DIGITAL LITERACY CULTURE IN MILENIAL STUDENTS AT BOARDING SCHOOLS

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Abstract: This study aims to analyze the introduction of literacy culture to millennial students in Islamic boarding schools. The research method used is a qualitative case study type. In order to get an overview of the literacy culture of millennial students at Islamic boarding schools, the researchers made direct observations and documented learning activities at the Islamic boarding schools. Interviews were conducted with boarding school caretakers, foundation heads, asatidz and administrators in their respective areas. Qualitative analysis activities consist of three strands, namely data reduction, data presentation, and drawing conclusions or verification. The results showed that the strategy for introducing literacy culture to millennial students at Islamic boarding schools was carried out through learning analysis, learning system design and evaluation. This research has implications that a boarding school or institution that has innovation combined with the creativity of its asatid in managing knowledge (literacy culture) will be able to arouse the motivation and intelligence of students in totality.

INTRODUCTION

Islamic boarding schools which are institutionalized in society, especially in rural areas, are one of the oldest Islamic educational institutions in Indonesia. The early presence of Islamic boarding schools was traditional to study Islamic religious knowledge as a way of life (tafaqquh fi al-din) by emphasizing the importance of morality in society (Syafe'i, 2017). Islamic boarding schools are informal educational institutions based on the Islamic religion which have a role in forming the morale and independence of students in their daily lives through guidance and empowerment which is continuously encouraged by their quality. Derived from the word santri, boarding school can be interpreted as a place for students to gain religious knowledge (Mas'udah et al., 2021). Islamic boarding schools according to Rokhim & Rusydiyah (2021) are Islamic religious education institutions that grow and are recognized by the surrounding community, with a boarding system (complex) where students receive religious education through a

recitation system or madrasa which are fully under the sovereignty of the leadership of one or several kiai. with characteristics that are charismatic and independent in all respects.

In this digital era, Islamic boarding schools are also growing in the wave of digitalization. The presence of leaps in digital technology has brought significant changes to life, digital technology provides various kinds of religious information that can be freely accessed by the general public (Widyantoro, 2022). In this digital age, the need for religious instructions (fatwa) in modern society is mostly done virtually where this interaction reduces religious interpersonal relations (Mahmud, 2019). In the area of education, the increasingly rapid development of technology has also changed the pattern and model of education where knowledge and information are transmitted not only conventionally, but also through digital transmission such as e-mail, blogs, word presses, video tutorials and so on (Mukhlisin et al., 2021).

The presence of digital technology also has an impact on the pattern of boarding school education and the pattern of relations between boarding school and the community (Ja'far, 2019). Where in Islamic boarding schools there are students who live in studying and also need knowledge of the world globally, including digitalization. Now Islamic boarding schools are innovating in the digital world by expanding access to the knowledge of the students (Sauri et al., 2022). Millennial students who incidentally are familiar with the digital world need an understanding in managing the management of digitalization on elements of urgent needs. Digital which is loaded with positive and negative elements requires a step in its utilization, especially for a santri (Anani et al., 2021).

Santri in this digital era are called millennial generation students who study Islamic teachings as well as internet literacy, master information technology and digitalization, like freedom, like to personalize, rely on instant information speed, like to learn, work in an innovative environment, actively collaborate, mastering hyper technology, critical and used to thinking out of the box, very confident, connected or good at socializing, fond of social media and very dependent on the internet (Syahputra, 2020). Thus, a culture is needed that can guide santi millennials in carrying out santri activities as well as the demands of globalization (Niqresh, 2019).

The culture of digitalization is important in an effort to provide additional knowledge to students by involving technological advances (Zabidi & Tamami, 2021). This increasingly rapid technology requires millennial students to get to know a deep digitalization culture in an effort to broadcast Islamic boarding schools' activities on more positive things. based on previous research; said by that Iskandar et al (2022) Islamic boarding schools today have participated in supporting their students to develop science and technology. One way is to use the internet in the cottage. Then it was also emphasized by Nurlailiyah (2020) The role of boarding school needs to be increased. The demands of globalization are unavoidable. One wise step is to prepare Islamic boarding schools not to "miss the train" so as not to lose out in the competition. Islamic boarding schools

with all their uniqueness are absolutely maintained, while at the same time modifications and improvisations are made in the digital world.

Then Abidin (2020) The challenges of Islamic boarding school education in this global era involve the dynamics of science and technology development. Because of that, Islamic boarding schools need to create a learning model from the conventional learning model of technology and information. Furthermore Mundiri & Nawiro (2019) Technological developments can be utilized in various fields, such as in the field of information which is currently being developed in educational institutions Islamic boarding schools that are accommodated for technological developments. Islamic boarding schools will continue to exist and develop if a boarding school can collaborate on modern cultural values without putting aside classical cultural values.

The phenomenon that is currently causing an outbreak of the world is being maddened so that it requires all people to follow the trend of the times so as not to be sidelined or even left behind (Owusu-ansah et al., 2019). Likewise, what has happened to the millennial generation, especially the students who live in Islamic boarding schools, is feared to be left behind in the outside world which has involved digital systems in all access to activities, while the problems in the millennial generation of students in using the internet are generally not fully prepared so they are not able to process and sorting out information that tends to override morals, ethics in communicating and disseminating information on social media (Walidah, 2017). Ethics in social media is sidelined because of the freedom that social media facilitates as a space for interaction and communication (Hapsari Wijayanti et al., 2022). Digitization which is endemic to the deaf needs serious handling so that unwanted impacts can be minimized but digitalization also needs to be understood by students to expand syi'ar access to the wider community.

The above becomes our collective reflection that there is a need for a countermeasure breakthrough that can provide an understanding of the millennial generation, especially students, about the positive and negative aspects of digitization, but it is also inevitable that digitalization is needed in this era in widening knowledge about the world. Digital literacy is an alternative that can be managed properly so that it can provide new colors in the lives of the millennial generation with the aim of creating a millennial generation that is literate but not trapped in inaccurate information amidst the rise of radicalism on the internet (Ghifari, 2017).

Digital literacy culture is important for millennial students, especially for students at the Nurul Yaqin Islamic Boarding School because of the problems at Nurul Yaqin Islamic Boarding School, namely the activities of the students are still monotonous. They are not familiar with technological culture and the students also cannot manage themselves in processing positive and negative information from social media so that the process of spreading syi' ar Islam is very limited. That's why Islamic boarding schools launched a digital literacy culture program in cultivating the ability of students to understand the digital world and at the same time making social media a field for spreading the seeds

of Islamic teachings that can be enjoyed by all groups. On the important point of digital literacy, the progressive transformation of boarding school literacy really needs to be welcomed for the expansion of students' knowledge, but this literacy also needs to be anticipated and nurtured.

Based on previous research, the planting of a digital literacy culture in millennial students is urgently needed in this era of digitalization to grow students' knowledge, prenemia riser conveyed by Restianty (2018) who said that digital literacy arises as a need for access and management of information where users have the ability to access, analyzing, evaluating and creating content , the concept of digital literacy in Islamic boarding schools emerged along with the development of media in the world of education where the media is an infrastructure that provides fast and extensive information on certain subjects of study so that it can make solutions in broadcasting or informing religion quickly to the general public . Furthermore Rosyida (2020) In the context of modern Islamic boarding school education digital literacy is used as a support for learning, access to data and information, the ability to evaluate information as well as a curriculum supporting media to encourage the creation of human resources who are media aware and able to analyze content.

Then said by Wati et al (2021) Digital literacy as a change and transformation in the Islamic boarding school education model brings a new direction of literacy where students can freely access information, whether in the form of news, ebooks, journals or video tutorials that are widely circulated outside the walls of the Islamic boarding school. It should be explained that the presence of digital literacy in Islamic boarding schools is still a new thing where not all Islamic boarding schools have the same policies. Wati et al (2021) emphasized that digital literacy in Islamic boarding schools has a starting point as a bridge for academic encounters between students and the outside world of Islamic boarding schools and provides opportunities for students to manage as much information as possible.

Of course, there have been many previous studies that researchers have found related to digital literacy carried out by educational practitioners. However, what is unique and novel about this research is that it will further elaborate on the concept of Islamic boarding schools as Islamic educational institutions in internalizing the digital world as an alternative to literacy for students, who incidentally are the younger generation of Muslims. So this is what makes this research have different findings from previous studies.

The descriptions from a number of researchers explain the importance of a digital literacy culture for millennial students at Islamic boarding schools to increase knowledge and world development for students. referring to this description, the researcher has an interest in reviewing the culture of digital literacy in millennial students at the Nurul Yaqin Islamic Boarding School.

RESEARCH METHODS

In this study using a qualitative method approach to the type of case study by conducting research that intends to describe the problem and conduct

an analysis of the problems that occur. The research site is located at an Islamic educational institution at the Nurul Yaqin Islamic boarding school Sumberanyar Paiton Probolinggo, this site was chosen because this Islamic boarding school has a strong literacy culture by adopting a digital literacy culture in supporting learning for students, especially in the era of digitalization.

To get an overview of the culture of digital literacy among millennial students, the researchers made direct observations at Islamic boarding schools as well as made observations about its implementation. In addition, research information was obtained from the results of interviews with several informants as explained in the following table:

Table 1. Sources of research informants

NO	ELEMENT	AMOUNT	INITIALS
1	Leader	2	HN, AH
2	Manager	3	AJM, SJ, NH
3	Ustadz/Ustadzah	4	RF, LF, SB, FD
4	Students	3	GZ, TM

From the table it can be explained that there are five sources of informants, namely from leaders, administrators, class teachers, ustad/ustadzah, students. Other data that can strengthen the results are taken from documents that can support and strengthen research. All data obtained is classified, taxonomically made and reduced according to needs. In the early stages of data collection, further data reduction is sorted in the form of notes, then the data display understands about the data which is then carried out by drawing conclusions from the data studied.

Figure 1. Data Collection Process

According to Miles and Huberman, qualitative analysis activities consist of three strands, namely data reduction, data presentation, and drawing conclusions or verification. Data analysis was carried out simultaneously during data collection until after data collection.

RESULTS AND DISCUSSION

The research results show that; digital literacy culture for millennial students at the Nurul Yaqin Islamic boarding school, Sumberanyar Paiton, Probolinggo as follows;

Digital Literacy Planning System (Directly to the Interpretation of Theory)

Automatically the initial process in a program is carried out in a planned or planned manner that will maximize the program that has been carried out (Baharun et al., 2021). This system planning is carried out to ensure the achievement of programs that have been announced in educational institutions. Planning system is likened to a description of the current conditions and compared to conditions that should be equipped with recommendations for a solution model to overcome the gap between the real situation and the conditions that should occur (Hanum, 2020).

HN caretaker of the Nurul Yaqin Islamic boarding school said that the planning system is a formal process for identifying educational gaps and educational needs and can be utilized when re-managing an education program before designing teaching skills to be applied to students. Planning System This is one of the efforts to achieve a good education program that is right on target by taking the right approach against needs.

AH, Chairman of the Nurul Yaqin Islamic Boarding School Foundation, conveyed that the planning of a digital literacy system at the Nurul Yaqin Islamic Boarding School in cultivating digital literacy for millennial students is carried out with several digital activities to gain knowledge from the outside world and broadcast activities at the Nurul Yaqin Islamic Boarding School. All activities are implemented through digital assistance, previously only with manual methods.

The preparations made will make it easier for educators at Islamic boarding schools to implement learning activities for students, especially for millennial students, because all programs have been conceptualized through structured packaging and have been adapted to the applicable curriculum.

Implementation of Digital Literacy Culture

Implementation as a step of implementing something that has an impact or effect on something. Implementation is carried out in applying a series that is structured and planned in implementing a program (Ahyani & Permana, 2020) . The implementation of digital literacy culture for millennial students at the Nurul Yaqin Islamic boarding school is carried out in the following stages:

Millennial Santri Education Style

Style or style is a characteristic that someone does to bring out characteristics so that they are more easily recognized (Afandi & Zuraidah, 2020). The style of education in this modern era has greatly advanced, especially in the field of technology, the learning that is carried out for students in Islamic boarding schools, especially the Nurul Yaqin Islamic boarding school, also involves information technology in its application.

As conveyed by RF, one of the Asatid Islamic boarding schools, Nurul Yaqin, conveyed that the style of education carried out at this boarding school combines technology such as digital *muroja'ah*, digital dawn studies,

digitalisation, sharing of yellow book studies and so on. Especially during the Covid emergency period, all studies conducted by Asatid from outside the Islamic boarding school were carried out online using technology.

Asatidzah boarding school Nurul Yaqin also emphasized that in every learning activity carried out by educators, students are given the freedom to be creative by involving the digital world. For example, when *muroja'ah* activities, speeches and book studies, students can upload activities on personal social media and Islamic boarding schools also upload on Islamic boarding school social media. It was also emphasized by SB that he also included asatidzah saying that by giving freedom to create students were more creative and enthusiastic in creating but of course the creations were carried out while still referring to Islamic boarding school policies which were directly supervised by asatidz and administrators.

The educational style that is collaborated with digitalization is able to increase the knowledge of the students and another plus value, namely being able to share or share with students in other Islamic boarding schools or with the general public so that the existence of Islamic boarding schools is better known by the wider community and of course this is an opportunity for Islamic boarding schools to become Islamic boarding schools that are superior in improving the quality of education.

Digital Literacy Room

The digital literacy space is a place provided for digitization users in managing digital systems (Joyo, 2018). As stated by AJM, one of the administrators of the Islamic boarding school area, namely Islamic boarding schools, has provided a digital literacy roar that can be used by all students at a scheduled time. as comfortable as possible with adequate facilities and infrastructure, namely three computers, 2 laptops, microphone, sound system, LCD, projector, Wifi, simple stage, chairs, tables and other equipment. Digitizing Islamic boarding school facilities and infrastructure is a breakthrough for improving oneself so that we cannot be separated from the digitalization of education. The digitization of facilities and infrastructure is an innovation in the educational hardware moderation system which refers to the transformation or change of the education system in a digital direction through the use of technology in accordance with the times.

NH revealed again that the management of the female boarding school stated that the use of the digital literacy space had been classified or scheduled according to the level of students (ula, wustha, and ulya). The students can use the digital room facilities according to the specified schedule. The use of digital space is accompanied by asatid in operating the media, especially social media which incidentally can display everything including information that triggers negative things.

Assistance is needed to minimize the occurrence of unwanted things and can provide more useful enlightenment and understanding. Also conveyed by FD one of the ustadz that this digital space is usually used during *muroja'ah*

activities, where during *muroja'ah* students can explore their own courage in memorizing the holy verses of the Qur'an which can be watched by the general public, then during speech practice activities , the context of speeches that are packaged in a simple pulpit and broadcast to audiences by utilizing social media can foster self-confidence for students and are able to cultivate courage from an early age to become candidates for da'i or da'iyah.

It was also emphasized by GZ, one of the male students that, in using the digital space, students are also allowed to upload study results, muro'ah or speeches on personal social media on the condition that students continue to comply with the corridors of regulations that apply in Islamic boarding schools by only uploading educational activities and uploading them. on the digital literacy space platform. Digital spaces belonging to Islamic boarding schools are also provided which can be accessed or used by students in exploring themselves such as YouTube channels, IG, Twitter, Facebook and websites.

Then TM, one of the female students, said that she was very proud and enthusiastic about participating in digital boarding activities because with this we could explore potential from within and dig up information from the outside world that could add insight and knowledge. Various benefits can be achieved by utilizing information technology in this digital era as well as for the world of Islamic boarding schools in developing the knowledge of millennial students.

This digital literacy space certainly has many benefits, including being able to be used by students in broadcasting activities or programs that exist in Islamic boarding schools, of course with very attractive packaging, then secondly increasing the existence of Islamic boarding schools with the opportunity to promote the selling power of Islamic boarding schools to the wider community, the three existing students Islamic boarding schools can not only gain religious knowledge but can add to their knowledge of both science and technology and science and technology so that millennial students can still keep up with the flow of the digitalization era.

Evaluation

Evaluation is a process that provides an overview of what is happening in a program and ensures the affordability of the physical and structural elements of the planned program. Evaluation is also referred to as the process of obtaining the necessary data and information to determine the degree and extent of learning that has occurred in order to make the necessary judgments and improvements to maximize results (Rozi et al., 2022).

The final step is evaluation. Evaluation is carried out as a follow-up action from monitoring to measure and improve implemented activities, such as comparing activity results. The purpose of the self-evaluation is so that the plans that have been arranged can achieve the goals set and can be implemented. The results of the evaluation are intended for planning again, as well as functioning as the final administration and management (Baharun & Wibowo, 2021).

The evaluation was carried out on the digitization literacy program carried out on students. As disclosed by HN, an evaluation is carried out at the end of each month looking at the essence of the theme broadcast through social media content. Different themes are raised and raised each month so that the studies are more varied and more interactive so that observers remain loyal and always look forward to the next study. Then AJM stated that there was an evaluation carried out by looking at the comments from viwers, of course the most constructive comments were chosen, especially in improving the quality of social media platforms owned by Islamic boarding schools.

When carrying out evaluation activities, it involves all elements in the boarding school, especially the caretakers of the Islamic boarding schools, heads of foundations, committees, asatid and asatidah, community leaders and guardians of students. This is done to find solutions and be able to find new ideas that can build and improve the quality of millennial students in this digitalization era.

By evaluating the program, it can provide direction and next steps to optimize the program that is already running. This further strengthens Islamic boarding schools in an effort to develop a digital literacy culture for millennial students.
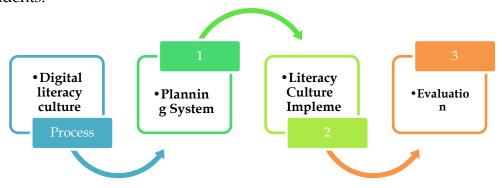

Figure 2. Implementation of Digital Literacy Culture in Millennial Santri

So, from the cultural framework of digital literacy embodied by the Nurul Yaqin Islamic boarding school, creating an institutional work system from planning, implementing literacy culture, to evaluating student literacy. This is what makes this research meaningful for the position of literacy in the current digitalization era. So that under any circumstances, true literacy can be obtained in any way and anywhere.

CONCLUSION

The Nurul Yaqin Islamic Boarding School has innovation in introducing the digital world to millennial students by implementing a digital literacy culture among Islamic boarding schools. The results showed that the strategy for introducing literacy culture to millennial students at Islamic boarding schools was carried out through learning analysis, learning system design and evaluation. The application of literacy culture to millennial students can foster students' self-confidence in exploring their talents to the general public and being able to broadcast Islam widely and can improve the quality and quality of

Islamic boarding schools. This research has implications that a boarding school or institution that has innovation combined with the creativity of its asatid in managing knowledge (literacy culture) will be able to arouse the motivation and intelligence of students in totality.

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