Social Media and the Collapse of Literacy Foundations among Millennial Moslems

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Abstract. The presence of social media that provides broader access to information and, regardless of statuses and hierarchies, makes many people feel benefited. This situation indicates that the number of social media user accounts almost exceeds the total population. Public convenience to this new media has isolated them from the importance of the quality and depth of information. As a result, this media has not only spawned an explosion of superficial information but has also succeeded in building a culture of satisfaction in one phrase enough. The depth of meaning and the validity of information are considered sufficient to be achieved through one quote. This culture creates an unawareness toward the fading of the basic foundations of society literacy, which is a fundamental competence against the spread of hoaxes that almost occur in all levels of society. This study is exploratory to investigate phenomena among millennial Moslems to understand their culture. The research employed an interpretive qualitative with a phenomenological approach to understanding the problem, which interprets interviews with informants. The study results found several things, including shallowness of information that occurs due to quantitative targets that tend to be the goals of readers, in addition to the characteristics of social media with short issues. Besides, there is a background impulse as a trigger for receiving information because of the similarity of identity, without being based on a complete reading.

Keywords: Social media; Literacy foundation; Millennial Moslems; C19 pandemic

1 Introduction

Social media and the millennial generation are two inseparable things. Besides having the characteristics of open communication, this generation has also become passionate users of social media. Their lives are greatly influenced by technological developments that open to political and economic views, so they look adaptive to their environmental changes. Prensky (2001) stated that the millennial generation has a different character from the previous

generation. They are a generation who grew up with technology from an early age and are quick to understand the technology, use and receive information quickly, and have multi-tasking abilities and interests in interactive information products. This character places millennials acting as recipients of information on social media and having the ability as creators, constructors, and disseminators of information (Nurdin & Mukhlis, 2019). The presence of social media provides much convenience, such as sharing and reflecting on the results of thoughts through its various features. It is just that the euphoria of social media makes people ignore critical thinking toward information and judges it in one phrase.

Strengthening such tradition and mediation of social media has become one of the triggers for the collapse of critical thinking through the low culture of literacy and limited scholarly dialectics among the millennials who prefer social media as the dominant means of knowledge nowadays. Implicitly, most information has disrupted millennials' critical thinking process that implicates the disruption of the primary joints of consideration in making analytical and wise decisions. This conception of information explosion is called Kashada, Isnoun, & Aldali (2020) as a problem because it can damage cognitive processes in identifying and solving a problem. One of the consequences is a pattern of information pragmatism and social unconsciousness in using reliable sources of information (Gross, 2009). There is a tendency to rely on information, not on its depth, to understand an issue. This indicates the beginning of the collapse of critical thinking and the foundation of literacy that should be the basis of community culture to build the millennial future. Information overload makes it difficult to locate information (Christian, Blumenthal, & Patterson, 2003). The information explosion can be seen as a situation that has the potential to ensnare millennials into the trap of social and cultural hoaxes, where they may lose their essential awareness of making a choice, stand, and benefit.

This paper aims to explore social media whose implications impact the performance of critical reason among millennial Moslems. Critical thinking behavior among them is interesting to investigate the assumption of the collapse of the foundations of critical reasoning in their social media lives. The presence of the information explosion era that has a reverse impact, such as low interest in reading and the characteristics of social media technology, triggers the collapse of their critical thinking. In this issue, three important things will be explored. First, whether or not the superficiality of information happening among millennial Moslems leads only to the target quantity of points, thus ignoring the depth and critical verification of data. If this occurs, then the behavior of social pragmatism in interaction with information will be a question of the validity of the data. Moreover, the second question is raised regarding the characteristics of social media, one of which is short and provocative issues. Whether or not millennial Moslems are trapped in the provocation of the case and culturally mediated. The last point is about how the two problems impact their lives, whether or not the effects of social media correlated with elements of identity background.

In answering those problems, several concepts are used to read the phenomena. One of the contexts that must be understood first is the millennial issue. The millennial generation tends to follow much information rather than examine it in depth. This tendency makes the critical thinking process increasingly eroded (Abror R. H., 2020; Rohmawati, 2018). Any information spread through social media need to be criticized, clarified, and validated to achieve the truth. Thus, people need to know the characteristics of social media. Nasrullah (2015) explained that the network as an information infrastructure becomes the primary entity in creating user identities in producing and reproducing content. Characteristics of the archive function as a source and access space and the interaction and social stimulation as a representation of the virtual community. The content is considered wholly owned by the account owner. In

addition, social media also has a variety of platforms that trigger a variety of information and are used for social activities, to organize community activism, empower virtual citizens, coordinate emergencies, and serve as a self-regulating group for a common goal (Bresciani & Schmeil, 2012).

The existence of various media platforms has triggered stagnation in deepening information because they are limited in space and capacity as one of their market characteristics. Submission of information tends to be attractive and provocative to attract public attention that results in shallow understanding. At this point, the foundations of critical thinking and social literacy undergo a process of erosion because of the cultural basis of pragmatism in social media interactions. This situation indicates that culture is influenced by individual and social interests, marked by strengthening economic interests, identity politics, primordial culture, and the like. Most are not based on a sense of cohesion and shared social awareness. The consequence of this situation is that the literacy culture is placed in a crisis. In order to deal with this situation, public literacy needs to be well developed as one of the fundamental elements of living critical reason. One of the millennial literacy is digital literacy which needs to be advocated by culture. Gilster (1997) defined *digital literacy* as understanding and using information from various digital sources. This definition shows that a writer has a deep understanding of any information. In order to reach that level, the process of scientific dialectics and critical thinking must be developed. Literary society can obtain a good understanding. The validity of this information is a natural and significant challenge in social media, especially among millennial Moslems.

The literacy of the community has a foundation of critical reason. Their background will not be able to damage the validity of the information (Prasetyo, 2018). However, it is realized that many background traps often push a person to fall into the main trigger for the erosion of the foundation due to similarities and differences in identity (Laugu, 2019; 2021), such as culture, gender, politics, and social affiliation. In addition, a low reading culture also affects the quality of critical thinking among millennials (Abror, Sofia, & Sure, 2020; Widyastuti, 2018). Reading activity is a thought process to understand the meaning in a series of symbols that can stimulate the brain to think. The essence of reading culture is an urge to read as part of everyday life and to make reading a habit (Alex-Nmecha & Horsfall, 2019; Nurdin & Saufa, 2020). According to Kusuma (2017), someone who is used to reading will always keep reading and create a reading culture around him. This reading culture is influential because it is a way to achieve changes in thinking and self-empowerment as a reflection of behavior and interactions towards social compliance that refers to good information governance (Nurdin & Zulaikha, 2020; Agusta & Nurdin, 2021).

The concept of social compliance is a cultural foundation in forming social cohesion, although it can be interpreted at various levels. Social compliance in certain social groups is sometimes more dominant so that it forms an identity that can be a rival to social compliance at the level of social cohesion (Fonseca, Lukosch, & Brazier, 2019). At least, social compliance at any level will help realize social cohesion in dynamic construction. This social compliance as a sub-system of the millennials with social media will be seen as a dynamic construction in the millennial social media perspective. Social compliance is the primary key to manage all social media behavior. Baron & Byrne (2003) described three forms of social influence: conformity, compliance, and obedience. Conformity is a form of social influence in which individuals change their attitudes and behavior to conform to existing social norms and increase collective awareness. The agreement is a form of social influence that includes direct requests from one person to another. Conducting the form of compliance may involve many parties, such as scholars and professional organizations. The utilization of figures will have a

positive influence on the community to increase social compliance. Meanwhile, obedience is a form of social influence in which a person only needs to order one person or more to perform actions. This form of obedience tends to be extreme because someone will obey when someone else orders something, not from his consciousness (Abror R. H., 2018). Those forms of social influence can be seen in Figure 1 below.
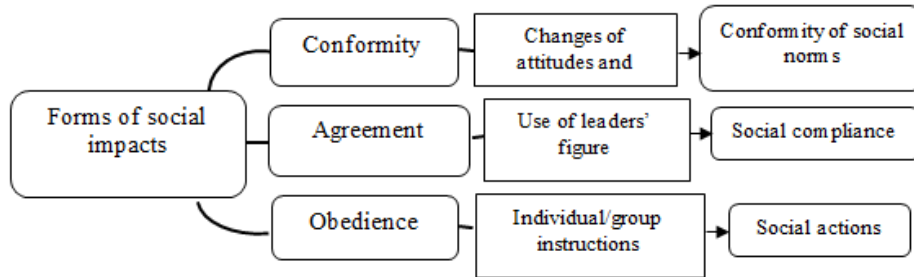
Fig. 1. Forms of social influences
Source: Data processing by researchers

In the emergence of public awareness, the figure is strongly correlated with literacy levels in the era of the information explosion, so this issue becomes critical. Kashada, Isnoun, & Aldali (2020) revealed that the explosion of information had provided exposure to information that is sometimes not useful because of the inability to recognize it properly. Therefore, according to them, technology-based management control over decision-making and various strategic steps need to be implemented to overcome such information. Arisanty, Wiradharma, & Fiani (2020) explained that one of the ways that can be utilized to disseminate such information is the use of social media to deliver information to the public. This dissemination requires a dialectical level literacy approach to avoid hoaxes. Therefore, a particular strategy is needed in using social media to optimize the depth of understanding. Bresciani & Schmeil (2012) emphasized that social media platforms can provide convenience to collaborate and create a good social order. Changwong, Sukkamart, & Sisan (2018) revealed that a learner who can think critically and has broad insight would perform better academically in their environment.

This research employed a qualitative method with a phenomenological approach, which assumes that everyone has a situation with all their awareness. Thus, this study aimed to explore the awareness of millennial Moslems according to their experiences (Harbiansyah, 2008). The data collection technique is interviews with six informants, as can be seen in Table 1 below. Data validation is used on the triangulation technique of sources with different backgrounds to obtain data differentiation in understanding the phenomena. The data analysis method used refers to the analysis process proposed by Matthew B. Miles (2014) that includes three stages, data reduction, data presentation, and conclusions or verification. Data reduction is made by looking at all the data of interviews and then sorted to find relevant information. Furthermore, the presentation of the data is carried out through a metric data process to make it easier to find similarities and differences in the information from the informants. At the same time, conclusions and verification are carried out after examining the data in detail and finding the reliability.

Table 1. Demography of informants

No	Pseudonym	Age	Gender	Education	Social-religious affiliation
1	Shalazki	21	Female	Undergraduate	Nationalism
2	Yaira	22	Female	Undergraduate	Populist Moslem
3	Matdi	24	Male	Postgraduate	Muhammadiyah
4	Medha	24	Male	Postgraduate	Shiah
5	Maddish	21	Male	Undergraduate	Salafi
6	Tulnah	26	Female	Postgraduate	NU

Source: Data processing by researchers

2 Results and Discussion

Social media as a solid rival to mainstream media – or even has exceeded its power – has mediated the life of modern society, especially millennials society. The mediation process gradually has become a solid culture among millennials' lives, especially Moslems, in Indonesia and throughout the world. They seem unable to live without technological means in social media as a means of daily communication (Abror R. H., 2014). The mediation crystallizing acutely in the form of digital culture has colored the lives of millennials, especially millennial Moslems. This digital culture in social media creates two sides, positive and negative, which can also be understood differently on positive and negative judgments that depend on each individual and social group (Zhang, Omran, & Cobanoglu, 2017).

Apart from the binary opposition perspective, this study investigates the implications of social media concerning information ownership, which refers to the depth or shallowness of information contributing to social media culture. The results of interviews found a variety of information related to the research problems as follows.

a) Millenial Moslems' Goals Towards Information

Consumption of information occurs in various forms, both from the perspective of the media and the consumer's goals and conditions surrounding the community involved in the information process. From a media perspective, this type of media platform provides choices in terms of content and technological capacity, features, infographics, and various designs for exploiting emerging technology media (Abror R. H., 2013; Svetlana & Philipp, 2012). From the consumer perspective, information can be seen from the behavioral aspects of actors, which include motivation, needs, habits, and perceptions in using information (Cordella, 2010; Abror R. H., 2012). Meanwhile, from the aspect of the information environment, various things have implications for the collapse of critical millennial reasons, such as the abundance of information and limited time for consumption (Goodluck, 2010; Hall & Walton, 2004; Bawden, Holtham, & Courtney, 1999).

Based on these concepts, this research found several phenomena that led to the collapse of the foundations of literacy as the basis of critical reason. These phenomena consist of three critical discourses. First, the existence of elements of social pragmatism leads to the interests of short-term benefits. It refers to the suitability of the information without thinking further to understand the supporting ideas that require critical reading from various and comprehensive sources. There is an unconscious concern that prevents millennial Moslems from consuming information. Of the six informants, they generally show the same things in terms of reaching into the information consumption. Although the superficiality of the information they have is somewhat different, such as hobby readings for those who like political issues, for example,

will be studied and compared with various sources without being hindered by the length and shortness of sources. It is the same with other informants who like religious issues. However, other informants have different ideas about social media. They prefer short contexts and are bored with long articles, so only the phrases are read and finished without reading deeper. This situation can be seen in Table 2 below.

Table 2. Social pragmatism in information retrieval

No	Pseudonym	Information consumption	Interest	Tendency
1	Shalazki	Short information	Infographic	Quick information
2	Yaira	Idem	Korean Pop	General information
3	Matdi	Idem	Political issues	Entertainment issues
4	Medha	Idem	Carreer issues	Idem
5	Maddish	Idem	Trending topics	Islamic issues
6	Tulnah	Idem	Tiktok	Entertainment issues

Source: Data processing by researchers

Second, the emergence of the information explosion has become a crucial issue in finding and exploring an event. The explosion of information is an old issue and has become the daily consumption of people, especially millennials. This abundance of information cannot be avoided, in addition to the great benefits. It also carries a heavy burden, especially for those who do not have digital skills, which is called digital illiterate (Kominfo, 2021). Such people will be overwhelmed by information because of their inability to adapt to any information. As a result, just one phrase appears to be a solution technique to follow the information without distinguishing essential and unimportant information. Data obtained show several contradictory information which, on the one hand, all of them do not like to read comprehensive information. However, in specific contexts, they show their preference for reading comprehensive information when the information is related to their interests.

Third, there are symptoms of interest in a large amount of information rather than its deepening concerning millennials' daily lives. Informants generally show that their respective interests require them to access as much information as possible related to those interests. The data illustrate the tendency of quantity rather than the quality of information pursued in social media. Behavior that tends to pursue much information becomes one of the solution techniques to maximize the abundance of information, and this is correlated with insufficient time to understand all the information produced. Therefore, a strategic approach is needed to overcome the information explosion in order to obtain information, not only in quantity but also in quality (Goodluck, 2010).

b) Short Information as Characteristics and Market of Social Media

The characteristics of social media in short information, which are processed and produced, are information trends that support the psychology of users who want speed to end access to information. This situation provides support and opportunities for the community to enjoy the process of producing and consuming information. At first glance, the presence of this situation does not indicate a problem in the consumption of information, but this condition creates a culture of satisfaction with information passages, as in Twitter, for example, where only one phrase of an idea has been published and has influenced the reader. People's influence is normal, but the problem lies in being satisfied with one tweet without digging into various writings. Not everyone just got to the point of the tweet. For example, some might try to do verification and analysis through information to understand the essence of the issues.

However, this culture of satisfaction is difficult to predict; how much is only sufficient until the first information because they want other brief information. The struggles also do not get maximum enlightenment, which ultimately creates conditions that further reduce people's critical thinking because the habit of short information has become the truth and acutely crystallized in information culture. The characteristics of social media are seen in three issues.

First, the drive to get as much information as possible is one of the essential characteristics of social media trends. The presence of this social media seems to answer the needs of the millennial community who tend to want fast services, like fast food - instant culture. Therefore, the era of information explosion finds its community base in the consumption of information. Several informants described that the presence of social media required them to get as much information as possible. So, they must be able to follow all the information that its narration is not long. As a result, sources of information using a scientific approach shared by social media are difficult to follow because they take a long time to read. The information behavior depicted through the interview shows a worrying phenomenon for millennial Moslems who tend to rely on shallow information. If such a situation continues without any paradigm shift in exploring information, then every decision and action made may be perilous due to less based on the maturity of ideas.

Second, technology mediation encourages the receipt of information quickly without careful consideration. Social media's instant culture that shapes people's perceptions in quick access to information is no longer in the technological mediator process but in the consumption process. If it is instantaneously cultured, it will lead to a shallow understanding of millennials, which should not be placed on that process because consumption is one of the essential pillars in obtaining accurate and reliable information. Accuracy and reliability require a relatively more time-consuming process to find the core point of ideas in social media. Several informants stated that they spent quite a lot of time exploring specific issues in certain fields because of their college assignments. So, deepening the issue is carried out more on the existence of obligations as students, not on special awareness of the information received, and must be explored as an information literacy process to reach the highest point of enlightenment.

Third, this parts' intersection of literacy contradictions with social media characters is also an exciting discourse to explore through informant interviews. Whether they see the existence of social media impacts the behavior of the critical way they find information or not. This is important because the character of social media does not recognize the boundaries of scientific regulations that can hinder the dissemination process, so it is challenging to read the relationship with the literacy context that requires a depth of understanding of information. Based on the interviews, it can be concluded that millennial Moslems do not realize this slice that their dislike of comprehensive information and their preference for short news indicates that they experience siltation of information. They are in an unconscious situation of the information consumption process and especially the mediated character of social media in their daily lives. The three forms of social media are generally at an unconscious level, from the process of consuming information to receiving information to the intersection of literacy contradictions with social media that is not built up in the critical perception of millennial Moslems.

c) Identity Backgrounds in the Context of the Acceptance of Information

The collapse of the literacy foundation as the basis for a critical millennial reason concerning identity background becomes essential. This issue is closely related to people's

behavior that is not open due to differences in identity backgrounds. It pushed the level of the collapse of critical reason and became a trap into the collapse of profound human values (Patridge, 2007; Abror R. H., 2016). The issue is not the target point in this study because this research focuses on the collapse of the literacy foundations that impact the weakening of critical reasoning among millennial Moslems. This part explains to what extent this identity becomes a trigger in the collapse of the foundation of critical reason within social media culture. Whether or not identity in cultural differences and social affiliations have implications in that direction, as well as how far the impact on their reading culture is because of their closedness to these different backgrounds and social adherence to their group.

Discourse on ideology is an essential issue in social media. Many discussions and debates do not find a way out because the differences in identity backgrounds are significant and close all gaps to receive in-depth and relevant information. The culmination of this situation locks the corridors of their critical thinking, and in the end, the discourse of dogmatization and ideology emerges and frames the sectarian truth. In such issues, several informants stated that the practice of deepening information in social media is highly dependent on the domain of the group. For example, their dislike of specific ideological backgrounds encourages them not to be interested in a discourse related to that group. Likewise, the deepening of an information field is driven by fanaticism and preference for certain groups. Empirically, the data show that the triggers of group identities partly drive millennial Moslems. On the other hand, some others show moderation behavior, where they state that their reading of information issues and their deepening is not triggered by the issues of their group or other groups. They study information because of their tradition of openness and reading culture.

Reading culture, in this case, is also an essential element in contributing to literacy strengthening among millennials. For those whose reading culture supports it, the information accessed in tweets or quotes has developed through more profound and more complex relevant issues that take longer to find the core ideas promoted. In this issue, two variants emerge from the informant data. First, the reading culture that they have so far is open to all differences so that for every issue deemed necessary to address, they conduct a more profound search without looking at the author's background. The second variant, their reading culture, encourages them to explore every information they have in-depth, but at a particular stage, they still see who and how the background of the information producer is. Variants show caution against the information they have. They assume that the same social and religious backgrounds have differences in understanding a problem, so it must be investigated to what extent the competencies underlying their background are.

In addition, part of the identity background is in the form of social adherence to the group, so that the principle of social compliance strongly influences the discourse that develops in social media. The issues studied are tied to the group's principles. As a result, information that contradicts the group will not be investigated because it is difficult to accept. This situation creates forms of militancy in their social activities. It was found that this form of militancy also marked millennial Moslems in their lives which formed their perception of receiving information on social media. Many things in social media are abandoned because they are considered different from their principles of social affiliation. Other data show that information from their group differs from their expectations. Furthermore, the expectations of some groups obeyed at the political and religious issues are abandoned. Therefore, community management is also related to elements of community governance (Abror, Suraji, Moeheriono, Walid, & Harjoni, 2020). This condition shows that social compliance has substantial implications for receiving and deepening information to find the core of critical ideas in social media information flow. In this context, social media generally show various social

implications in the collapse of literacy foundations through actor goals, media characters, and identity backgrounds.

3   Conclusion

This study concludes three main points: superficiality of information, characteristics of social media, and identity background among millennial Moslems. The first point is the shallowness of information that occurs due to three things. One is that the existence of short-term oriented social pragmatism behavior in obtaining information in social media. Two is related to the information explosion, where there is a tendency for people to access all information even with just one phrase or quote, so they do not have much time to explore a particular discourse, which is closely related to the third thing that is the behavior of tendencies in all events. The second point is the characteristics of social media with short news or information. This discourse is also related to three things: media platforms that encourage much information without having to be explored further. The millennial Moslem community thinks that much information can help find a lot of ideas, which as a result, do not have to be read deeply. Another thing is that social media mediates the public to get enough information without in-depth study, in contrast to the characteristics of literacy that demand in-depth information. It is different from the culture built by social media. The last point is the trigger for the identity background consisting of three things, namely the existence of a group ideology that affects the actor's character in responding to information. Also, the reading culture of millennials varies from group to group, in addition to the element of social compliance inherent in the perceptions of millennial Moslems.

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