Digital Literacy Inherency within Narratives Subject at SMP Kristen Palangka Raya

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ABSTRACT

Our intention of this research is to show the research subjects' narratives, namely teachers who teach at Palangka Raya Christian Junior High School, Central Kalimantan, when dealing with the governance and presence of digital literacy. Digital literacy has become a serious discourse in the form of important cabinet government programs (2019-2024). We used interview method as our qualitative research method by searching for data in the form of narratives to the research subjects. Narratives in audio form (smartphone recording) are then transcribed into verbatim transcripts and developed based on the reality of narratives in the field. Based on the narrative reality at field level, the author found that although digital literacy experiences obstacles in terms of facilities, there is hope that digital literacy will get room to move not only in schools, but also outside schools.

Keywords: Digital Literacy, Media in Learning, Christian Religious Education

INTRODUCTION

In the 21st century, technology is one of the most important elements. It has been applied in various fields, one of which is the field of education in the context of learning activities (Afriyanti et al., 2018). PCs, LCD screens, the internet, as well as data processing and presentation software are some forms of technology utilization in teaching and learning activities. Widespread access to the internet has both positive and negative impacts on Indonesian society. The wider community is connected to a wide range of information, both a posteriori and a priori. Society, especially secondary education, is continuously facing information circulating in the digital world. The Ministry of Education and Culture ("Kemendikbud") in collaboration with the Ministry of Communication and Information Technology (" Kemenkominfo") is actively working to improve digital literacy in the community.

Their aim is that people should be able to properly and dignifiedly use the internet and technological devices (Pratama et al., 2019). One of the outcomes of this digital literacy movement is the introduction of digital literacy activities for students in schools. In addition, digital literacy in Indonesia is still low; according to the Program for International Student Assessment (PISA) 2015 (OECD, 2015), Indonesia's average literacy score is 397, ranking

62nd out of 70 countries, while the average literacy score for 70 countries is 493 (Long et al., 2022); (She et al., 2019). Digital literacy represents one of the six basic literacy skills used in academia (Şenel, 2022). Literacy, numeracy, science, economics, culture and citizenship are another five. Digital skills could be used at home, at school and in the community, and could be supported through e-learning based on the Learning Management System (LMS) ("Freedom of Learning Policy: A Critical Review of the Teacher Professionalism Perspective," 2021). Schoology is integrated LMS shaped as a Facebook-like learning management site freely accessible for students and teachers (Sanasintani, 2019, 2020a, 2020b; Ury et al., 1996); (Putri et al., 2016). According to an investigation conducted at SMA Negeri 6 Banjar, students' digital literacy level in Banjar is 32.81, which is categorized as extremely low. According to a questionnaire containing four indicators of digital literacy (Fitriani et al., 2022): students' intensity of application and use of digital literacy in learning activities, the number and variety of digital resources used for reading and learning, the extent to which digital books are borrowed and the amount of school-related information disseminated through digital media or websites. Students' limited digital literacy knowledge is inversely proportional to their use of electronic tools such as the internet.

METHOD

Our research uses the literature study method to collect literature on digital literacy based on Christian education to build the character of young people in difficult times. Data collection will be performed by looking for physical sources in the form of books, magazines, and other supporting media. The collected data is qualitative based.

During the research we interviewed a Christian Religion teacher, 1 social studies teacher and 1 vice principal at Palangka Raya Christian Junior High School. During the research, the researchers were taken to the computer laboratory room because they asked the teacher there to be interviewed to fulfill the group research assignment, there the researchers also saw the teacher who was teaching was presenting the material using LCD and laptop. Through this learning they understand and capture the material explained because students are not easily bored in learning and if they teachers are not creative in teaching using technology, they will lose to students who have already been able to, for example, make powerpoint, posters and audio visuals. During the study, researchers also saw that there was still a lack of teachers in teaching in each subject so that one teacher divided the time to be able to teach other subjects. On the other hand, researchers also saw that the school was still lacking in getting boss funds for inadequate facilities and infrastructure at school so that digital literacy was still not available due to limited costs. Researchers obtained data at the Palangka Raya Christian Junior High School that there were 81 students including women and men, as well as 12 staff and educators, 1 Principal. Researchers got acquainted with the teachers and students from interviews to researchers inviting chatting about things at school.

FINDING AND DISCUSSION

Teachers, staff and principal percentages in SMP Kristen in Palangka Raya, among others, are based on the following table,

Table 1: Data on Students and Teachers

No	Gender and Position	Number
1	Women and men	81 people
2	Teachers and Staff	12 people
3	Principal	1 people

Use of Digital Media in PAK Learning

Based on the results of interviews conducted by Yunita (not her real name), we obtained the results of narrative transcripts regarding the form of digital iteration in the subject of Christian Religious Education (then abbreviated: PAK). First, the informant as a PAK teacher in a Christian junior high school stated that according to the PAK teacher about digital literacy in PAK learning. Based on the results of interviews conducted by Yunita (not her real name), we obtained the results of narrative transcripts regarding the form of digital iteration in the subject of Christian Religious Education (then abbreviated: PAK). First, the informant as a PAK teacher in a Christian junior high school stated that according to the PAK teacher about digital literacy in PAK learning.

> *"According to researchers, PAK digital literacy is like in a devotional book, the Bible and also teaching materials that have been provided by the school…*
>
> *.. menurut Peneliti Literasi digital PAK itu seperti dalam bentuk buku renungan, Alkitab dan juga bahan ajar yang telah disediakan oleh pihak sekolah"*
>
> Yunita/wwcr /LiterasiDigitaldalampembelajaranPAK/02032023.

Based on Yunita's understanding, the author finds an understanding of digital literacy as far as the materiality of books (devotionals, the Bible, and teaching materials) and not something that smells like files. Furthermore, the author has a suspicion that the curriculum in the world of education, including Christian Education, is struggling with the learning model in the old curriculum. According to the author, this opinion is due to the fact that the latest curriculum is currently the Merdeka curriculum. According to Kurnianingsih, digital literacy is the ability to use digital technology effectively and efficiently in everyday life (Kurnianingsih, I., Rosini, dan Ismayati, 2017). Supriati said that digital literacy is an effort to understand the means of communication and information technology (Supriati, 2021). Supriati noted that digital literacy helps individuals to participate in modern society. Digital literacy is a foundation that helps users to use, manage and participate in social media networks (Supriati, 2021).

Digital technology makes it easier for people to interact and communicate with others in everyday life, but with the development of various types of information, there are also more and more negative media, messages that are not true (hoax) or are able to mentally drop, segregate the subjetivity of the interlocutor, damage the atmosphere across the dimensions of life and are able to lead immortal buzzers into the realm of law (Baker, 2017; Ginting, 2010; Hasan et al., 2022; Ligan, 2022; Malau, 2021; Munte, 2021; Pase et al., 2018; Pischetola, 2021; Segara, 2014; Sulistyowati et al., 2021; Susanto et al., 2022; Teräs et al., 2020; Utami, 2022; Wirawan, 2021). Based on the current disruption phenomenon, for example, philosophers call it the post-humanist era, showing at the same time blurring the name of truth or truths in a multitude of media opinions.

In other words, what kind of understanding media is appropriate to use in PAK learning. According to the statement conveyed by the second research subject, Yunita (not her real name) stated:

> "*Literacy in learning usually uses devotional books, the Bible or teaching material books from the teacher. Moreover, reading in Bible is based on the day, such as March 02, 2023, so students read the Book of Proverbs chapter 2…*
>
> .. untuk literasi dalam pembelajaran biasanya memakai buku renungan, Alkitab ataupun buku bahan ajar dari guru. Dan membaca di dalam Alkitab itu berdasarkan dari harinya misalnya 02 Maret 2023 jadi peserta didik membaca Kitab Amsal pasal 2"
>
> Yunita/wwcr /LiterasiDigitaldalampembelajaranPAK/02032023.

According to the author, the Internet is used for daily activities by various groups, in the results of the narrative, mentioning or located in teaching materials, devotional books and the Bible. Suprianti added that according to the results of her search, internet users using quotas are in or function as educational facilities with a percentage of only 5%, while the rest are only used to find news and entertainment (Supriati, 2021). Facilities on the ground also demonstrate that many teachers are still lagging behind in using technology in learning (Supriati, 2021). Additionally, within the field with online education, many teachers still limit technological teaching aids to PowerPoint because they have difficulty using different online teaching aids (Fisher, 2021).

By the presence of digital literacy, it has benefits according to Yunita (not her real name) stated that:

> "*I think it's good because it increases their own interest. And if they are asked to read the Bible by themselves they can be irregular, so from there the researchers read together and meditate so that it can be applied in everyday life..*
>
> .. menurut saya bagus *sih* karena meningkatkan minat mereka sendiri. Dan *kalo* disuruh dibaca sendiri Alkitab nya mereka bisa *ga* teratur *nahh* dari situ peneliti membaca bersama-sama dan renungkan supaya bisa diterapkan dalam kehidupan sehari-hari."

Yunita/wwcr /LiterasiDigitaldalampembelajaranPAK/02032023.

Dewi stated that the use of digital skills is important for developing student character, especially in junior high schools. Today, technology is constantly evolving and we are constantly changing with the times (Dewi et al., 2021).

The author sees that the benefits of digital literacy in developing digital culture have many benefits. According to the ten main benefits of digital literacy are: Saving time in carrying out various activities, obtaining knowledge faster through various digital references, saving costs, better security through personal use of social media, always getting the latest information, always connected, helping us make decisions the right way, helping us do our daily jobs, making us happier through a variety of entertainment choices, and influencing the world through the simple spread of information (Pransinartha, 2022; Wulan, 2005); (Zulmaulida, 2018). Then there is a statement stating that whether everything from singing church hymns or hymns can increase digital literacy. Yunita (not her real name) stated that:

"Bringing students to become individuals who know the character of Christ, and grow love within themselves. The school program brings students to live in the Lord Jesus because we are a Palangkaraya Christian Middle School…

.. membawa peserta didik untuk menjadi pribadi yang mengenal karakter Kristus, dan menumbuhkan kasih di dalam diri sendiri. Di dalam program sekolah membawa peserta didik untuk hidup dalam Tuhan Yesus karena *kan* kita sekolah SMP Kristen Palangkaraya."

Yunita/wwcr /LiterasiDigitaldalampembelajaranPAK/02032023.

The author is of the view that in religion-based schools, including Christian schools, whatever the media, curriculum, learning approach, everything leads to love, character and joy in life. Christian religious values become important. Thus, the authors do not see any other narratives that show the reality of the impacts (positive and negative) of using digital literacy for teachers, principals and students.

Developments in every field often cause climate change young people keep up with technological developments. Social changes that occur are progress/setbacks in terms of social values. The presence of technology has become a powerful force that requires a response, so that digital literacy becomes very important in turbulent times (Nahdi & Jatisunda, 2020) argues that good digital literacy increases productivity, while poor literacy has negative consequences on social life. Technology requires sustainable strategies across groups and societies. This process makes young people the dominant group that shapes the rules and social order of advanced technology. The challenges ahead are not easy. The rapid development of information technology and the lack of digital literacy make it easy for everyone (youth) to share information without taking into account their credibility, thus leading them to negative behaviors related to the use of digital media.

Yunita (not her real name) stated the extent to which digital literacy is sufficient. Yunita is of the view that:

"*For now there is none, especially in Guidance Counseling, there is still none. For example, there are students who have problems or come late to school, so Christian Religion teachers or other teachers take part in reprimanding or giving advice to them…*

.. untuk saat ini belum ada terutama di Bimbingan Konseling masih belum ada. Misalnya ada peserta didik yang bermasalah ataupun telat datang ke sekolah maka guru Agama Kristen atau guru yang lain ambil bagian *lah* yang menegur atau memberi nasehat kepada mereka."
Yunita/wwcr/LiterasiDigitaldalampembelajaranPAK/02032023

The author, based on Yunita's view, is that there is a lack of continuity between the first narrative and the next question when faced with digital literacy. Yunita's understanding in the context of a Christian school in Palangka Raya shows that digital literacy media is on paper media (books). Study material books, Bibles and devotional books. However, the authors understand through understanding the research subjects that digital literacy is at the disciplinary level of students. In addition, information in digital form should be obtained by writers through media, for example WhatsApp, zoom, television, pdf in order to obtain additional information or even main information in the teaching and learning process.

The author observes that Christian-based schools need to get serious facilities from related parties. This enthusiasm is useful for the continued existence of the school, students and teaching staff at the school. The author's anxiety, the writer gets from Yunita's concern when digital literacy is confronted with the existence of library resources. In fact, according to the author, the library is the heart of the presence and continuity of a school. Yuna said:

"*It's not that there isn't any but it's still lacking in literacy learning. And also for management in the library there is still no way to awaken literacy …*

.. bukan nya tidak ada tetapi masih kurang dalam pembelajaran literasi nya. Dan juga untuk pengelolaan dalam perpustakaan masih belum ada jadi untuk membangkitkan literasinya.

Yunita/wwcr/LiterasiDigitaldalampembelajaranPAK/02032023

Libraries, especially in Christian-based schools do have context-based struggles. For example, Christian schools located in big cities, for example Jakarta, already have sophisticated facilities to support learning. However, in Christian schools located in the regions, the authors encountered various challenges in obtaining procurement of goods and services, namely books in hardcopy and softcopy form, moreover supported by a book search engine available in the library.

This concern makes researchers show the diversity of material in the Christian curriculum itself—both in Christian Education, Christian Music, Leadership, Theology, Sociology of Religion and Christian Management—showing the diversity that Christianity

itself does not only talk about morals or character. However, more to the multidisciplinary diversity that stitches together and shows the romance of Christianity itself (Andiny, 2020; Angellyna & Tumbol, 2022; Nugrahhu, 2021; Politon, 2022; Pongoh, 2022, 2023; Pradita, 2021; Prasetiawati, 2020; Rahmelia et al., 2022; Sihombing, 2022; Supardi, 2014; Susila & Pradita, 2022; Tekerop et al., 2019; Telhalia & Natalia, 2022; Teriasi et al., 2022; Triadi et al., 2022; Tumbol, 2020; Veronica, 2022; Veronica & Munte, 2022; Wainarisi et al., 2022; Witanto, 2018; Wulan, 2005; Wulan & Sanjaya, 2022; Yoni, 2020). The author thinks that this concern is not something that needs to be regretted for a long time to be sustainable. However, it is a challenge and a hope that digital literacy itself, especially when it is located in Christian-based education, continues to spread not only to the expansion of places and facilities, but also to intra/inter/cross disciplines.

The author then asks about the use of digital literacy, but the writer finds the implied meaning that both students and teachers learn together when faced with digital literacy itself. In addition, the authors found that there is general information about the acquisition of information itself, namely without time, place and space limits while still dealing with gadgets. So, it seems to show that digital literacy is not very significant. Yuna added,

> *"So that's good because now the era is different because we live to get information from anywhere and anytime. As a teacher, you also learn to be able to keep up with the times so that the material presented is not in vain and can be implemented..*
>
> *.. nah itu bagus karena sekarang jamannya sudah beda karena kan kita hidup untuk mendapatkan informasi bisa dari mana saja dan kapan saja. Sebagai guru juga belajar untuk dapat mengikuti perkembangan jaman supaya materi yang disampaikan tidak sia-sia dan bisa di implementasikan."*

Yunita/wwcr /LiterasiDigitaldalampembelajaranPAK/02032023

In the context of education within the Christian denomination, technology serves as an important tool for accurately communicating moral messages, the development of phenomena, the development of science and knowledge, the seepage of cultural diversification of Christianity and the expansion of the meaning of living Christian spirituality. Apart from that, in the realm of practice, the church, in the use of technology, functions as a space for content creation, especially when it is still in the context of Covid-19. Bello explained that Christian pastors often use digital media to debate and question church doctrine, which has a counterproductive impact on congregations, especially for young people (S. Sarmauli, 2016; Susanto et al., 2022). Talking about media abuse, Pandi believes that technology abuse can lead to cultural decline, social morality, and moral degradation, so that it has a negative impact on the younger generation (Pandie, 2022).

The author tries to dig up information regarding the urgency of digital literacy in the context of Christian schools. The author finds praise for technological developments, on the other hand the authors find narratives of negative stigma dominating tiktok and Facebook. Yunita emphasized,

"It's really good to hope that through this literacy, in addition to increasing knowledge and also using technology properly and correctly, not only for watching tiktok or Facebook and so on ..

.. bagus *sih* sebenarnya harapan melalui literasi ini selain ilmu bertambah dan juga memanfaatkan teknologi dengan baik dan benar tidak hanya untuk menonton *tiktok* ataupun *Facebook* dan lain sebagainya"

Yunita/wwcr/LiterasiDigitaldalampembelajaranPAK/02032023

The author's emphasis on the negativity of social media, in this case, Yunita understands that in the form of digital literacy there is a negative tendency for the logical consequences of using digital literacy through tiktok and Facebook. In fact, as far as the author's experience goes, the writer gets a lot of information—education, scholarships, interesting videos, humor, the latest news, technological developments to viral events at home and abroad—on the use of social media by the new community (netizens).

The author is idealistically of the view that increasing digital literacy is inviting the best abilities in improving educational abilities from various digital data sources to identify various types of potential data sources, implementing a search methodology for various data presentations, the capability of searchers to obtain electronic data sources (Dandung et al., 2022; Munte et al., 2022; Sulistyowati et al., 2022; Supardi, 2014; Tumbol, 2020). Therefore, as an illustration, according to the writer's opinion, it is important to compare and invite many members from various schools to grow, stimulate interest in reading, interest in cultural data, writing activities, and process and critique data in order to get fragments, fresh information through the confusion of digital data.

The author mentions the need for students, teachers and any education activists to think critically through exploration by providing time to compare which data is appropriate for consumption and which is spam. Critical thinking is important not only for the presence of digital literacy itself or in the context of teaching and learning, but critical thinking is an integral part of interfaith and context learning communities (Angellyna & Tumbol, 2022; Azuma & Hui, 2021; Dreyer, 2014; Giroux, 1988; Mardliyah, 2019; Mariani, 2020, 2022; Mariani et al., 2023; Munte, 2022a, 2022b; Munte & Natalia, 2022; Niño Arteaga, 2019; PAHAN et al., 2011, 2014; Pradita, 2021; Rulandari, 2021; Sadovnik & Giroux, 1989; M. T. Sarmauli, n.d.; S. Sarmauli, 2016; S. Sarmauli & Pransinartha, 2022; Setinawati et al., 2021; Silva & Campos, 2021; SUGIYANTO et al., 2014; Surya & Setinawati, 2021; Wattimena, 2018; Wirawan, 2021; Yusup & Yosepa, 2022). Researchers see that digital literacy is not necessarily in a space of acceptance, but is still presented and open to criticism, reflection and a touch of Christian spirituality in it.

The author then finds narration through Yunita regarding usefulness. Unity judged, *"Yes, of course there is, so the aim of the researchers is to provide material not only manually but also using technology so that it can increase enthusiasm and broad understanding ..*

.. ya, tentu ada jadi tujuan peneliti dalam memberikan materi tidak hanya secara manual tetapi juga memakai teknologi sehingga dapat meningkatkan semangat dan pemahaman yang luas."

Yunita/wwcr /LiterasiDigitaldalampembelajaranPAK/02032023.

Based on the understanding of the research subject's narrative, the writer basically sees and experiences that Christians are continuously—as a pilgrimage process—to keep adapting to mechanical events, as well as to mysteries. Technology, according to the author, especially when it comes to digital literacy, God in and through Christ is still present and gives the widest possible freedom for humans to participate in this technology. Such participation, for example, in the context of the church digital literacy is present in software and/or applications, through visuals, audio-visual regardless of whether technology is limited or not (Lumbanraja, 2021; Sriwijayanti, n.d.; Wainarisi et al., 2022). The author is aware of various emptiness as the hope and challenge of Christian-based schools to get space and place for continuous transformation which is not only beneficial for the school itself, but rather for touching human reality in the field with its various difficulties.

CONCLUSION

Advanced skills in schools enable students, educators, education personnel and school administrators to access, understand and use computerized media, specialized devices and organizations. With that capacity, they can create new data and share it skillfully. The computerization skills used are still manual in nature, it is important to use performance material provided by schools or scriptures to strengthen our self-confidence as the Lord Jesus Christ and to train students to fill love for the Lord Jesus. The high use of computerized media by young people is not accompanied by high advanced skills. Furthermore, young people are trapped in fraud, online extortion, gambling, sexual double-dealing, cyberbullying, insult discourse, advanced-based radicalism, consequently undermining the will of youth. The motivation behind writing this is to see that there is strict Christian training to prepare children to adopt Christian qualities. The exam strategy used is writing which concentrates on the approach.

The consequence of the test is that rigorous Christian training continues to seek full Christian training to arrive at many meetings, through advanced proficiency enhancement in schools, networks, chapels and families. High proficiency will deliver youth with a great personality. The task of Christian religious education as an effort to anticipate the use of inappropriate devices must be carried out in schools. In order to Christian school educators also play an important role in overcoming the excessive use of devices in children.

In addition to presenting God's Revelation as a PAK learning hypothesis, PAK educators must also show what students are currently experiencing because it will greatly affect the teaching of Christian teachings that have been conveyed by teachers in schools so that the goals of strictly Christian teaching are achieved. Strict Christian school assignments in the computerized era as work to expect the use of gadgets in children are very important. Strict Christian coaching tasks can be carried out for children to anticipate

the unnecessary use of gadgets by female students at SMP KRISTEN PALANGKARAYA. The task of strict Christian education is carried out in schools through the care of educators with some of the tasks carried out by educators in schools to overcome the excessive use of tools in students.

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