

THE IMPORTANCE OF DIGITAL EDUCATION LITERACY FOR DA'WAH STUDENTS OF ISLAMIC BROADCASTING COMMUNICATION

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Abstract

This study aims to describe the importance of digital literacy for students in general, and KPI students in particular. In this modern era, where science and technology are developing so fast. To keep pace with these developments, digital literacy is needed. Digital literacy has an important position in today's all-digital era. Students are also required to master this ability. Through this digital literacy, students will have the ability to find, select and sort information, critically think, be creative, collaborate, and communicate effectively. Therefore, students in the current digital era must have multi-literacy skills that exist in digital literacy including technical abilities, cognitive abilities, and social-emotional abilities. Digital literacy skills possessed by students can be implemented in everyday life, both in the community, family, workplace, and other environments. Included in carrying out da'wah which is the obligation of every Muslim.

Keywords : *Digital Literacy, Da'wah, Student*

1. INTRODUCTION

In the era of technology like today, it is undeniable that science and technology are also developing. One proof that science and technology is growing is the internet. Through the internet, one can exchange information and carry out unlimited communication by space, place, region, and time. With the growing internet, someone in a certain place (Indonesia) can get information about events and information that occurs elsewhere (England) either in *real time* or recording.

The existence of the internet can be used by various groups and for various interests that support the ease of their lives. With the internet, someone can use it to get information, entertainment, order online transportation, make buying and selling transactions online, and so on. These various benefits can be felt by the community, because the internet has made it easier for information to spread both in cities and villages quickly, easily and in unlimited quantities.

According to research and surveys conducted by the Indonesian Internet Service Providers Association (APJII) published in June 2022, 77.02% of Indonesia's population has enjoyed internet access or more than 210 million Indonesians, an increase of 3.32% based on a survey conducted in 2020, which was 73.30% (APJII, 2022: 10). From the age of 5 years to those aged 55 years and over, all of these people can enjoy the various benefits and conveniences provided by the internet.

The rapid progress of the internet does have a tremendous impact and change on human life. Even every human activity in today's digital era, cannot be separated from internet. The digital era that is happening today is inevitable, including in Indonesia. Anyone can take advantage of the convenience provided by the internet to do good things, but it is undeniable that the convenience provided is able to trigger abuse for negative things to happen, such as

pornography, bullying, fraud, misleading information (*hoaxes*), and so on. The abuse that occurs, undeniably can affect personal and social life that often occurs in society. This can happen because of people's incomprehension of the digital media used.

In the realm of personal and social life, of course, it includes matters related to morals, ethics, culture and even religion. Misinformation received by the community related to these things will certainly be very dangerous, because these various things are related to the value of life embraced by a person or certain group, so that it can trigger conflicts with other individuals or groups. This can happen, one of which is because of the ease provided by the internet to share and access digital information spread on the internet, but it causes problems because of the amount of information that cannot be accounted for the clarity of the source of information provided (Surachman, 2012). The vagueness of the source of information will be fatal, especially if it is related to religion.

Da'wah is a form of appeal to invite people to learn and practice religious teachings. The media that can be used in preaching in this digital era is of course through the internet. This certainly makes it easier for someone to learn and explore the teachings of the religion they follow. However, behind the convenience provided, it needs to be realized that a lot of information on the internet cannot be accounted for the clarity of its source. Of course, in the context of religion, especially in terms of practicing a religious teaching, a clear foundation and source are needed. Especially for Muslims, in this case it must be sourced to the Qur'an and Hadith. For this reason, it needs to be examined again, has da'wah spread on the internet shown reflections of the true value of da'wah? Or da'wah that exists today, has experienced distortions due to media developments in the current digital era, so that da'wah has hypersemiotics (Wahyu, 2019).

One of the efforts to overcome the negative impact of the internet, every individual living in today's digital era, must have language competence, culture, critical and rational thinking skills and have qualified digital literacy. Good literacy skills must be possessed by every individual, both young and old, both those who live in urban and rural areas. Literacy skills are not only in the form of reading, but through reading literacy can be developed. Because basically, literacy includes the ability to understand, read, and appreciate critically in the form of oral communication, writing in the form of print media, digital media, and broadcast media (Atep, Dewi, 2019: 2).

Therefore, the main thing to know is how good and qualified digital literacy is owned by internet users in productive age. Internet users in this productive age have an age range from 19 to 34 years, where internet users in that age range account for 25.68% of the total internet users in Indonesia, the second most after the age range of 35 to 54 years which has a percentage of 27.68% (APJII, 2022: 11). The selection of internet users in the productive age range is carried out, because at this age many are dominated by students, where they use the internet, one of which is for education. If students are still not observant in choosing and sorting out the sources of information used as references they use, of course, it can be fatal. Especially if they use these references as journal material, articles, and so on that they upload back on the internet and will certainly be read by the public.

Regarding broadcast media, digital media in today's modern era, Islamic Broadcasting Communication (KPI) students are an important component in digital literacy. KPI students, of course, later after completing their education will be the spearhead in broadcasting. Therefore, they must be equipped with various literacy skills, one of which is digital litation skills. Digital literacy is not just a necessity in lectures, but to be applied in everyday life. This

situation is very vital, considering that they will have an important role in preaching in today's digital era. Armed with qualified and good digital literacy, it will certainly help them in curating and selecting sources of information before broadcasting the da'wah to the public.

This view of digital literacy was first introduced by Giltser in 1997 revealing that "*Digital literacy is the ability to understand and use information in multiple formats from a wide variety of sources when it is presented via computers*". It can be understood that according to Giltser digital literacy is an ability to use and understand information that comes from various digital sources (Belshaw, 2011: 98). In other words, digital literacy is a skill in using technology and information obtained from digital media effectively and efficiently in various ways, such as academics, careers, and daily life needs (Rahmat, Daddy, & Agus, 2019: 61).

Then this was developed by Bawden into a new understanding of digital literacy, this understanding is based on the concepts of computer literacy and information literacy. In the understanding he expressed, Bawden built the concept of digital literacy based on four main abilities, namely basic skills in digital literacy (*underpinning*), background skills in understanding information knowledge (*background knowledge*), main competencies of digital literacy (*central competencies*), and attitudes and perspectives (*attitudes and perspectives*) (Ervina, Agus, & Andri, 2017).

Referring to the two understandings expressed by these experts, it is a foundation that initially digital literacy focused on digital skills, but as computers began to be used, the presence of the internet and the use of social media has triggered the focus of digital literacy to shift to *mobile* devices. The presence of digital literacy, in essence, does not shift the existence of traditional forms of literacy, even becoming skills that form the foundation in the form of functional literacy.

It needs to be understood more deeply that literacy is not only an activity of reading and writing. Literacy is much more than just that, because it includes the ability to understand, read, and appreciate various forms of critical communication (Indriyana, 2016). At the beginning of its development, literacy was often defined as the ability to use language and images in many forms to write, listen, see, read, speak, present and think critically about ideas. Then as literacy develops, it also becomes part of social situations and practices. Literacy is increasingly widespread accompanied by the development of information technology and digital media. Until finally, literacy becomes a social construction and is never the same (Nani, & Nola, 2017).

With the development of technology, especially technology in the field of information, according to Tamburaka, this has triggered major changes in the field of technology and digitalization, namely the occurrence of conditions where all content originating from print media and electronic media can be combined and distributed quickly and easily (Nani, & Nola, 2017). With the presence of ease of accessing and sharing digital information, it makes a variety of rampant information that cannot be accounted for through various digital publication media. Therefore, special abilities are needed which are often called literacy skills. This pattern of literacy according to Miftah is a form that occurs in a condition that is carried out repeatedly by a group of people in carrying out a series of learning starting from the stage of receiving, reading to the stage of creating. One form of literacy that has a special ability to utilize various information in digital format is digital literacy (Ervina, Agus, & Andri, 2017).

Retnowati believes that digital literacy was developed as a useful tool to protect everyone from media exposure in order to have the ability to think critically so that they can actualize

themselves and participate in the media. Therefore, the presence of digital literacy is needed in today's era, because it is able to neutralize fake news and is able to develop one's abilities in the era of digitalization. The use of digital literacy supported by social media owned by a person can encourage him to experience changes in both attitude, behavior and cognitive abilities in a better direction.

Indirectly, it can be understood that digital literacy is a skill and knowledge that a person has to apply digital media as a communication tool or network in finding information, evaluating, using, creating information, and utilizing it properly, wisely, intelligently, carefully, precisely, and law-abiding which is useful for fostering communication and interaction in daily individual life (Yesi, & Mohammad, 2022). Digital literacy is influenced by factors such as 1) the use of online media; 2) academic grades; 3) parent/family roles; 4) reading intensity (Rahmat, Daddy, & Agus, 2019).

Along with the times, it does not reduce the obligation of a Muslim to preach. Da'wah is a noble duty given to Muslims, to spread and teach religious values to other societies. The demand of a Muslim to carry out da'wah is already contained in the Qur'an and hadith. In the Qur'an for example, many verses command to carry out da'wah for Muslims, one of the verses of the Qur'an is found in Sura An-Nahl verse 125 which means: "*invite people to the way of your Lord in wise and good ways, and discuss with them in polite ways. Truly your Lord, He is the God who better understands who is lost in God's way and He is the God who knows better who are the ones who are instructed.*(QS. An-Nahl: 125).

From surah An-Nahl verse 125, it becomes one of the illustrations that da'wah has the meaning of call, exclamation or invitation. In the language itself, the word da'wah is a verb form derived from the words *da'a*, *yad'u*, *da'watan* which means calling, calling or inviting (Mahmud, 1989: 127). The term is often interpreted the same as terms such as *tabligh*, *amr ma'ruf* and *nahi munkar*, *mau'idzoh hasanah*, *tabshir*, *indzhar*, *wasiyah*, *tarbiyah*, *ta'lim*.

Ali Mahfudz in his book entitled *Hidayatul Murshidin*, defines da'wah as an activity carried out to encourage everyone to do a virtue and follow instructions and call on them to do ma'ruf and stay away from bad deeds so that they get happiness in the world and the hereafter (Novri, 2018: 44). Meanwhile, Asep Muhidin argues that da'wah is all efforts to invite and call people to return to the path of Allah in accordance with their natural nature vertically, whether in the form of oral, written or logical and deed activities, as an effort to instill universal good and spiritual values in accordance with the basic teachings of Islamic Islam (Nur, 2017: 266).

From some of the opinions expressed by these experts, there are indeed several points of difference in it. However, it can be formulated broadly that da'wah is all efforts that are exerted to disseminate, call widely to others about the teachings and practices in Islam carried out in various aspects of human life, in order to achieve happiness both in the world and the hereafter or it can be said that all activities carried out are carried out with full awareness and accompanied by responsibility by someone who is Muslim with morals that gloriously, simply to gain Allah's pleasure both now and in the future.

2. IMPLEMENTATION METHOD

The method to be used in this research activity is the historical research method. The historical research method aims to find a systematic and objective evaluation and synthesis of evidence to present facts and draw conclusions about past events. Historical research is research classified as "historical method", which is a research method specifically used in historical research through certain stages. The application of the historical method requires stages of work consisting of heuristics, criticism, interpretation, and historiography

3. RESULTS AND DISCUSSION

3.1 Da'wah in the Digital Age

The development of science and technology (IPTEK), does not make the obligation as Muslims to preach just disappear. Da'wah has become a noble duty that is the responsibility of every human being who embraces Islam or it can be said that da'wah is one of the testaments to Allah. In addition, Muslim scholars argue and agree that carrying out da'wah is the law of *fardhu* (Hamka, 1984: 20). This is as found in surah Ali Imran verse 104 which means: "*Let there be people among you who call to goodness, call to do good deeds, forbid various evil behaviors. And it is such people who get victory*" (QS. Ali Imran). However, there is a slight difference of opinion in it, Abdul Karim Zaidan that the mim letters contained in the verse have an explaining meaning (*lit tabyin*) and not containing a meaning that only shows part of it (*Lit tab'idh*) (Samsul, 2008). So it can be concluded that the obligation to preach is an individual obligation or *fardhu 'ain*.

Others disagree with this, saying that the law of preaching is *fardhu kifayah*. One of the scholars who held this opinion was al-Ghazali. With the legal consequences of *fardhu kifayah*, da'wah will only be charged to people who have expertise and competence in Islam. This refers to the letter mim contained in the verse interpreted "part" (*li al-tab'idh*) (Ali, 2012).

The command to carry out da'wah is contained in the Qur'an and hadith. In the Qur'an, the word da'wah is mentioned 211 times either in the form of *fiil* or *isim*. This is a big picture that the importance of da'wah and this must be carried out by Muslims, whether done individually or in groups, in a planned and structured manner, this is based on the aim of da'wah itself (Novri, 2018).

Ropingi in his book, argues that the purpose of a da'wah is divided into two, namely in the form of long-term goals and short-term goals. For long-term goals, da'wah has three important points in it. First, da'wah is done as an invitation to return to the path He has preached, namely by obeying His commandments and avoiding all His prohibitions. Second, creating blessings in the world, both for Muslims and others. Third, to gain happiness both in this world and the hereafter. While the short-term goal of a da'wah is also divided into three important points. First, to guide the mentality of converts who have just converted to Islam, so that their faith in Allah is stronger. Second, to cultivate faith and piety for Muslims. Third, calling on people other than Islam to believe in the truth of Islamic teachings (Ropingi, 2016).

With the advancement of science and technology, of course, spreading da'wah messages has become much easier. Da'wah can be done either through websites, Youtube, journals, even through social media that can be accessed anytime and anywhere, as long as the person is connected to the internet network. However, behind the convenience provided, it opens up other new problems. Da'wah messages delivered in various media on the internet, whether in the form of writing, audio, photos or videos actually present their own messages due to the distortion of the messages to be conveyed. This is due to the wide reach that exists in the media,

everyone, from various backgrounds, circles, can receive the message. Not to mention that there is an ideological war that occurs in various digital media used to preach.

Da'wah is a form of communication, this is as stated by Ahmad Mubarak in the book *Psychology of Da'wah*. It is said to be communication, because there is a communication relationship between the dai as the person who communicates da'wah, to *mad'u*, both individually and in groups. It can be said that dai plays the role of a communicator and *mad'u* plays the role of communicant. Dai is someone who carries out da'wah either orally, in writing, or through good deeds done individually, in groups or organizations. While *mad'u* is a person who receives a message of da'wah whether Muslim or not who is the target of da'wah from a preacher.

But it needs to be understood more deeply about *mad'u*, because according to *Muhammad Abdub* that *mad'u* itself is divided into three groups, namely (1) The group of ingenious intellectuals, this group is a group that loves the truth, is able to think critically and is responsive in understanding a problem, (2) *The laity*, This group is the largest group, because in this group consists of people who have not been able to think critically and deeply and have not been able to understand complicated terms, (3) *A group that is different from the second group*, this group consists of people who like to discuss a certain topic, but the discussion is limited and not in-depth (Revelation, 2013).

Based on the differences in the abilities of each *mad'u* group, it can be seen that the source of success of a da'wah is one of them determined by the skills of the preacher, starting from the knowledge possessed, understanding, passion, knowledge, and behavior. This is a competency that must be possessed by da'is, both substantive ability and methodological ability.

In today's digital era, modern society tends to have a dynamic and creative nature in presenting new ideas for the convenience of human life in various fields. Of course, this has resulted in today's society having the power of thinking and the power of creation that is increasingly rampant in developing the meaning of life in a real context, which can result in shifts in cultural and religious values that take place slowly, or surely at any time (Nur, 2017). The shift in religious and cultural values that occurred actually created various unrest in public life. Many social problems are getting worse day by day, such as: theft, liquor, drugs, poverty, corruption, free sex, and so on. To overcome this problem can no longer be overcome by traditional da'wah only through pulpits in mosques or in taklim councils. The method of da'wah must be changed, in order to be able to touch them directly in various ways. If da'wah does not undergo a change, then what happens is that da'wah is considered no longer relevant to the rapid development of today's times.

Therefore, it is necessary to develop a da'wah system by utilizing existing information technology efficiently and organized in order to be able to attract humans back to their nature. In the digital era like today, preachers must think critically and creatively in order to be able to answer the challenges that exist today by providing *appropriate problem solving*. With the current situation and conditions, the preachers are forced to be able to translate Islamic messages in accordance with the conditions of da'wah in this modern era, effectively and efficiently so that Islam is able to touch various circles in various places and the message conveyed is easily understood even by non-Muslims.

Da'wah in Islam, which is popular, peaceful and wise towards local culture and wisdom, is one of the keys to success in preaching. In Indonesia, this has been done by the wali songo in spreading Islam in Java. One of them was done by Sunan Kalijaga using his shadow puppet. This is one form of da'wah innovation carried out to answer social challenges. In the modern

era like today, this needs to be continued, in the midst of an increasingly critical society, da'wah oriented to socio-cultural and multimedia changes is needed with a participatory approach. This is very likely to happen, because in the past according to Nurchalis Majid that the victory of Islam in Java Island in particular, and in Indonesia in general, happened perfectly thanks to many compromises between Islamic teachings and elements of local culture (Retna, 2021: 79).

Therefore, da'wah strategies in this technological era need to formulate several things in it, such as: (1) Making the da'wah process alignment, only for the benefit of the community, so that all forms of da'wah for other interests are rejected, (2) Conducting intense dialogue with the community to build critical public awareness in improving life behavior, (3) Provide facilities for the community to have problem solving skills on the problems faced, (4) Making da'wah as one of the media for education and development of community potential. (M. Ja'far Puteh, 2010).

3.2 Digital Literacy for Students

Digital literacy is an important component that students must have in the digital era like today. With the rapid changes and developments in science and technology can cause digital literacy skills, information and communication to become an important part of other general skills. Students who have good digital literacy skills, will strive to find or sort through important information and can understand, communicate and integrate ideas that are owned in the digital space. Thus, digital literacy skills can open up great opportunities for students to think sharper, communicate and dare to work until finally they succeed in creating success in their lives (Karsoni, 2021: 106). Therefore, digital literacy skills are one of the important components in the learning process that occurs in universities.

Literacy is defined as a skill that a person has in using and understanding, as well as contemplating written text, to achieve the desired goals, to develop the knowledge and potential that a person has and ultimately used to contribute to society (Sri, & Jagad, 2020: 1187). But it needs to be understood more deeply that literacy is not only an activity of reading and writing. Literacy is much more than just that, because it includes the ability to read, understand and appreciate various forms of communication critically (Indriyana, 2016: 1-2). One form of literacy is digital literacy.

Digital literacy is a term first proposed by Paul Giltser, according to him digital literacy is an ability that must be possessed by everyone to use technology and information from digital devices effectively and efficiently aimed at various interests, such as academic interests, career interests, and other daily needs. Then Hague and Payton argue that digital literacy is an ability / competence possessed by individuals in applying various skills functionally on digital devices so that each individual can find, select and sort information, and train to think critically, create, collaborate and communicate effectively (Hendra, & Salim, 2020: 95). Thus, we can understand that the characteristics in digital literacy not only always focus on the ability to operate and use various technological devices in the digital era like today in the form of hardware or software, but also include the ability to "read" and "understand" the contents of existing technological devices so as to be able to "create" and "write" new knowledge. Therefore, Zhang and Zhu argue that people's ability to understand digital characteristics, digital technology applications, and digital effects is part of the digital literacy skills that are needed in a society living in the digital era.

In this digital literacy there are eight components, including (a) *Functional skill and beyond*, this component is a component in digital literacy related to skills that utilize information technology, (b) *Creativity*, is a component in digital literacy related to how to think creatively by

utilizing technology contained in building knowledge, (c) *Collaboration*, is a component in digital literacy related to building knowledge through processes of discussion, dialogue, and mutual input in the digital space, (d) *Communication*, which is a component of digital literacy related to the ability to listen, understand information, and convey an idea, (e) *The ability to find and select information*, is a component of digital literacy related to the ability to sort and select information, (f) *Critical thinking and evaluation*, is a component in digital literacy related to the ability to think critically owned by individuals and be able to evaluate every information obtained, (e) *Cultural and social understanding*; is a component in digital literacy related to understandings of social and cultural contexts. and (8) *E-safety* which is a component in digital literacy related to understanding security when exploring, creating, and collaborating with digital technology (Karsoni, 2021).

Bhatt in his research explained that the ability in technology for communication and information is an important part of the ability to do digital literacy. Someone must have skills in mastering various digital technology devices, with this expectation that every individual has a digital literacy ability. Digital technology devices that must be mastered are not only limited to the internet, but also other digital technologies, this is done so that each individual is able to master various communication systems effectively. And being able to reveal the characteristics of various digital literacy skills is the ability to use technology on social media with various communities contained in it, as well as mastery of mobile technology devices themselves (Riana, 6). This ability in digital literacy makes a person better, if it can be developed in certain situations in real life, it will be able to make it a *problem solving*. Digital literacy skills can allow a person to change behavior through various digital devices. Therefore, every individual must have awareness as a person who consciously understands digital development in the context of life, work or learning process. Solving various problems that occur in life can be said to be one of them is the completion of college assignments for students.

However, in the development of digital literacy skills, there are problems of their own. Both related to the connectivity of maximum use of the media used such as computers, as well as internet connectivity which is related to government regulations. These problems are related to the use of media. Currently, measurements related to dimensions that affect various digital literacy skills are still relatively rare. Not to mention supported by the fact that digital literacy is influenced by several factors including; (1) the use of online media, (2) academic grades, (3) the role of parents or family, (4) reading intensity (Rahmat, Daddy, & Agus, 2019).

Please note that digital literacy is very important and crucial in the development and effectiveness of the learning process in universities. In research conducted by Kurnia, Santi and Astuti, data was obtained that universities are the main actors in the development of digital literacy, which is 56.14%. This is supported by data from Shopova's research which states that most students who enter universities already have good skills about social networks, electronic mail, surfing in cyberspace as part of their community, but their knowledge and expertise in the use of technology in digital literacy for learning process matters is still very low (Hendra, & Salim, 2020).

The results of this study, further reinforced by the results of Murray and Perez's research in 2014, by taking data based on the results of research showing that digital literacy given to final students at regional universities in the United States, states that understanding related to digital literacy cannot be equated with the level of exposure and relationship between students and digital technology used in their daily lives. The results of the digital literacy assessment stated that only 12% of students could answer and about 80% answered correctly. This proves

that basically students often interact and are familiar with digital technology but it cannot be interpreted that they have good knowledge and understanding related to digital literacy, so it is necessary to develop a strategy to increase digital literacy for students that is holistic, inclusive, and coherent (Murray and Perez, 2014). Therefore, students must understand this so that they have good digital literacy.

Goodfellow explained that this digital literacy skill is a *multi-literacies* skill, which is an understanding of awareness, attitudes, and abilities that students must have in utilizing digital devices used to communicate, and display it in real life every day. These abilities include various types of literacy such as media literacy, visual literacy, information technology, audio and communication literacy. While the ability of *multi literacies* in digital literacy is divided into three dimensions, namely *technical, cognitive, and social emotional*. The first dimension is *technical*, in this dimension consists of fundamental mastery in the form of mastery of digital technology and critical thinking. In this dimension, there are digital information literacy skills, critical thinking skills, and others. This dimension focuses on the ability to think critically, evaluate, create and create information digitally, the ability to choose various software used, have an understanding of issues related to ethics, morals, and law that include digital information. If the first and second dimensional abilities are combined, the ability to build and interpret understanding using digital technology devices will be formed.

The third dimension is *the social emotional dimension, which consists of social-emotional literacy and critical literacy*. The combination of the second and third dimensions emphasizes understanding the use of the internet and is responsible for communicating, socializing, learning, and improving the protection of individual privacy rights, related to the use of technological devices. The relationship between the three dimensions in digital literacy is the most important set of core skills which include technical skills, cognitive skills, social emotional skills that can be realized in mastering basic skills in the use of digital technology, searching, identifying, and accessing for learning and research purposes, as well as utilizing technology in solving various life problems, which can create new understandings, behaviors, and habits. (Riana, 2017).

3.3 The Importance of Digital Literacy for KPI Students

In today's digital age, almost every aspect of life cannot be spared by technological developments. One technology that has developed rapidly is information technology. With the development of increasingly sophisticated information technology, making a message from somewhere can be conveyed to billions of people, wherever they are. (Muslimin, 2019).

One aspect of life that cannot avoid the development of information technology is da'wah. If the way of da'wah is not able to keep up with the times, surely more and more Muslims forget their obligation to preach. Like a business, if they business people do not innovate their business, of course, gradually their business will be forgotten by the community. Innovations like this, need to be exemplified also in carrying out da'wah activities, especially in utilizing technological developments that exist today.

To support the change in the way of preaching, the figure of a preacher becomes an important axis in the change. Therefore, a preacher must improve his knowledge, knowledge and skills in doing da'wah. A preacher must constantly learn and update his knowledge until the end of life. Especially in today's digital era, where science is developing very rapidly is multidisciplinary and contemporary. Religious science, which has been the main foundation in preaching, must be strengthened by various other sciences such as psychology, economics, social, history and various other sciences. A preacher needs to strengthen his religious sciences by adding insight and knowledge based on social sciences, humanities and natural sciences

(Abdul Basit, 2013). This is also what must be owned by a student of Islamic Broadcasting Communication (KPI), as one of the prospective preachers in today's modern era.

Although the development of information technology will greatly help dai in doing da'wah, but keep in mind that the success of using technology as a da'wah medium depends on the da'wah method used. The choice of a method, of course, comes from the factors behind it, so that the method can be used efficiently and in accordance with its function. Factors that are taken into consideration include targets in da'wah, both society and individually with various forms of policies and politics under the government, age range, level of education, civilization (culture) and so on. Situations and conditions vary according to these circumstances. The media and facilities used are available in various quantities. Personality and skills of a preacher or missionary (Syukir, 1983).

In the digital era like today, all these things can be researched and observed first through the internet. Therefore, a student of Islamic Broadcasting Communication (KPI) as a prospective preacher in the present and in the future must have good and qualified digital literacy. This digital literacy is the ability to use, understand, evaluate and analyze various information obtained from various digital sources (Atep, & Dewi, 2019). Based on this understanding, it can be seen that this ability is very useful in helping to get solutions to solve a problem.

It can be realized that the problems of society in modern times today, of course, require different solutions than solutions to the problems of people who lived in ancient times. In this case, da'wah must be able to provide solutions to every problem that occurs in people's lives. Da'wah which is interpreted as an invitation or appeal. Of course, it will be difficult to be accepted by the community, if the invitation or call is unable to provide solutions to problems that occur in the midst of society. Da'wah itself is an activity that can be seen practically and theoretically, or it can be interpreted that da'wah can be developed to be better in terms of science and practice in the field. These two things are a unity that complements each other, therefore, if the better the knowledge mastered, it will make it easier for individuals to develop their da'wah practices. Experience in the practice of da'wah is a reality that can be used to update scientific understanding and insight in da'wah (M. Ja'far Puteh, 2010: 172).

For this reason, motives and forms of da'wah are required to be able to adjust to various changes and developments that occur in society. Changes and developments that occur in today's society, of course, are new things and have no examples in the past. The new things in question are things related to the mindset, pattern of life and behavior of the community. Therefore, da'wah is said to always intersect with people's lives (Nur, 2017).

Based on this, it should be the duty of a preacher to become a qualified *problem solver*. Broadly speaking, the duties of a preacher are divided into two, namely *First*: the dai must be able to make people aware of the demands of change that occur in the modern era. A change that forces humans to be smart, innovative, creative, master technology and various other components in order to take the opportunity to compete globally. The position here, placing himself as a motivator whose duty is to whet the enthusiasm and willingness of Muslims to open themselves to develop their potential, of course, without leaving the values of Islamic teachings. *Second*, a preacher must be able to read the problems of the people related to the negative impacts of the era of globalization which certainly creates new problems that have not existed before, to disturb the harmony of society. Able to overcome the problem of the development of new cultures that are not in accordance with Islamic teachings and eastern culture that upholds the civilization and morality prevailing in Indonesia. All of these things require

solutions so that in the future, humans do not experience a moral crisis that can create societal diseases (Nur, 2017).

In the presentation of digital literacy skills, it can be concluded that the core of these skills is the ability of *multi literacies*, a combination of technical, cognitive and social emotional abilities, with this the realization of skills in mastering digital technological devices, the ability to think critically, and utilizing digital literacy skills in solving various real life problems. Armed with something like this, of course, a dai, whether from among KPI students or other circles, will certainly be able to carry out duties as a preacher in the digital era like today easily.

Armed with good and qualified digital literacy skills, a preacher should be able to find good wisdom and lessons that are appropriate based on the object and message of da'wah that is able to provide solutions that are in accordance with the wishes of Allah and the Messenger of Allah. So as to produce *mad'u* who become: (a) innovative human beings; (b) human beings who have a tendency to want to interpret reality scientifically; (c) humans who want to develop scientific methods by research, research, and development; (d) people who tend to reject obsolete establishments; (e) human beings who can value time, hard work, efficiency, individual, producing, objective or cynically miserly or many calculations in sadaqah/inafaq; (f) Various other things that can arise due to innovative nature and inclined to change (H. M. Mastury, 2010).

With these various innovative points, it will certainly make Muslims at large able to find the true meaning of life. This can happen if a da'wah is done well. Because basically good da'wah certainly has a complete concept, has an accurate strategy, and has definite goals

CONCLUSION

Da'wah is not just an invitation, da'wah is more than that. Da'wah is an activity that can be seen practically and theoretically, or it can be interpreted that da'wah can be developed both in terms of science and practice in the field. Therefore, da'wah is not an activity that is thought about as it passes, but an activity that needs to be considered, both strategically and methodically. Even long before the da'wah activity was carried out.

Therefore, da'wah in this modern era where the development of science and technology is growing so rapidly, da'wah is also required to follow the development of the times so that adjustments are needed in several aspects in it. This happens because da'wah carried out in conventional ways, not necessarily the message of da'wah conveyed, will be able to touch modern society effectively. This is inseparable from the problems of modern society that are different from the problems faced by people living in previous times. So that a da'wah also needs to be innovated in order to be able to provide solutions to community problems in the digital era.

To support the change of a da'wah, a preacher who masters or understands multidisciplinary science is needed. Especially in today's digital era, where science that is developing very rapidly is multidisciplinary and contemporary. Religious science, which has been the main foundation in preaching, must be strengthened by various other sciences such as psychology, economics, social, history and various other sciences. One of the abilities that can support this is digital literacy.

Digital literacy has a very important role in the world of communication in today's digital era, including da'wah in it. The position of digital literacy is not just adding technology as a medium of da'wah, more than that. Digital literacy is used for various purposes in order to

improve the quality and effectiveness of da'wah. Digital literacy has an important position for KPI students to have, in addition to being used during their learning process as students. Digital literacy is also needed to be applied by KPI students as a preacher when preaching in the midst of society.

Digital literacy skills that must be possessed by KPI students are summarized *in multi-literacies, where there are three dimensions*, namely a combination of technical, cognitive and social-emotional abilities, with this, skills in mastering digital technology devices, the ability to think critically, multi-format information before being used alone, or shared with others, applying digital literacy skills For real-life problem solving, be sensitive to legal, social, cultural, and privacy protection issues. With such abilities, a person will be able to assess and select sources of information based on the actuality, suitability, ownership of information sources, accuracy and purpose for which the information is used, so that it will help produce relevant da'wah and be able to help be a solution to problems that occur in modern society.

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