacher/lecturer for each material in the *Ma'had Aly curriculum* held, as well as at least 500 (five hundred) titles of enrichment books and reference books in print and digital/electronic formats; (5) Information and Communication Technology (ICT) facilities as administrative support facilities that can be used jointly by *Ma'had Aly Leaders*, teachers/lecturers, and educational staff in the form of, available at least 2 (two) units of computers/data processing devices, 2 (two) units of *printers* /equipment for printing electronic documents, 1 (one) unit of multimedia projector, and 1 (one) unit of tools and communication channels; (6) Public facilities in the form of indoor facilities and/or locations that can be used together whose existence and availability are integrated with the Islamic boarding school implementing *Ma'had Aly*; (7) Minimum maintenance, safety and security facilities in the form of cleaning facilities, Light Fire Extinguisher (APAR) along with instructions for their use, as well as safety and security instructions in the event of a fire and earthquake disaster, whose existence and availability are integrated with the Islamic boarding school implementing *Ma'had Aly*; and (8) Consumable materials, at least in the form of stationery, paper and other types of office stationery (ATK), are provided in sufficient quantities during the learning process at *Ma'had Aly*.

METHODS

This research was conducted in 2021. The research locations included 18 Mahad Alys spread across Java and Sumatra. Namely in Mahad Aly in the provinces of Banten,

DKI Jakarta, West Java, Central Java, DI Yogyakarta, East Java, Lampung, and West Sumatra.

This study uses a mixed method approach, which applies both quantitative and qualitative approaches simultaneously. The quantitative approach mainly answers "How" by distributing the Google Form instrument to Mahad Aly students. The results of distributing the Google form instrument to female students were obtained through the Excel and SPSS programs. And the result is a quantitative description of this research, as for the qualitative approach used to answer "Why" through in-depth interviews, focus group discussions, and observations.

The stages of data collection are carried out simultaneously. That is, to collect quantitative data, researchers conducted a survey conducted online. Quantitative data is used to project how much digital literacy is utilized in Mahad aly. Collecting qualitative data is done through case studies. Qualitative information is needed so that researchers can deepen the quantitative data analysis so that a more comprehensive examination will be produced. When quantitative and qualitative data are collected and analyzed, this research can become a strong reference for policymakers to initiate a research-based regulation, especially in strengthening digital literacy in Mahad aly.

Data analysis was carried out during data collection in the field and after the data was collected. Data analysis takes place simultaneously, which is carried out simultaneously with the data collection process with a flow of stages; data collection, data reduction, data presentation, conclusion, or verification. The analysis includes three analytical methods: data reduction, data presentation, data depiction, and verification.

RESULTS AND DISCUSSION

Respondent Identity

With two approaches, qualitatively, there are management informants, lecturers, and students at the Mahad Aly campus. Quantitatively, there were respondents from 18 Mahad aly students who were spread across Java and Sumatra. The number of respondents is 584 people. Mahad Aly's locations are the provinces of Banten, DKI Jakarta, West Java, Central Java, DI Yogyakarta, East Java, Lampung, and West Sumatra.

Based on the number of respondents (students) based on gender: then Male (54%) and female (46%). Judging from the area of origin of the respondents, half 50% of the students come from local blood and half from outside the region. Feeling from the ownership of the internet network for students: private (59%), accompanied by personal and campus (29%), and campus only (12%). Judging from the time students use the internet in a day : > 3 hours (65.3 %), < 1-2 hours (20%), and 2-3 hours (18%). Judging from the four students' use of the internet: mostly on campus (61%), followed at home /dormitory (34%) and in internet cafes (5%).

Availability of Digital Literacy

of 55.71 %. This shows that the availability of digital literacy on the Mahad Aly campus has reached the moderate category, not yet a good class, let alone a very good variety. So, according to the mahasantri, on the Mahad Aly campus, more than half have digital literacy. This situation can be understood that some digital literacy is available on the Mahad Aly campus.

The condition of the availability of digital literacy mentioned above can be described in detail: (1) 98%. The Mahad Aly campus has a library, and 84% of the Mahad Aly campus has a website. The two indicators of literacy availability have reached the very good category; (2) 80% of campuses have subscribed to the internet, 74% of Mahad Aly campuses have computer laboratories, 71% of Mahad Aly campuses have freed students

to access the internet, and 69% of Ma'had Aly campuses provide digital learning materials. The four indicators of literacy availability have reached the good category; (3) 65% of the Ma'had Aly campuses have computers, 65% of the Ma'had Aly campuses provide digital literacy, 57% of the Mahad Aly campuses have e-journals, and 57% of the Ma'had Aly campuses have News. The four indicators of literacy availability have reached a fairly good category; and (4) 42% of the Ma'had Aly campus organizes online learning, 28% of the Mahad Aly campus has a digital library, 24% of the Mahad Aly campus has subject laboratories, and 2.3 % of the Mahad Aly campus has a language laboratory. All indicators of literacy availability are in the poor category. It is acknowledged that some parts of the Mahad Aly campus are still limited in the number of supporting facilities and infrastructure such as computers, laptops, and focus, including the availability of electricity, internet networks, and signals.

According to the acknowledgment of several Mahad Aly lecturers and students, the digital literacy owned by Mahad Aly is the ownership of book materials and books for the subjects taught to Mahad Aly students. That is, in terms of numbers, the numbers may not be written down one by one but are seen as a classification; it is that the scientific reference sources used in this study can be divided into two, namely primary references and secondary references. Direct references include all *consenting turats* which explain the basic and detailed sub-fields of *maqosid*, both written by salafs and muashirin (contemporary), such as books written by maqosid scholars: al-juwaini, al-Ghazali, al-Razi, izzuddin abdissalam, al-Syathibi, al-qarrafi, ibn asyur, alal al-Fasyi, al-Buthi, al-raisoni, nuridin al-khadimi, and jaser audah. The secondary references are used to enrich students' insights in understanding several technical and practical terms in supporting their knowledge, such as books written by pure academics such as; philosophy of Islamic law by Prof. Hasbi Asshiddiqi, legal research method written by Dr. Faisal Ananda Arfa, Islamic legal reasoning by Prof. Muhammad Daud Aly and several other books.

For the ownership of teaching materials on the Mahad Aly campus by adopting from several conventional sources such as basic references/Muqarrar, as well as digital/Maktabah Syamilah, Mausuah Fiqhiyyah Kuwaitiyyah and adapting it to the Mahad Aly curriculum format. For the ownership of campus reference materials, namely digital reference materials, usually by accessing the website resulting from the decision of the MUI fatwa institution and NU's lajnah bahtsul masail. This is used when learning the practice of usual ijthid and maqosidi. As for efforts to provide learning media on campus, only a few small parts of the learning media are currently applied, such as PowerPoint slides, online learning/discussion, and material presentations.

From the results of observations and information from Mahad Aly managers, educational facilities and infrastructure are available on the Mahad Aly campus, information and communication technology is available, digital learning media is public, libraries are connected to the internet, and freedom to access the internet, cellphones, and computers. This encourages students to actively seek sources of information or lecture material through digital technology. Mahasantri absorbs more information and various knowledge. So that insight and understanding of the field of science occupied can be better. The sophistication of digital technology encourages students to be more creative in obtaining information and creatively developing knowledge. With digital literacy on the Mahad Aly campus, students do not have to depend entirely on Muhadir as a material provider.

Utilization of Digital Literacy

The use of digital literacy on 18 Mahad Aly campuses, according to the perceptions of mahasantri (584 people), has achieved an average score of 65.34 %. This matter shows that the utilization of digital literacy on the Mahad aly campus has reached a fairly high level, not yet getting a high level, let alone very high. This situation shows that the use of digital literacy on the Mahad Aly campus has been quite encouraging for the

digitalization process at the institution. In contrast to the notion that mahad aly in Islamic boarding schools is less responsive to digital literacy, it turns out that this is not proven by the fact that most Mahad aly campus community members have utilized digital literacy.

The conditions for using digital literacy above can be described in detail, namely: 87% of female students utilize digital literacy for learning; 82% of female students use digital literacy for discussion; 82% of students are used to using WhatsApp as a learning resource; 79% of Mahasanti are used to using YouTube as a learning resource; 75% of female students use digital literacy media for administration; 71% of students are used to using Instagram as a learning resource; 68% of female students are accustomed to using digital literacy for dissemination; 67% of students present learning materials using Power Points; 67% of students use computers as a means of storing digital data. Even though the students are familiar with digital literacy, the students think that reciting the Koran for the blessings of the clerics reaches 97%, and the students avoid using digital literacy, which will reduce the benefits of the clerics reaching 72%.

Some aspects are still low in the use of digital literacy, namely: female students are less used to using Facebook as a learning resource; 47% of female students use smartphones as effective digital literacy; 45% of students use email to convey information related to study assignments; 44% of students use computers/laptops to access learning programs; 39% of mahasanti want to use a smart TV to access the internet network, and 26% of students save learning files on CDs/flash disks.

Let's further investigate digital literacy use on the Mahad Aly campus. It is clear that lecturers and students are used to using computers (multimedia, office), the internet (websites, email), mobile phones (WA, FB, Instagram, and other applications), and other sources. Digital learning (e-books, e-books, e-learning, online learning materials, materials on online learning methodologies and media, etc.). Here it is customary to use cellphones (WA, FB, and Instagram) to do assignments and share students' works, make quotes and distribute written works by students and lecturers. As for the habit of accessing digital literacy, it is done by applying the Syamilah Maktabah book. Including patterns in accessing online learning methodologies and media at Mahad aly,

On the occasion of *focus group discussions (FGD)* with Mahad Aly lecturers and students, they stated that they had utilized digital literacy on the Mahad Alay campus. They consider that digital literacy on the Mahad aly campus has been developed towards realizing an integrated education system that can build connectivity between existing components in education. With this, education becomes more dynamic and flexible in conducting communication to obtain and seize opportunities for educational development. Of course, all of this must be followed by the readiness of all components of human resources both in ways of thinking, orientation, behavior, attitudes, and value systems that support the use of digital literacy on the Mahad aly campus. Thus this view shows that Mahad Aly is very supportive of using digital literacy as an answer to the necessity to keep up with developments in the digital era.

Attitudes on Digital Literacy

The attitudes of students (584 students) regarding digital literacy at 18 Mahad Aly campuses spread across Sumatra and Java have achieved an average score of 83 %. This situation shows that students' attitude regarding digital literacy on the Mahadaly campus has reached a high level, although it has not yet reached a very high level. This shows that the attitude of Mahad Aly students regarding digital literacy on the Mahad Aly campus has reached a high level for the digitalization process at Mahad Aly. The great attitude towards digital literacy on the Mahad Aly campus shows that digital literacy is considered a valuable and strategic item to be developed on the Mahad Aly campus.

The state of students' attitudes towards digital literacy can be described in detail, namely: the majority (88%) of students consider digital literacy important; most (86%)

college students like the use of digital literacy in the learning process; most (81%) college students like the use of digital literacy in the learning process; and the majority (77%) of university students like the process of digitizing learning on campus.

In the FGD opportunity with Mahad Aly lecturers and students, they responded that digitizing literacy on the Mahad Aly campus directly connects to increasing the level of computer literacy, information literacy, and the level of community welfare. All of these complement each other and cannot be separated. In addition, the public's interest in reading is also increasing, which impacts fulfilling various sources of digital literacy. Digital learning as an alternative in the world of education has provided services and learning resources that are easy and fast to access. From this, it can be understood that lecturers and students are enthusiastic about responding to the process of digitizing literacy on the Mahad Aly campus. This is also proven on the Mahad Aly campus; many books already use digital media, such as PDFs.

Even so, some Mahad Aly campuses still encounter several problems; there is a sense of fear and consideration by Mahad Aly managers about the negative effects of using cell phones and laptops on campus. Namely, considering the fear of misusing the device, the campus issued a policy prohibiting community members from bringing cell phones to campus. This is what causes the use of digital literacy on some Mahad Aly campuses to lack support, equipment, and trust.

CONCLUSION

From the results of the research and discussion above, there are several conclusions. The phenomenon of digital literacy and its implementation on the Mahad Aly campus has been going well. However, there are still important issues to pay attention to regarding the availability, utilization, and attitude toward digital literacy.

- ❖ The availability of digital literacy has reached the medium category, indicating that the Mahad Aly campus is ready to strengthen digital literacy. However, the lack of digital literacy equipment makes supporting digital literacy on the Mahad Aly campus less adequate.
- ❖ Utilization of digital literacy has reached the moderate category, indicating that attainment of the minimum standard of digital literacy can be optimized for its use in Mahad Aly. Mahad Aly has used YouTube, Facebook, WhatsApp, and Instagram as digital literacy for learning, discussion, dissemination, and administration, but in practice, it still avoids using digital literacy, which can reduce the value of the kiai's blessings (ngalap blessings on the Kiai).
- ❖ Attitudes towards digital literacy have reached a good category, giving meaning to great hopes for developing digital literacy in Mahad Aly. However, with some mahad alys who were afraid of the misuse of cellphones and the internet on laptops and computers, the campus issued a policy prohibiting academics from using these devices. This attitude results in a lack of support, equipment, and trust in digitizing literacy on the Mahad Aly campus.

SUGGESTION

Based on the conclusions above, several important things can be suggested, namely: The Directorate of PD Islamic boarding school, Ministry of Religion, needs to carefully examine the results of digital literacy studies at the Mahad Aly campus related to availability, utilization, and attitudes towards digital literacy so that the process of digitizing literacy in Mahad Aly can run effectively and efficiently.

- Adequate provision of digital literacy on the Mahad Aly campus needs to be considered with the existence of a digital literacy pre-equipment budgeting policy. In addition, it needs the support of all parties (Government and stakeholders) to strengthen digital literacy in Mahad Aly (Education, advocacy, and facilitation).
- Mahad Aly, in digital literacy, it is important to pay attention to the blessings of the clerics. Still, it is necessary to open oneself up to the use of literacy technology to improve the quality of current religious education services and to build educational competitiveness in a global context.
- Mahad Aly's attitude of concern about the misuse of cellphones and the internet on laptops and computers can be accompanied by control management without having to reduce support, completeness, and trust in the development of digital literacy on the Mahad Aly campus,

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