Analysis of Digital Literacy in Building *Civic Responsibility* (Exploratory Study of Interfaith Unity in Semarang City)

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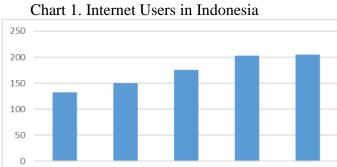[1,2,3]Universitas Sebelas Maret
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How to Cite: Alfiah, A., Triyanto, T., Muchtarom, M., & Fajari, L. (2023). Analysis of Digital Literacy in Building Civic Responsibility (Exploratory Study of Interfaith Unity in Semarang City). *International Journal of Education, Information Technology, and Others*, 6(2), 315-325. https://doi.org/10.5281/zenodo.7968672

INTRODUCTION

The development of globalization is marked by advances in information technology. The advancement of information technology itself affects all areas of life, one of which is in the field of communication. The communication field itself is useful for facilitating long-distance communication, as well as making it easier to access information. One of the social media that is widely used in the field of communication is Facebook, Twitter, Instagram, and WhatsApp. In order for social media to be useful properly, it must be accompanied by internet users. With this, it causes internet users in Indonesia to increase every year. This can be seen in graph 1.

Chart 1. Internet Users in Indonesia

Source: APJII in Anggraini & Najicha (2022)

Based on graph 1.1, it can be concluded that, from 2018 to 2022, internet usage in Indonesia has always increased. Based on the latest survey of the Indonesian Internet Service Providers Association (APJII) in 2019–2020, internet users in Indonesia were followed by the 15–19 age group by as much as 91%, followed by the 20–24 age group by as much as 88.5%.

The increasing number of internet users in Indonesia does not guarantee that the benefits of the internet can be optimally achieved, especially if the use of the internet is not balanced with knowledge of how to utilize the internet positively. At this time, a lot of information is obtained from social media uploads that spread untrue news, often known as hoax news, which can lead to hate speech, intolerance, radicalism, and many more.

According to Indonesia's Ministry of Communication and Information, there are almost 800,000 websites that have been identified as disseminating incorrect information. In 2014 alone, 761,126 sites were blocked due to fake news content. In 2015, the number continued to rise, reaching 766,394 sites. Complementing this data, according to The Jakarta Post, since 2008, as many as 144 people have been prosecuted for cases of hate speech and the circulation of fake news in the social media universe. The KIC survey mentioned that out of 196.7 internet users in Indonesia, almost 60% are exposed to hoaxes, and only 21-36% can recognize hoaxes.

Masyarakat Anti Fitnah Indonesia (Mafindo) in Tsaniyah & Juliana (2019) reported that 109 hoaxes were found in January 2019, with details of 58 political hoaxes, 7 crime hoaxes, and 19 other themes. The number increased when compared to the number of hoaxes in December 2018, which was 88 hoaxes were found in January 2019, with details of 58 political hoaxes, 7 crime hoaxes, and 19 other themes. The number increased when compared to the number of hoaxes in December 2018, which was 88. One of the hoaxes that often appear is news about religion through hate speech.

One of the cases of hoax news about religion is in the content of Ahok in 2017, which mentions that Ahok is a blasphemer, an expression of hatred with a form of blasphemy being an expression of demeaning others. The hearter's comment with the form of blasphemy on February 4, 2017 says "What because Ahok made Kalijido like you, lansung respect ama Ahok piker woii, people who mock the Koran gapantes live in this world bng". The meaning of this speech is "people who mock the Qur'an don't deserve to live in this world". The meaning of the speech in this context is that Ahok, who has insulted the Al-Quran, the holy book of Islam, about Surah Al-Maidah verse 51, does not deserve to live in the world, Utami & Darmaiza (2020).

The existence of hoax news is due to the lack of civic responsibility among social media users, which results in disgraceful behavior such as hoaxes and cybercrime. The perpetrators of hoaxes are included in legal actions. Article 28 paragraph (1) of Law Number 11 of 2008 concerning Electronic Information and Transactions (ITE Law) prohibits: Every person intentionally and without the right to spread false and false information that hurts consumers in online transactions. If the aforementioned rules are broken, the offender might face up to 6 years in prison and/or a maximum.

With the above problems, digital literacy is needed to build civic responsibility or a sense of responsibility for the community through the active role of the government, community leaders, and the community, as well as providing easy access to sources of correct information on every hoax issue, conducting systematic and sustainable education, and taking effective legal action for its disseminators (Rahadi in Tsaniyah & Juliana, 2019).

One of the communities that applies digital literacy to build civic responsibility is the PELITA (Interfaith Brotherhood) community, especially PELITA Semarang City. Members who belong to the PELITA organization do not only consist of believers from the six official religions recognized by the government; there are also members who adhere to indigenous beliefs, such as Sapta Darma, Budi Luhur, and Kejawen. These beliefs are also referred to as local religions (native religions).

The emergence of this community is a positive form of the rapid development of technology today, where individuals can innovate to continue working and even benefit others. Such is the case with the PELITA (Interfaith Unity) community. As a community focusing on engagement, mutual respect, and improving digital literacy through positive activities and content, the Pelita community invites members and the public to respect each other and be responsible so that they become smart citizens and are expected to have the right skills in utilizing digital technology so as to strengthen the civic responsibility character of digital citizens.

This is in line with research by Benaziria (2018) that shows the VCT, or value clarification technique learning model, can effectively develop a digital literacy culture. This is also in line with research by Nugraha (2022) on digital literacy, which defines digital literacy as a set of skills, knowledge, understanding, and awareness that can make a person critical, creative, productive, responsible, and safe when using information and communication technology. In addition, this is also in line with research by Prianto and Firman (2021) that shows that a living environment driven by strengthening digital literacy, especially for young people, will play a greater role in life in the future.

Based on the description and problems above, the author is interested in raising the title **"Digital Literacy Analysis in Building Civic Responsbility (Exploratory Study of Interfaith Unity in Semarang City)"**.

RESEARCH METHODS

The method used in this research is qualitative. The qualitative method is a method to explain in depth the research subject. In this study, data from both primary and secondary sources were used. Primary data was obtained through interviews with members of the Pelita community in Semarang City, while secondary data was obtained through notebooks related to building civic responsibility in the Pelita community in Semarang City, Riduwan (2012: 132). Data analysis techniques that use data analysis (Miles & Huberman 1992: 16) include the first data reduction, which is to collect research data in the field on the object Petita Semarang City. Second, data presentation involves summarizing important data that has been obtained when conducting research in the field. Third, data presentation and verification involve presenting important data in the form of

tables or diagrams, as well as making conclusions and suggestions about the research conducted.

RESULTS AND DISCUSSION

Based on the results of interviews with existing instruments, field observations, and documentation conducted at PELITA Semarang City, which are sourced from key informants and ordinary informants of PELITA Semarang City who are sources, In the research conducted, the results of the research at PELITA Semarang City were obtained in the form of PELITA community efforts in building citizen digital literacy and the role of digital literacy in increasing civic responsibility through PELITA, as follows:

PELITA Community's Efforts to Build Citizens' Digital Literacy

Based on the results of the research, this subchapter will discuss the results of research on "PELITA Community Efforts in Building Citizen Digital Literacy".

According to Anggraeni et al. (2019), digital literacy is the ability to evaluate, utilize, and create content using information technology and the internet. Thus, it can be concluded that digital literacy is the ability to understand information contained in social media, so that digital literacy is not only understood as the ability to read but also to understand the meaning of that meaning. The PELITA community's efforts to build citizen digital literacy include:

1. Nationality Campaign

One of the ways the Pelita community builds citizens' digital literacy in the midst of information wave 5.0 is by campaigning against the spread of hoaxes and hate speech, the rise of intolerance for differences, the increasing use of terrorism and radicalism in social media, and the spread of digital media addiction among its members. These problems are some evidence of the low level of digital literacy in society. This happens because of the low level of digital literacy. So the solution is to conduct more digital literacy programs involving more actors, target groups, and partners.

Campaign activities in Pelita are more about voicing peace and being active in humanitarian matters. The campaign activities carried out by Pelita are generally followed by various interfaith groups and students and are general in nature, so anyone can participate in them. Although Pelita does not have a standard organizational structure, it collaborates with other organizations or institutions in disseminating campaign information. One of the activities that fall into the campaign category is Pondok Damai, which took place in November 2022. The following activities support Pelita's campaign to build digital literacy.

Table 1. Pelita Campaign List

Activities	Time
Nationality Gathering: Bhante Dhirapuno (Founder of Medan Tolerance Coffee) with Watugong Nationality Movement (Gerbang) delegates,	January 06, 2022
The statement of the Interfaith Brotherhood (Pelita) responding to the follow-up advice letter of the West Kalimantan Ombudsman's RI report to the Governor of West Kalimantan and the Sintang Regent's	January 28, 2022

assignment letter can be read through the following link: https://pelitasmg.com/ahmadiyah-sintang/	
Several delegates of the Watugong Nationality Movement (Gerbang) held a press conference in response to the demolition of the Miftahul Huda mosque owned by the Ahmadiyah congregation in Balai Harapan Village, Sintang Regency, West Kalimantan Province, this afternoon.	January 31, 2022
Statement of the Interfaith Brotherhood (Pelita) regarding the polemic in Wadas Village, Bener District, Purworejo Regency, Central Java Province.	January 12, 2022
The young generation is protecting the environment. Location: Diponegoro Statue, Jl. Pahlawan (07.30 WIB)	March 25, 2022
Breaking the fast together at Tanah Putih Monastery with various religious and belief leaders in order to maintain tolerance.	April 5, 2022
Ta'jil on the street and diversity	April 13, 2022
1. **In addition to being a gathering event between religious leaders, the breakfasting event is also a form of appreciation for Muslim brothers and sisters who are fasting in the month of Ramadan.** 2. **Interfaith leaders who attended included:** 3. **Pinandhita Eko Pujianto, Parisada Hindu Dharma Indonesia (PHDI) of Central Java Province** 4. **Bhikku Cattamano, Mahathera, Leader of Tanah Putih Monastery, Semarang** 5. **Pandhita Aggadhammo Warta, Chairman of the Indonesian Theravada Buddhist Council (Magabudhi) of Central Java Province** 6. **KH Taslim Syahlan, Chairman of the FKUB of Central Java Province** 7. **Azis Wahid, Kasatkorcab Banser Kota Semarang** 8. **Antony Dedy, Commission for Justice, Peace, and Integrity of Creation (KKPKC) of Semarang Diocese** 9. **Em. Ekalasa, Fellowship of Indonesian Churches (PGIW) Central Java Region** 10. **Yosua Wardaya is the administrator of FKUB in Central Java Province.** 11. **Wahyudi is the pastor of GBI Tlogosari.** 12. **Andi Gunawan is the Deputy Chairperson of the High Council of the Indonesian Khonghucu Religion (Matakin) of Central Java Province.** 13. **Setyawan Budy (Coordinator of Interfaith Brotherhood)**	April 11, 2022
The Interfaith Brotherhood (Pelita) on Wednesday afternoon (13/4) distributed 750 ta'jil to the people of Semarang. The ta'jil distribution was carried out in front of the Erlangga Post Office.	
Amnesty Tour is an activity to explore places of worship or places that have high religious value in the city of Semarang while learning about tolerance, peace, and the beauty of differences.	April 23, 2022
The National Gathering took place this afternoon at the "Holly Stadium" of JKI Injil Kerajaan and was attended by approximately 2000 people across religions and beliefs.	April 27, 2022
Kirab Merah Putih at City Hall	May 17, 2022

Commemoration of Environment Day with Semarang State University students	May 28-June 5, 2022
The series of events commemorating Environment Day ended with a public discussion on Saturday at the Monod Diephuis Building and a cultural stage on Sunday at Raden Saleh Cultural Park.	June 4, 2022
Tiktok Competition in commemoration of Sumoah Youth Day Theme: Srawung Orang Muda Lintas Agama dan Kepercayaan at the Srawung Orang Muda Lintas Agama dan Kepercayaan 2022 event at Vihara Watu Gong, Semarang.	August 8 - October 30, 2022
PANCASILA: VOICE OF HUMANITY Symbiotic Angklung concert at Holy Stadium	October 28, 2022

Source: Observation (2022)

One of the campaigns organized by Pelita is Pondok Damai. Pondok Damai is an activity that gathers young people across religions and beliefs from various regions in Indonesia to build and plant seeds of peace in diversity, share experiences of encountering people of different religions and beliefs, and understand each other's differences. The main target of this activity is the younger generation, so that their awareness as agents of peace is formed. They are the ones who will one day maintain the foundation of peace that has been laid by the founders of the Indonesian nation.

This is supported by observations and documentation of the campaign carried out by the Pelita community. This is in line with research by Benaziria (2018).

Pelita Community conducted a campaign to build digital literacy by organizing a peaceful cottage campaign. As stated by Corputty (2019), a "campaign is a way to introduce activities that will be carried out by an organization. So the way to improve campaign activities is to create campaign activities that focus more on digital literacy and building civic responsibility.

2. **Socialization**

Socialization activities in PELITA are more about introducing and inviting the community to continue to live in harmony, peace, and mutual tolerance with each other regarding religious and humanitarian matters. One of the socialization activities carried out by PELITA is gathering and breaking the fast together. The following are the socialization activities carried out by Pelita:

Table 2 Pelita Socialization Activities

Activities	Time
"A Thousand Incense & Offerings: Prayers Across Religions and Beliefs" at Gedongsongo Temple.	February 1, 2022
Grebeg Kampung Nelayan	February 3, 2022
A National Gathering involving all elements of government and society from the TNI, POLRI, students, Islamic boarding schools, and interfaith. Venue: Holy Stadium	April 27, 2022
The Watugong Nationality Movement (Gerbang) agenda, Monday, attended the inauguration of the Central Java Province Sapta Darma Citizens Association (Persada) board at Graha Sari Building, Semarang. Attended the 1-year	May 23, 2022

thanksgiving service for the establishment of the GBI Tlogosari building, Semarang.	
"Exhibition of Forgotten Archipelago Cultural Heritage Objects in Semarang Regency" Venue: Multipurpose Building, Bung Karno Square, Ungaran, Semarang Regency	June 3-5, 2022

Source: Observation (2022)

The above activities are carried out to increase the solidarity of fellow community members so that they can exchange ideas. With this in the middle of the activities carried out by the Pelita community, usually the Pelita community will insert socialization into building digital literacy so that later members of the Pelita community will not immediately trust the information obtained from social media without filtering the information. Besides that, the socialization carried out can also increase the civic responsibility of Pelita community members so that they do not write carelessly on social media.

This is supported by observations and documentation of socialization carried out by the Pelita community. This is in line with research by Nugraha (2022).

The Pelita community conducts socialization in building digital literacy by holding joint activities to build solidarity between members so that later the Pelita community can insert the importance of digital literacy in building civic responsibility in members so that later Pelita community members can use social media appropriately. As stated by Lahamit (2021), socialization is the introduction of oneself to the values and norms that exist in society. So the way to improve socialization activities by improving digital literacy and building civic responsibility in members is by making socialization activities by bringing in figures who really understand digital literacy.

DISCUSSION

Discussion activities in PELITA are more about providing opportunities for the community to be able to talk and exchange ideas about plurality and work together to realize peace. Discussion Discussion activities in PELITA are more about providing opportunities for the community to be able to talk and exchange ideas about plurality and work together to realize peace. The following discussion activities were carried out by the Pelita community:

Table 3. Pelita Community Discussion Activity

Activities	Time
Interfaith Forum radio broadcast program (Format) 102.8 JFM every day Kami	10:00-11:00 am, January 13, 2022
Press conference of "Watugong National Movement (Gerbang Watugong)"	January 30, 2022
Discussion on Crossing the Divide" Venue: Tanah Putih Monastery Hall Jln. dr. Wahidin No. 12 Semarang	February 11, 2022
The National Gathering of the Watugong National Movement (Gerbang) delegation today with the Interfaith Network (Jakatarub) and the Forum for Interfaith	February 9, 2022

Sancang Declaration (FLADS) at the Mubarak Mosque, Bandung.	
Asik Discussion in the event of Haul Gus Dur XII was held at Tanah Putih Monastery Hall, Semarang. The event was initiated by 20 organizations, institutions, and communities across religions and beliefs in Central Java.	February 11, 2022
"Nationality Discussion and Gathering". In order to attend the 56th anniversary reception of Perguruan Trijaya Padepokan Argasonya - Tegal Center,	February 12-13, 2022
The Watugong National Movement delegation on Saturday, February 26, 2022 attended the Haul KH. Ahmad Abdul Haq event at the Darussalam Watucongol Islamic Boarding School, Magelang.	February 26, 2022
An interfaith discussion titled "SHARING VIEWS: Diverse Religious TOLERANCE", ZOOM Cloud Meetings	April 23, 2022
Nationality Seminar which will be held in a hybrid manner with the theme "The Spirit of Nationalism as the Basis of Social Care to Welcome Golden Indonesia"	August 21, 2022
The coordinator of the Interfaith Brotherhood (Pelita) attended the GUSDURian 2022 National Gathering (Tunas) at the Sukolilo Hajj Dormitory. The event was attended by more than a thousand participants from various regions in the country.	October 14-16, 2022

Source: Observation (2022)

Discussion activities in PELITA are more about introducing and inviting the community to continue to live in harmony, peace, and mutual tolerance with each other regarding religious and humanitarian matters. One of the socialization activities carried out by PELITA is gathering and breaking the fast together.

With many activities in the acculturation of national character, good communication will be established and a civic education in the community will be created that directly teaches the community the importance of maintaining national character for the unity and integrity of the Indonesian nation. By practicing the values of national character, Pelita also teaches the value of being responsible as a citizen of the digital world.

This is supported by observations and documentation of discussions held by the Pelita community. This is in line with research by Prianto and Firman (2021).

The Pelita community conducts discussions to strengthen the closeness between community members, so that during discussion activities, discussions are inserted about the importance of digital literacy in building civic responsibility. As stated by Andriani et al. (2020), discussion is a directed conversation in the form of an exchange of ideas between two or more people that is carried out orally to achieve a goal. So the way to improve discussion activities for improving digital literacy and building civic responsibility in

members is to create discussion activities by bringing in figures who really understand digital literacy.

The Role of Digital Literacy in Enhancing Civic Responsibility Through PELITA

Based on the research results, this subchapter will discuss the research results regarding "The Role of Digital Literacy in Improving Civic Responsibility through PELITA".

According to Halimah and Nurul (2020), civic responsibility is an action related to responsibility as a form of voluntary participation in community life. Thus, it can be concluded that civic responsibility is an act of responsibility in understanding the information contained in social media. The role of digital literacy in increasing civic responsibility through PELITA is as follows:

Another change felt by the community after the existence of the Pelita community is a change in acting and examining things from various angles and other perspectives. This is related to the formation of a sense of responsibility or civic responsibility among Pelita community members. According to some informants, the existence of the Pelita Community has changed their mindset toward utilizing the internet and social media. The socialization provided builds people's understanding so they can become good and wise internet users. The Interfaith Brotherhood more often organizes interfaith activities that are presented in the form of cultural performances. In addition, there are also activities that are held situationally. Activities that are carried out spontaneously or situationally; for example, there were joint prayers carried out during the tragedy of the shooting inside the mosque by terrorists in New Zealand, and PELITA also often issues statements of attitude and discussions related to cases of injustice, social religious issues, or other humanitarian issues. PELITA also organizes a routine every year called "Pondok Damai". The activities carried out by PELITA can be divided into three types, including campaigns, socialization, and discussions.

Campaign activities in PELITA are more about voicing peace and being active in humanitarian matters. The campaign activities carried out by PELITA are generally attended by various interfaith groups and are general in nature, so anyone can participate in their activities even though PELITA does not have a standard organizational structure. If they hold one, it will usually be crowded because PELITA collaborates with several agencies and institutions in disseminating information about its activities. One of the activities that fall into the campaign category is Pondok Damai.

Pondok Damai is an activity that gathers young people across religions and beliefs to build and plant seeds of peace in diversity, share experiences of encountering people of different religions and beliefs, and understand each other's differences. The main target of this activity is the younger generation, so that their awareness as agents of peace is formed. They are the ones who will one day maintain the foundation of peace that has been laid by the founders of the Indonesian nation.

Next is to form tolerant internet users. Pelita community members have different religious backgrounds. In addition, the community's work background also varies among civil servants, artists, entrepreneurs, laborers, and

others, making the community understand that the position of all internet users is the same regardless of religious background and occupation. The diverse conditions of society make people more careful in their actions, including when using social media.

This is in line with research by Benaziria (2018). So it can be concluded that the existence of the Pelita community has provided a basic understanding of digital literacy so that it can increase a sense of responsibility, or civic responsibility. A critical mindset, an attitude of responsibility, and tolerance are real forms of digital literacy for the Pelita community.

CONCLUSIONS
Based on the research results, the following conclusions can be drawn:
1. The PELITA community's efforts in building citizens' digital literacy include the first national campaign, which is carried out by emphasizing the importance of digital literacy in the era of globalization. This is done because at this time there is a lot of incorrect news, so the Pelita management always emphasizes this to its members so that they can be wiser and have a greater sense of responsibility or civic responsibility in obtaining information, especially on social media. Second, socialization involves inserting the importance of digital literacy in building civic responsibility in members so that Pelita community members can use social media appropriately. Third, discussion activities
2. The role of digital literacy in increasing civic responsibility through PELITA is that the existence of the Pelita community has provided a basic understanding of digital literacy so that it can increase a sense of responsibility or civic responsibility.

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