Digital Literacy for the Millennial Generation in Industrial Revolution 4.0 Era in Islamic Norms Perspective

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Abstract. The interests, attitudes and abilities of the millennial generation in using digital as a means of communication in the current era of the industrial revolution 4.0 cannot be limited. In the use of digital technology, it has positive and negative impacts. Digital communication is easy and effective to use. Digital communication can cause misunderstanding because it contains a lot of information and news that is not true or hoaxes. The negative impact of the digital era that damages the digital ecosystem today can only be countered by building awareness of each individual. The research objective is to provide knowledge from Al Quran and Al Hadith related to information crosschecking and manner in information sharing. Results of this study is that Islam provides a rule so that any information or news to be conveyed must be examined carefully to ensure its correctness. This rule is as stated in al-Qur'an surah al-Hujarat verse 6. The Prophet Muhammad also gave guidance to his people to only convey information and news that contained truth and benefits. So, it can be concluded that Muslims to convey information or news that is true and that benefits are an indicator of one's faith and the information has to be crosschecked. The implication of this research is that we have to give education to the millennials the need of crosschecking information.

Keywords: digital literacy, Islamic norms, millennial generation

1 Introduction

Every individual needs to understand that digital literacy is important in order to participate in the modern era. Digital literacy is as important as reading, writing, arithmetic, and other disciplines. The millennial generation is a generation that has grown up with unlimited access, especially in the current digital era. Everyone should be responsible for how to use technology to interact with the surrounding environment. In today's digital era, everyone can interact and communicate with family, friends and even strangers using social media with unlimited reach. So, it is very prone to content that smells of fake news, hate speech, even fraudulent practices.

The negative impact of the digital era that damages the digital ecosystem today can only be countered by building awareness of each individual. Digital as a means of communicating among the millennial generation in their daily interactions is a very preferred tool because it is

easy and effective to use. Digital as a means of communication in the era of the industrial revolution is very pleasant so that if it is not sorted out the information content can cause misunderstanding and create unrest in the community because it contains a lot of information and news that is not true or hoaxes. In addition, literacy steps are also a solution in educating about the negative impacts of the digital era. In this paper the author takes the role of writing the theme "digital literacy for the millennial generation in the perspective of Islamic norms". Through the introduction of Islamic norms in this paper, it is hoped that the concept of education of thought according to Islamic teachings can contribute to how to read, understand various information properly and correctly in order to minimize the occurrence of misunderstandings and misinformation that can result in chaos in the community in this digital era. The research objective is to provide knowledge from Al Quran and Al Hadith related to information crosschecking and manner in information sharing.

2 Discussion

2.1 Digital Literacy

The term literacy is not something new. UNESCO since 1958 has defined the term literacy as literate. The point is if someone can understand what is read and written in relation to everyday life. However, in Indonesia the term is still considered new because it is not fully understood by all groups. Literacy includes skills in reading, understanding and critically appreciating various forms of communication including spoken language, printed text, broadcast media, and digital media [1]. Digital literacy is a set of cognitive, socio-emotional, and procedural skills needed to carry out activities and solve problems in a digital environment. Other definition of digital literacy is defined as the ability to understand and use information in various forms from a very wide variety of sources accessed via computer [2].

There is a new understanding of digital literacy, namely computer literacy and information literacy[1]. Computer literacy developed in the 1980s, while information literacy only became widespread in the 1990s when information became easier to compile, access, and disseminate through networked information technology [3]. Based on the above definitions, digital literacy can simply be understood as a person's ability to read, understand, and disseminate information through digital-based media.

2.2 Concept of Digital Literacy in Islamic Norms Konsep Literasi Digital

Advances in science and technology have a positive impact on human life but can also have a negative impact. The negative impacts that occur in the digital era include everyone being able to access and spread all news and information whose truth is difficult to justify. And not a few news or information obtained and disseminated through digital media can cause unrest in the wider community. Therefore, every individual, especially the millennial generation who is very close to the use of digital media, is required to have the skills to access, understand and disseminate all information and news obtained through digital media. Islam is a religion that regulates all activities of its people to conform or not conflict with the norms of its teachings, because the rules that Allah sent down are as good as statutes (Surah At-Tiin: 8). The purpose of the rules and regulations that Allah has established is to guide mankind in order to achieve kemashlahatan (goodness) in living life both as individual beings and as social beings.

As social beings, humans naturally need other humans to socialize, communicate and get to know each other. Especially in the digital era, digital media with internet networks really support human behavior, especially the millennial generation who are very interested in communicating with other people through various social media to get to know each other and communicate with each other. Allah describes the *fitrah* to know and communicate with each other in Q.S Al-Hujarat: 13;

O people, verily We created you from a man and a woman and made you nations and tribes so that you could know each other. Surely the most noble among you with Allah is the most devout among you. Indeed, Allah is All-knowing, Most-Knowing.

Al-Qur'an provides keyword information on how humans should communicate. for example, interpreting the keyword al-bayan as the ability to communicate. As contained in Q.S Ar-Rahman: 1-4;

(God) the most gracious. who has taught the Al Quran. He created man. Teaching him clever speech.

In addition, the key word used by the Al-Quran for communication is al-qaul. From this al-qaul, Jalaluddin Rakhmat outlined the principle, qaulan sadidan, namely the ability to say the truth or communicate well (Rahmat, 1999: 71). As contained in Q.S Al-Ahzab: 70;

O you who believe, fear Allah and speak the true words.

With communication, humans express themselves, form networks of social interactions, and develop their personalities. Communication experts agree with psychologists that communication failures are fatal both individually and socially. Socially, communication failure hinders mutual understanding, hinders cooperation, hinders tolerance, and hinders the implementation of social norms [4]. Based on the meaning of digital literacy and communicating keywords with the terms *al-Bayan* and *al-Qoul* in the al-Qur'an, the following authors describe some digital literacy concepts in Islamic norms.

a) Reading skills and understanding information

Proficiency in reading and understanding information is a person's ability to recognize, understand and use characters before they are used to communicate. In Islam, the ability to know and understand science, including digging up information, is known as the concept of Iqra '(reading). The word iqra ', according to the Quraish Shihab, is taken from a root word which means to collect. From collecting various meanings, such as studying, exploring, researching, knowing the characteristics of something, and reading, whether written or not, are born [5]. The concept of Iqra is contained in Q.S Al-Alaq: 1-5;

Read with (mention) the name of your Lord Who Created. He created man from a clot of blood. Read it, and it is your Lord who is gracious. who teach (humans) through kalam (write and read). He taught man what he did not know.

Information literacy to be critical and not rushed is a concept offered by the Qur'an in receiving a variety of knowledge and information. In particular, the Koran implies the ability to read more deeply and meaningfully. As the message Q.S. Al Muzammil: 4;

and read the Quran slowly.

Based on the verse al-Muzammil: 4, Allah calls upon the Prophet Muhammad. To read the Qur'an carefully (tartil). The point is every time you read the al-Qur'an so that you do it slowly, with fluent reading, and feel the meaning in question. The concept of Iqra that is offered by the alquran in support of digital literacy is that every information or source of knowledge that is accessed and obtained must be read first by reading it thoroughly, thoroughly in order to get complete information and understand it correctly. In addition, reading slowly and carefully provides space to think and reflect on it to get an impression of the heart so that the information obtained can be understood and believed to be the truth and its benefits.

b) The ability to receive information

The ability to receive information is very much considered in Islamic teachings. This skill is known as *Tabayyun*. *Tabayyun* itself literally means seeking clarity about something until it is clear and true. Whereas in terms of researching and selecting news, not rushing in deciding problems in terms of law, policy and so on until the problem is clear [6]. *Tabayyun* command is found in Q.S Al-Hujarat: 6;

O you who believe, if the wicked come to you with news, then check carefully so that you do not bring trouble to a people without knowing the circumstances that cause you to be sorry for your actions.

According to Imam Ibn Kathir, this verse was revealed to teach Muslims to be careful in receiving news and information. Because information really determines the decision-making mechanism. A wrong decision will cause all parties to feel regret. The decision maker feels sorry because his decision has caused him to judge others. The party who is the victim is no less miserable to receive cruel treatment. So, if any information comes from someone whose personality integrity is questionable it should be checked first. The command to examine each news in the above verse is termed *fatabayyanu*, which means to check carefully. Whereas in qiraat *al-Kisa'I* and *Hamzah*, the above verse is read with *fatatsabbatu* which means not to rush to conclusions while looking at the news and reality so that it is clear what really happened. in other languages, the news must be confirmed, so that you feel sure of the correctness of the information to become a fact [7]. The command for doing *tabayyun* is also contained in Q.S An-Nisa: 94;

O you who believe, when you go (fight) in the way of Allah, then be careful and do not say to those who say "greetings" to you, "You are not a believer" (then you kill him), with the intention of seeking the treasures of life in the world, because with Allah there is a lot of treasure. so too is your former condition, then Allah bestows his favors on you, So be careful. Indeed, Allah knows best what you are doing.

The meaning of *tabayyun* according to the *Qur'anic* interpretation of the Ministry of Religion [8]. The word is *fiil amr* for the plural, from the verb *tabayyana, masdarnya at-tabayyun*, which means looking for clarity of the essence of a fact or the truth of a fact carefully, carefully and carefully [7]. *Tabayyun* is a concept of proficiency in receiving information and news offered by the *Al-Qur'an*. The skill in *tabayyun* is a very important self-competence in understanding and managing information. This is because if someone does not have the ability to pay, especially in today's digital world, the community will feel unrest and chaos with the spread of fake information and news that they receive. Thus, the ability of the millennial generation is very important to have in order to ensure the correctness of information in various social media, especially if the information and news received concerns the integrity and safety of a person.

c) The ability to convey information

There are at least two simple things in the Qur'an regarding the concept of being competent in conveying information; First: the concept of *Qaulan sadidan*. *Qaulan sadidan* has the meaning of words that are true, honest, and not lying [9]. The skill of *Qaulan sadidan* is the ability to speak correctly or convey correct and targeted information. Al-Qur'an informs that one's ability in *qaulan sadidan* is a prerequisite for the abundance of goodness. If someone has this ability, Allah guarantees that his deeds are good, will get forgiveness and great victory. As contained in Q.S Ahzab: 70-71;

O you who believe, fear Allah and speak the true words. surely Allah will fix your deeds for you and forgive you your sins. and whoever obeys Allah and His Messenger, Surely, he has got a great victory.

Qaulan sadidan in this verse has the meaning of appropriate and responsible words, which means every word that does not contradict religious teachings namely polite words, benefits and not vanity. Prophet Muhammad SAW. Also emphasizing the ability of *Qaulan sadidan* is the ability to convey something honestly and not lie. As he said:

You should always be honest, because honesty brings goodness, and goodness leads to heaven, if someone always acts honestly and still chooses to be honest, it will be recorded with Allah as an honest person. And stay away from you to lie, because lying leads to evil, and evil leads to hell. And if someone always lies and still chooses to lie, Allah will record him as a liar. (H.R. Muslim)

The ability of Qaulan sadidan, the Prophet termed it with the ability to say good and polite. The Prophet also emphasized that the ability to convey something well and politely is an indicator of a person's faith. as the saying in (Imam Muslim Juz 5: 137*)*:

Whoever believes in Allah and the Day of Judgment, let him say good or be silent. (H.R. Muslim).

Second: the concept of *Qaulan mansuran*, namely words that are light, easy to understand and appropriate to say. According to Jalaluddin Rakhmat, *Qaulan mansuran* is more accurately defined as "words that please the interlocutor" or words that contain things that are joyful [10]. The skill of *Qaulan maisuran* is the ability to convey information so that the

information conveyed is easy to understand and can be understood spontaneously without having to think twice. This ability as Allah described in Q.S Al-Isra ': 28;

and if you turn away from them to obtain the mercy of your Lord which you wish for, Then Say to them the utterances that are appropriate.

The ability of *Qaulan mansuran*, as understood by Jalaluddin Rahmat above, is in line with the Prophet's hadith so that every Muslim is able to maintain the safety of other Muslims from his hand and verbal deeds. The point is that every person is able to prevent all actions, both verbal and by hand, that can offend and disturb those who communicate with him. As the following words of the Prophet in (Imam Muslim Juz 1:48):

A true Muslim is another Muslim survivor from his verbal and hand disturbances. (H.R Muslim).

3 Conclusion

Digital literacy is a person's ability to read, understand, and disseminate information through digital-based media. According to Islamic norms, there are at least three skills that the millennial generation must pay attention to in order to wisely use digital media when communicating. The three skills are:

a) Skills in reading and understanding information. This ability in Islam is called Iqra. Iqra 'skills are the skills to read everything, that is to study, study, research, know the characteristics of something.

b) Skills in receiving information. This ability in Islam is called Tabayyun. Tabayyun's skill is the ability to check carefully, not to be in a hurry to be careful in accepting every news and information received.

c) Skills in conveying information. In conveying information according to Islamic norms, at least someone is capable of two things, namely: *Qaulan sadidan* is the ability to speak correctly or convey information that is correct and on target; *Qaulan maisuran* is the ability to convey information so that the information conveyed is easy to understand and can be understood spontaneously.

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