ANALYSIS OF DIGITAL *TAFSIR* LITERACY COMPETENCIES AMONG THE STUDENTS OF BANTEN STATE ISLAMIC UNIVERSITY

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Abstract: This article explored how digital tafsir competencies in Islamic Religious Education Program Of Banten State Islamic University. This research was conducted in June-August 2023. Respondents were PAI students in V semester who had received Tafsir Tarbawi and 'Ulumul Quran Subject as many as 121 students. The methodology used is descriptive qualitative. Researchers tried to descriptively described how digital tafsir literacy abilities are. The data collection process was carried out by distributing questions (*gform*) related to questions regarding digital tafsir. From the results of data analysis, it was found that as many as 65% of PAI Study Program students had sufficient knowledge in utilizing digital tafsir literature to find reference sources, however they still used various online media sites to search for quoting the Quran. Next, as many as 20% of students do not have sufficient skills to utilize digital tafsir. Lastly, as many as 15% of students do not have the skills to look for reference sources, their quota is still used for entertaint affecting their daily behavior.
Keywords: Digital Competence, Digital Interpretation Literacy, Quranic Interpretation

A. Introduction

Indonesia as a country with the largest population in the world has considerable assets to improve literacy culture, especially in various formal and non-formal educational facilities. However, in fact, there are still many obstacles one of which is the low interest in reading.[1]

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[1] Ria Nurhayati, "Membangun Budaya Literasi Anak Usia Dini Dalam Keluarga," *Nuansa Akademik: Jurnal Pembangunan Masyarakat* 4, no. 1 (June 2019): 79–88, https://doi.org/10.47200/JNAJPM.V4I1.918; Novel Herman Jaya Zai, Zakaria Yahya, and Rayyan Wafi Irawan, "Membongkar Potensi Teknologi, Inovasi Pembelajaran Blended Learning Untuk Masa Depan Pendidikan," *Asas Wa Tandhim: Jurnal Hukum, Pendidikan Dan Sosial Keagamaan* 3, no. 2 (June 24, 2024): 135–44, https://doi.org/10.47200/awtjhpsa.v3i2.2390.

The problem of literacy is one of the problems that must receive special attention from the Indonesian people. This is because in the last few decades, the competitiveness of the Indonesian nation among other nations has tended to be less competitive. Indonesia is currently in a literacy culture crisis.[2] This fact is also supported by the Central Statistics Agency's (BPS) triennial survey regarding Indonesian children's interest in reading and watching, which was last conducted in 2012. The results of the BPS stated that only 17.66% of Indonesian children had an interest in reading. while those who have an interest in watching reach 91.67%.

In addition to the release above, UNESCO also stated that Indonesia ranks second from the bottom in terms of world literacy, meaning that interest in reading is very low. According to UNESCO data, the reading interest of the Indonesian people is very concerning, only 0.001%. This means that out of 1,000 Indonesians, only 1 person is an avid reader.[3] In a different research entitled World's Most Literate Nations Ranked conducted by Central Connecticut State University in March 2016, Indonesia was ranked 60th out of 61 countries in terms of reading interest, just below Thailand (59) and above Botswana (61). In fact, in terms of infrastructure assessment to support reading, Indonesia's ranking is above European countries.

Based on the phenomenon above, literacy, including interest in reading, is something that should ideally be of concern to all parties. Books are a window to the world and are relevant because nowadays children interact more with the virtual world. Therefore, it is necessary to harmonize Al-Quran education and digital technology so that students are not only able to use smartphones to stalk social media but also become smart users and smart readers; have a better reading spirit.[4]

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[2] Nirmala, *Problematika Rendahnya Kemampuan Literasi Siswa Di Sekolah Dasar,* Primary: Jurnal Pendidikan Guru Sekolah Dasar, 11(2), 2022, hal. 393-394. https://doi.org/10.33578/jpfkip.v11i2.8851

[3] Devega, *Riset UNESCO: Masyarakat Indonesia Malas Baca tapi Cerewet di Medsos.* https://www.kominfo.go.id/content/detail/10862/teknologi-masyarakat-indonesia-malas-baca-tapi-cerewet-di-medsos/0/sorotan_media, Kominfo, 2023

[4] murniyati Murniyati and Suyadi Suyadi, "Penerapan Teori Belajar Behavioristik Skinner Dalam Pembelajaran Baca Tulis Al-Qur'an," *Ulumuddin : Jurnal Ilmu-Ilmu Keislaman* 11, no. 2 (August 2021): 177–92, https://doi.org/10.47200/

The importance of literacy for all people, including PAI students who are projected to become educators in the future, choosing reading sources spread out on online sites is a challenge in itself. PAI graduates are expected to be able to provide a bridge for students in searching for religious literature (tafsir, ed). He is expected to be able to become an agent of peace as is the goal of the Islamic religion: to be Rahmah for the universe. Having good literacy skills in this digital era is key.[5]

Regarding digital literacy, UNESCO explains that digital literacy is closely related to life skills. This capability does not only involve technology, but the ability to think critically and innovatively for digital competence.[6] A similar definition is also expressed from the book Digital Literacy:

> Digital literacy means having the skills you need to live, learn, and work in a society where communication and access to information is increasingly through digital technologies like internet platforms, social media, and mobile devices.[7]
> A similar definition was expressed by Anders Skov:

> Digital competence is a combination of knowledge, skills and attitudes with regard to the use of technology to perform tasks, solve problems, communicate, manage information, collaborate, as well as to create and share content effectively, appropriately, securely, critically, creatively, independently and ethically.[8]

ULUMUDDIN.V11I2.895; Ahmad Zain Sarnoto, Busthomi Ibrohim, and Taufik Nugroho, "Kerja Sama Guru Dan Orang Tua Pada Pembelajaran Tahfid Quran Bagi Anak Usia Dini," *Nuansa Akademik: Jurnal Pembangunan Masyarakat* 6, no. 2 (July 2021): 125–38, https://doi.org/10.47200/jnajpm.v6i2.796.

[5] Hasbullah Hasbullah, Amelia Marantika, and Umamah Azizah, "Persepsi Mahasiswa PAI Tentang Implementasi Jumat Mengaji Untuk Peningkatan Kemampuan Baca Quran," *Ulumuddin: Jurnal Ilmu-Ilmu Keislaman* 14, no. 1 (June 30, 2024): 111–22, https://doi.org/10.47200/ulumuddin.v14i1.2424; Ina Salmah Febriani, Deddy Ilyas, and Ratu Balqis, "The Urgency Of Learning Quranic Sign Language Using HATI Method For Students Of Islamic Education Department UIN SMH Banten," *Ulumuddin: Jurnal Ilmu-Ilmu Keislaman* 14, no. 1 (June 30, 2024): 93–110, https://doi.org/10.47200/ulumuddin.v14i1.2506.

[6] Fajri, *Pengertian Literasi Digital Menurut Para Ahli dan Manfaatnya.* https://katadata.co.id/intan/berita/61cc3dc639d4e/pengertian-literasi-digital-menurut-para-ahli-dan-manfaatnya, Kata Data, 2023

[7] Western Sydney University, *Digital Book for Student.* https://www.westernsydney.edu.au/__data/assets/pdf_file/0009/1105398/eBook_-_Digital_literacy.pdf

[8] Anders Skov, *Digital Competencies Wheel, https://digital-competence.eu/dc/front/what-is-digital-competence/*

From the description above it can be concluded that digital competence is a combination of knowledge, skills and attitudes related to the use of technology to perform tasks, solve problems, communicate, manage information, collaborate, and create and share content effectively, precisely, safely, critically, creatively, independent and ethical.

To develop digital literacy knowledge, 'reading' is one of the keys. Developing an interest in reading can be pursued in various ways. One way is to introduce digital literacy as a model for strengthening today's literacy. Reading not only increases knowledge, but can influence mindsets, determine decision-making—even determine the level of people's welfare.

Although the role of literacy greatly influences the level of people's productivity, unfortunately, Indonesian literacy is still relatively low. Based on UNESCO data, Indonesia is in second place from the bottom. Indonesia's reading interest is currently very low. Moreover, the Covid-19 pandemic continues to erode reading interest. Low literacy contributes to the country's low productivity, namely the amount of output that the country produces in a period. The lack of interest in reading is a fundamental problem in Indonesia. In addition, low interest in reading has led to an increase in fake news (hoaxes) and disinformation.

Low interest in reading will affect competitiveness. In fact, 62 percent of Indonesia's population ratio is a productive labor force. The Program for International Student Assessment (PISA) survey in 2015, for example, placed Indonesia in 64th place out of 72 countries. During the 2012-2015 period, the PISA score for reading only increased by 1 point from 396 to 397. The test results show that the ability to understand and use skills of reading materials, especially text documents, in Indonesian children aged 9-14 years.

The development of the digital world can give rise to two opposing sides in relation to the development of digital literacy. The development of digital tools and access to information in digital form has both challenges and opportunities. One of the concerns that arises is the number of young people who access the internet is very large; approximately 70 million people.

They spend their time in the internet, either via cell phone, personal computer or laptop, approaching 5 hours per day. The high penetration of the internet for the younger generation is certainly troubling for many parties and the facts show that data on access of Indonesian children to pornographic content per day averages 25 thousand people. The internet behavior, shown by the spread of hoax news or information, hate speech, and intolerance on social media. These things are certainly a big challenge for parents, who have a responsibility in preparing the 21st century generation, a generation that has digital competence.[9]

The research results reported by Mitchell Kapoor show that the younger generation who have the expertise to access digital media, currently has not matched their ability to use digital media for the benefit of obtaining self-development information. This is also not supported by the increasing material/information presented in digital media which has a wide variety of types, relevance, and validation. Currently, in Indonesia, the number of media outlets has increased rapidly, reaching around 43,400, while only 243 have been registered with the Press Council. Thus, the public can easily get information from various existing media, regardless of whether the news is official or not. This is indicated by the increasing decline in society's reading culture, which is still at a low level. The presence of various devices (gadgets) that can be connected to the internet network diverts people's attention from books to the devices they have.

The concept of digital literacy by UNESCO in 2011, refers to and cannot be separated from literacy activities, such as reading and writing, as well as mathematics related to education. Therefore, digital literacy is a skill (life skill) to use technology, information, and communication devices, but also social skills, learning abilities, and having attitudes, critical, creative, and inspiring thinking as digital competencies.

Picture 1
The Level of Digital Competencies

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[9] Rully Nasrullah, *Materi Pendukung Literasi Digital,* Kementrian Pendidikan dan Kebudayaan, 2017: 22-23.
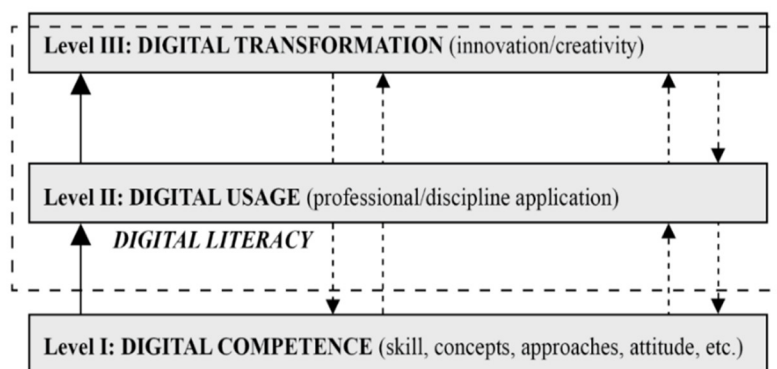
The principles of digital literacy development according to Mayes and Fowler and Anders Skov are related. There are three levels of digital literacy. *First,* digital competency which includes skills, concepts, approaches and behavior. *Second,* digital use which refers to the application of digital competencies related to a particular context. *Third,* digital transformation that requires creativity and innovation in the digital world.

Measuring students' knowledge of digital literacy knowledge, there are several indicators of digital literacy in educational facilities. First, Class Base, includes a. Number of digital literacy training attended by educators & educational staff; b. The intensity of application and utilization of digital literacy in learning activities; and c. The level of understanding of leaders, educators, educational staff, and students in using digital media and the internet.

Second, Cultural Base a. Number and variety of digital-based reading materials and teaching aids; b. Frequency of borrowing digital themed books; c. Number of activities that utilize technology and information; d. The number of presentations of school information using digital media or websites; e. Number of university policies regarding the use and utilization of information and communication technology in the campus environment; and f. The level of utilization and application of information and communication technology and communications in terms of services (for example, financial management e-learning, academic information systems, faculty & department profiles, etc.).

Picture 2:
Andres Skov

The digital literacy model is an important choice in the era of the industrial revolution 4.0 considering the rapid flow of information that befalls us every day affecting the way we think and act. Specifically, digital literacy as part of the transformation of Islamic boarding schools is a new term that emerged after the presence of the internet, however, many experts have developed research into the origins of this literacy transformation.

Karel Steenbrik, for example, who researched Islamic boarding schools more than three decades ago, where digital literacy was not yet popular, he argued that the transformation of Islamic boarding schools in the late 20th century was very significant, this was indicated by the pattern of education which was initially sorogan and bandongan then adopted the class system and madrasah. This transformation is carried out continuously as a process of adaptation of Islamic boarding schools to educational development. In addition to the class system, Islamic boarding schools also experience significant changes to the curriculum.

The process of transforming learning media in Islamic boarding schools continues to grow, considering the industrial revolution that continues to flood us with information. It is undeniable, the internet is a major need, especially during the Covid-19 pandemic where almost all activities are carried out online. On the one hand, the presence of the internet facilitates many activities such as studying, studying, working, including influencing human consumption behavior. However, behind the convenience, of course, there must be an impact and it is this impact that needs to be avoided as much as possible.

The Ministry of Communication and Information noted that the number of internet users in Indonesia has reached around 132.7 million people. The internet era is able to present various conveniences that are able to answer people's needs for information and utilization for socio-economic interests. However, he continued, another impact of the presence of the internet opens up wide space for the presence of information or fake news about an event that is troubling the public. Ministry of Communication and Informatics data states that there are around 800,000 websites in Indonesia that have been indicated as disseminators of false information. The internet has been misused by certain individuals for personal and group gains by spreading negative content that causes anxiety and mutual suspicion in society.

Seeing digital literacy as a 'need' in the era of the industrial revolution 4.0, strengthening literacy for students is very important so that they are able to read before receiving information. Digital literacy itself is defined as an individual's ability to find, evaluate, and communicate information clearly through typing and other media on various digital platforms. It is evaluated by the individual's grammar, composition, typing skills and ability to produce text, images, audio and designs using technology.

The presence of digital technology has had an impact on Islamic boarding school education patterns and the pattern of relations between Islamic boarding schools and society. Apart from reasons for efficiency in learning, wider access to information, the digital world has indeed become a new means of obtaining and conveying religious ideas and opinions. However, many anticipate the presence of media in Islamic boarding schools because digital media also has a negative impact. Among them is influencing the patterns of interaction and learning of the students where the *muwajjahah* (face to face) tradition in learning, the istinbath tradition (looking for references) through turats books will be replaced by the googling and face to screen traditions. This negative impact can be minimized with digital literacy skills.

Being digitally literate means being able to process a variety of information, be able to understand messages and communicate effectively

with others in various forms. In this case, the form in question includes creating, collaborating, communicating, and working according to ethical rules, and understanding when and how technology must be used to be effective in achieving goals. This includes awareness and critical thinking of the various positive and negative impacts that may occur due to the use of technology in everyday life. Stimulating individuals to move from passive consumers of information to active producers, both individually and as part of a community. If the younger generation lacks digital competence, it is very risky for them to be left out in competition for jobs, democratic participation and social interaction.

Digital literacy will create a society with a critical-creative mindset and outlook. They will not be easily taken in by provocative issues, become victims of hoax information, or become victims of digital-based fraud. In this way, people's social and cultural life will tend to be safe and conducive. Building a digital literacy culture needs to involve the active role of the community together. Success in building digital literacy is an indicator of achievement in the fields of education and culture. This achievement requires full human effort, both men and women.

Koentjoroningrat sees that the soul in individual humans is a subjective spirit that creates and supports values. The values of the subjective human spirit are then accepted by the general public (the wider community) to form a system of general values which are then called cultural values. This value system functions as guidelines and norms for human life, whether as individuals or groups, for example in families, organizations, political parties, communities or nations. Culture itself is defined as the entire system of ideas and feelings, actions and works produced by humans in social life.[10]

Besides that, Ki Fudyartanta views culture as a system of values or a collection of values that are arranged and regulated according to a certain structure. In this case, Spranger classifies six areas of cultural values

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[10] Koentjaraningrat, *Manusia dan Kebudayaan di Indonesia*. Jakarta: Penerbit Djambatan, 2003, hal. 49-53.

(lebensformen), including (1) the field of knowledge and theory, (2) the economic field, (3) the arts field, (4) the religious field, (5) social sector, (6) political sector.[11]

Both Koentjaraningrat and Fudyartanta see that to become a cultured human being, humans need to be aware of their true nature as individuals who have responsibilities and live ethically, both on the smallest scale and expanding on a larger scale. Therefore, it is not surprising that the four areas mentioned above are included in the value areas related to humans as individuals, while the last two areas are value areas related to humans as members of society. The urgency of the four areas that regulate human life patterns as individuals above can only be achieved if each individual is aware of their responsibilities and builds healthy, active, dynamic, cooperative interactions, mutual understanding and respect for other individuals. This is important because culture and a civilized society are directly proportional to the attitudes, ethics and behavior of each human being who has been equipped by God with their own set of characters.

Therefore, character/moral education which is echoed through the independent curriculum as an adaptive curriculum after Covid-19 which hit the world is an alternative learning method that is ideally implemented in Indonesia. Bearing in mind, the inevitable birth of digital technology means that parents, families and teachers inevitably have to learn to adapt and adapt to new ways of learning. Previously, there was full face-to-face learning at school/class/campus, so now, students can learn from anywhere and at any time. Digital channels make the learning and teaching process easier. However, there are still norms, values, ethics, etiquette and netiquette that must be understood in using social media and 'living in digital life'.

Digital literacy learning must also involve an understanding of universal values that must be adhered to by every user, such as freedom of expression, privacy, cultural diversity, intellectual rights, copyright, and so

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[11] Fudyartanta, *Psikologi Kepribadian Paradigma Filosofis, Tipologis, Psikodinamik dan Organismik-Holistik*. Pustaka Pelajar, 2012, hal. 22.

on. Digital literacy allows a person to interact well and positively with their environment. Thus, digital literacy needs to be developed in families, schools and communities as part of lifelong learning.

Talking about digital literacy, it will never be separated from the needs of society which currently influence preaching methods in the digital era. Digital space, which means that everyone can use and access it anywhere and anytime, is very relevant to study so that what Glenn Young (2017) terms online religion (online religion/studying religion online) is not misinterpreted as online religion (talking, giving). advice, lecturing on religious texts) without being based on adequate religious knowledge, let alone adequate knowledge of tools/interpretation, nahwu, sharaf, balaghah, Arabic, Fiqh, can be a boomerang for oneself, the people and society. The birth of radical thinking which hinders the progress of the nation's mindset could be due to the difficulty in understanding the text and being reluctant to adapt it to the context.

Therefore, we consider it important to raise a research theme entitled digital literacy in the field of interpretation for students of Islamic Religious Education (PAI) so that they not only become teachers with good morals and knowledge, but also expected to be able to become educators who have strong religious knowledge, and are able to find the shahih sources. Valid references related to contemporary religious issues, including being an educator who is open to accepting criticism, encouraging students to think critically and have good morals. Strengthening digital interpretation literacy is the key so that students, especially for the PAI students.

B. Method

The methodology in this study is a qualitative descriptive method with observation, interview and documentation instruments. This method was chosen because it is able to represent the characteristics of this study. Observation as a first step is needed in developing initial findings regarding students' basic skills in social media; what are the ethics of social media, what social media are often used daily and how many hours do they socialize in a day and night to how many gigabytes are needed in a month.

We also conducted interviews because the follow-up action of this research was to strengthen digital competency literacy seminars which were specifically aimed at semester V (also semester VII) because at two levels of this semester they already had knowledge of 'Ulum al-Quran and Tafsir Tarbawi in semester II. This allows this research to be carried out more easily because students already have previous learning experience.

Documentation of photos, writings, videos collected throughout this research is carried out as supporting and reinforcing evidence in order to obtain maximum results related to the analysis of student digital literacy competence. These three research methods are carried out in tandem with one another and are supported by the answers of the respondents which are the main key of the research results. After the methodology is determined, the researcher first performs data processing techniques which are described in the next sub-chapter.

C. Results And Discussion

This research was conducted in June-August 2023. The research process started from collecting data from respondents (end of June 2023). Respondents were 121 students of the fifth semester Islamic Religious Education Study Program who had received Tafsir Tarbawi and 'Ulumul Quran subject.

The total of 121 respondents consisted of 77 female respondents, 44 male respondents. The data collection process was carried out by distributing questionnaires via *Google Form*. The questions asked were open questions which aimed to enable respondents to answer freely regarding the use of digital technology in browsing/looking for references related to books and tafsir books.

From the results of the data obtained, it was analyzed that students used WhatsApp the most, namely 64 respondents. It is realized that Whatsapp allows information faster, with its newest feature sending documents more easily, including the WhatsApp story feature which facilitates users to view the stories/status of fellow users. Second, social media Tik-Tok (23 respondents), then Instagram (21), YouTube (12) and finally Facebook which is increasingly rarely used, only 1 respondent.

From the data above, it can be concluded that the intensity of social media use among PAI Semester V students is quite significant. This is also supported by the frequency of time needed for scrolling and using social media, an average of at least 1-2 hours per day and a maximum of 18 hours a day. There were also 4 respondents who answered that they use social media indefinitely or almost all the time (up to 24 hours, ed.) due to various factors, one of which is that it is difficult to separate themselves from interacting with gadgets.

Apart from the intensity and frequency of social media use, researchers also find out and analyze how much quota is used within a 30 day period (a month). So, from the results of respondents' answers, it was found that the quota required on average a month is a minimum of 3-5 GB and a maximum of 80-139 GB.

Then, does the tens and hundreds of gigabytes spent on social media guarantee that students have digital interpretation competence? Not necessarily, because digital competence is related to first, knowledge. Second, skill (ability). Third, attitude (attitude / behavior).

First, knowledge (knowledge). Literacy and competence in digital interpretation among PAI students can be seen from the results of the answers that from the scientific side of searching for holy verses from the Koran, it was analyzed that 121 students copied holy verses from the Koran from various media sites. Some of them: Ministry of Religion Digital Koran of the Republic of Indonesia (quran.kemenag.go.id) as many as 31 respondents. Second, (kalam sindonews.com) as many as 29 respondents. Third, Web Interpretation as many as 27 respondents. Fourth, NU Online as many as 13 respondents. Fifth, Tafsirq as many as 9 respondents. Sixth, merdeka.com as many as 7 respondents, some even copied the holy verses of the Koran from e-commerce tokopedia.com as many as 3 respondents. Finally, 2 respondents answered that they copied the verses of the Koran from anywhere that was at the top of a Google search. From the various respondents' answers, it appears that students do not have the same reference source for copying/downloading verses from the Holy Koran in Islamic courses in the PAI Study Program.

Second, skill (ability). Apart from having sufficient knowledge to copy holy verses more carefully so as not to quote the wrong verse, the second step in competence is closely related to the student's ability to choose valid, correct and authentic tafsir references. This digital era makes it easier for students to obtain digital book references, making it easier for them because they no longer need to borrow and carry thick books in the library. However, searching free interpretation books via Google should also be watched out for. So, from the results of the researchers' search, the respondents' answers in searching for tafsir books were very diverse. First, as many as 29 respondents took reference from the Ministry of Religion's interpretation. Second, Ibn Katsir online as many as 21 respondents. Third, rumaysho.com as many as 28 respondents. Fourth, waqfeya.com as many as 12 respondents. Fifth, Republika.co.id as many as 10 respondents. Sixth, litequran.net as many as 8 respondents. Seventh, the umma.id site has 5 respondents. Eighth, Islamic web sites as many as 5 respondents. Ninth, the muslim.id site had 3 respondents.

Third, attitude (attitude/ behavior). The intensity of using gadgets indirectly affects how to speak, behave and behave. Therefore, the duration of use and interaction with social media also influences. From the results of the respondents' answers, it was analyzed that the quota needed on average was a minimum of 3-5 Gb a month and a maximum of 80-139 Gb. However, not all of the gygabites needed within a month were used to find information on the literature on commentary books. Because, from the analysis of the data obtained, there were only seven books that had been read to look for literature/references in both MK 'Ulumul Quran and Tafsir Tarbawi.

Some of the tafsir books that are often referred to are the book of tafsir Jalalayn by Syaikh Jalaludin Al-Mahally and Jalaludin as-Suyuthi as many as 33 respondents, Tafsir Al-Mishbah by Prof. Dr. Muhammad Quraish Shihab as many as 10 respondents, Tafsir Al-Munir by Syaikh Wahbah az-Zuhayli 2 respondents, Tafsir ath-Thabari by Imam Ath-Thabari 2 respondents, Tafsir Ibn Katsir (online) 20 respondents, Tafsir Kemenag RI 10 respondents, Tafsir Qurthubi 6 respondents and Tafsir Al-Azhar written by Buya Hamka as many as 15 respondents. From the total of

each book that is often referred to, a total of 78 respondents. The remaining 43 respondents answered that they had never read a particular book of interpretation, only quoted reading sources from Google and pasted them into papers according to the assignment given by the lecturer.

The results of the respondents' answers were analyzed that digital literacy is very closely related to reading culture. Students who refer to a book of mu'tabarah interpretations according to the assigned verse will increase their insight and broaden their way of thinking and behaving. On the other hand, ignorance about reference sources will also influence the way students think and act, especially if it is related to one or two verses of the holy Koran. Errors in citing sources will have an impact on the incompatibility of the information obtained. Not being careful in quoting reading materials/literary interpretations of the Koran also influences patterns of thought, behavior and daily actions.

The following will describe a general description of the analysis of digital interpretation literacy competencies for PAI FTK UIN SMH Banten students:

Picture 3
Digital Interpretation Literacy

Based on the results of the data processing we obtained, the majority of PAI Study Program students (as much as 65%) have sufficient skills in utilizing digital interpretation literature. Second, as many as 20% do not have adequate skills because they refer to digital information that is not suitable. Meanwhile, as many as 15% of them do not yet have the skills to browse digital literature due to various factors, one of which is the intensity

of using social media and the quota which is quite high but not to look for references related to interpretation and religious literature but to use social media as a means of entertainment (entertainment). and social media with friends in cyberspace.

The fantastic amount of students' monthly quota usage (which reaches more than 100 Gigabytes) shows that their interaction/reach with social media, especially Whatsapp text, TikTok, Instagram, which are the most widely used social media, actually consumes a significant quota. Not to mention, many providers provide bonus promos for additional watching YouTube/Netflix.

This condition makes it difficult for students (who are still unable to limit themselves) to break away from gadget dependence. The negative impact is that they find it difficult to concentrate when studying, get instant information without filtering/checking back and not infrequently, getting wrong, wrong, or even misleading information when using invalid sources for reference/reference for general courses. But what if the invalid reference is used as the basis for a quote/reference for religious subjects such as 'ulum al-Quran and Tafsir Tarbawi? This is quite worrying. Exposure to hoaxes that are difficult to avoid, has now penetrated the academic world (lectures) for students to find references, especially if they are not equipped with adequate digital competency literacy.

The phenomenon of hoaxes as fake news is widely constructed through social media in the current era. Sites that produce and spread hoaxes or fake news are quite high in several big cities in Indonesia, especially Bandung, the capital of West Java. The amount of fake news makes people anxious. This hoax news is not only consumed by ordinary people but also among universities.

One of the studies conducted at UIN Sunan Gunung Djati, among others, found several things, namely: most students often receive hoaxes, and some students have even been creators and spreaders of hoaxes. Second, the spread of hoaxes is carried out through social media in line with the development of information technology. Third, there are 3 (three) patterns of hoax distribution among Islamic university students, namely (1)

cyclization pattern (the formation of circular patterns in organic compounds or related to cycles) (2) spread pattern (3) break pattern (the spread of information stops at authorities). Apart from that, the campus needs support in the practice of strengthening digital literacy, in addition to comprehensive verification (tabayun) efforts for students, and serious government handling.[12]

Apart from that, the impact of hoaxes also marks the post-truth era.[13] Where truth is eliminated and emotions tend to become stronger, especially in the era of social media and religious issues that are increasingly prevalent. There is no longer a boundary between people who are competent in the religious field or those who have none at all. Digital power can be enjoyed by those who spread hoaxes without paying attention to the impacts and dangers.

Apart from controlling the religious digital space, increasingly sophisticated technological developments, the trend of using social media has been exploited by radical groups to spread their understanding which could threaten the ideology of Pancasila as the unitary state of the Republic of Indonesia, one of which is the phenomenon of juvenile delinquency.[14] This phenomenon can be influenced through the media and information technology. The tech industry is undeniably as a large part of its target are teenagers, regardless of any circle or group. All teenagers, especially in this study, are mosque youth and church youth who are incidental users and users of information technology media including the internet. The need for counters from internal and external youth is because information comes through information media and technology so quickly, including radical understanding.

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[12] Moh Dulkiah, *Pola Penyebaran Hoaks pada Kalangan Mahasiswa Perguruan Tinggi Islam di Kota Bandung Patterns of the Spread of Hoaks in Islamic College Students in Bandung,* Jurnal SMaRT, 06. etheses.uinsgd.ac.id, 2020, hal. 122-125.

[13] Ulya, *Era Post Truth, Hoax dan Religuisitas di Media Sosial,* Jurnal Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan, 06, 2018, hal. 166-169.

[14] Lubis, D., & Siregar, H. S, *Bahaya Radikalisme Terhadap Moralitas Remaja Melalui Teknologi Informasi (Media Sosial). Aplikasia: Jurnal Aplikasi Ilmu-ilmu Agama, 20*(1) https://doi.org/10.14421/aplikasia.v20i1.2360, 2021, hal. 21-34.

The rapid flow of information and communication in today's digital era provides great opportunities for various information to be easily spread. This also creates a great opportunity for radicalism to spread and be accepted by society in the midst of the digital era. Radicalism is an ideology or thought that makes changes to the social and political system in extreme ways and uses violence. Therefore it is necessary to instill the values of defending the country in a citizen.[15] The forms of state defense can be in the form of preventing radicalism on social media, preventing provocative content, protecting the public so that they are not influenced by radicalism in cyberspace, socializing radicalism to the public, cultivating digital literacy, and increasing unity and integrity. nation. Through these things it is hoped that it can ward off radicalism in the digital era through the values of defending the country.

Concern about hoax news, radicalism has spread on social media (social media). This concern arose when hoaxes spread, leading to hate speech. Therefore, to combat hoaxes, the government must encourage verification of online media.[16] The danger of hoaxes not only affects the general public and public figures, academics, in this case students, also become digital victims if digital competence is not supported properly. In addition, in the religious scope, we are required to be able to adapt to all the changes.

D. Conclusions

Knowledge of digital tafsir literacy is a competency/skill that students must have in this digital era, especially for students / I PAI, Tarbiyah Faculty UIN SMH Banten. The orientation of PAI students is projected to become teachers who at least have qualified knowledge related to the sciences of the Al-Quran, hadith, and interpretation. Basic knowledge of the rules of interpretation, the rules of language, including being careful in quoting

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[15] Abraham, A. B., et.al, *Penangkalan Radikalisme di Era Digital Dalam Kehidupan Bermasyarakat Melalui Nilai-Nilai Bela Negara. Jurnal Kewarganegaraan*, *6*(1). https://journal.upy.ac.id/index.php/pkn/article/view/2643, 2022, hal. 866-874.

[16] Sabiruddin, *Saring sebelum Sharing, Menangkal Berita Hoax, Radikalisme di Media Sosial.* Al Munir : Jurnal Komunikasi dan Penyiaran Islam, 2(1), https://doi.org/10.15548/amj-kpi.v2i1.486, 2019, hal. 22-40.

interpretation literature is a very valuable, so students can practice their knowledge and become the peace agents of the Al-Quran; realizing Islam that is *rahmatan lil'alamin*. This research describes in an analytical descriptive of digital literacy competencies which includes three main things; knowledge, skills (skills/abilities) and attitude (attitudes). In the competency of digital interpretation literacy, knowledge of interpretation literature that is mu'tabar, authentic and can be used as a reference becomes the basis and main capital for obtaining valid reference sources from mufassirs. Besides of that, in addition to adequate knowledge related to mu'tabar interpretation literature avoiding mistakes in quoting reference sources. Digital literacy skills determine this second factor. How do students understand their position as users to enjoy and make wise use of digital space? Ethics and netiquette are the main capital in this second element which will influence a person's behavior/attitude.

Finally, the important thing is also abut attitude. Knowledge and skills in utilizing a qualified digital space will influence patterns of behavior, speech, and attitude. How many times the students interaction with social media, can influence the social behaviour to others.

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