



Da'i Technology Literacy in Perspective of the Qur'an

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ABSTRACT

The dai's technological literacy is the ability to use, understand, manage and assess an innovation that involves a scientific process to solve problems and know the dai's abilities related to literacy problems. This research aims to reveal the concept of dai's technological literacy in the view of the Koran and to find out the dai's technological literacy competence. The method used in this research is the descriptive analysis method, while the approach method used in this research is a qualitative approach through literature study. The results of this study indicate that the concept of information literacy in the Koran leads to the implementation of information retrieval. In contrast, the concept of communication literacy in the view of the Koran refers to morals and ethics in communication. In addition, technological literacy competencies include basic, primary, intermediate, advanced, technical, and literacy skills. This research implies that the preachers are expected to be able to upgrade themselves and have established literacy in the field of technology so that they can maintain their da'wah activities according to the times.

Keywords: Literacy; technology; da'i; al-Qur'an.

INTRODUCTION

People in this era use much information technology and communication in everyday life. Various means of communication serve as a means used by the wider community. Television, radio and video broadcasts can also be accessed easily through applications on gadgets so that communication and information technology are genuinely at the fingertips and information can be disseminated quickly in cyberspace. Content in cyberspace is very diverse, ranging from issues of religion, values, culture, politics and so on. Unfortunately, most people cannot filter an opinion, whether the opinion is factual news or a hoax, so this impacts the emergence of slander. Besides that, access to cyberspace which is very easy, makes it easy for many people

to cast their perceptions, causing chaos in cyberspace. This problem is one of the tasks and challenges of the preachers today.

Information technology and communication not only have a negative influence but also have a positive side. Therefore, preachers must take advantage of technology space to be used as a da'wah for the community. The preachers must play a role in preaching which is supported by technological means as a medium of preaching, especially to Muslims who utilize information and communication media. Preachers who use technology, including information technology and communication, to preach are known as da'i technology or da'i technology. Da'i technology has a good function for preaching to the public, primarily aimed at those who utilize information and communication media. Therefore, the benefits of technological developments need to be used by preachers to approach today's technocentric society so that the use of technology is carried out in a balanced way.

Da'i technology is a term that implies that a da'i always uses technological media in preaching. Da'wah technology does not mean eliminating traditional da'wah methods; instead, it complements and reinforces the da'wah movement. Both individuals and groups with diverse expertise must support Dai technology. Innovative collaboration and cooperation between science experts, for example, will be able to offer integration of religious knowledge, which is complemented by modern science (Nuriyati & Chanifudin, 2020).

Dai technology is synonymous with the term E-Society as it is termed by Vladimir Mensihkov, meaning that with internet media being able to establish relationships in various information is now very easy for the world community (Cahyono, 2016). Seeing this condition, preachers' technology must be responsive to people's anxieties and respond to these worries to not disintegrate the nation; that technology has many benefits for the interests of the preachers.

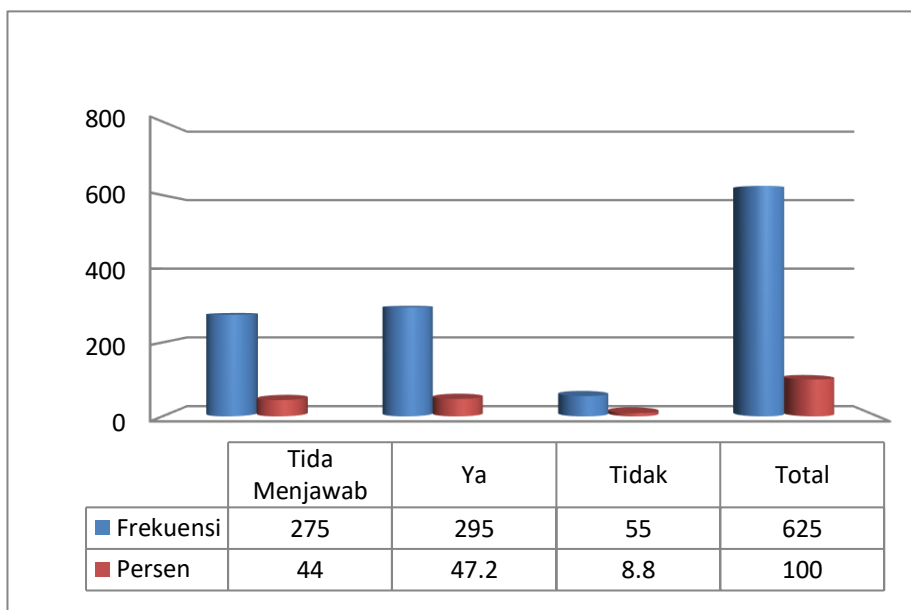
The use of technology by a preacher is a way of broadcasting Islam and is considered relevant in the era of globalization. However, the presence of science and technology has yet to change Islamic da'wah positively. This situation requires da'wah actors to be literate in technology to use technology for the benefit of Islamic da'wah. Given the importance of science and technology issues for the continuity of da'wah, preachers are required to be able to recognize various problems regarding the preacher's technological literacy.

According to Abdul Madjid, the term technology or dai technology consists of two syllables, namely techno, which is adopted from English, which means science and the word dai is taken from the Arabic vocabulary, which means preacher. In general, technology or preaching technology can be interpreted as a preacher who uses knowledge and the ability to use technology as a medium of preaching (Madjid, 2006: 15).

The scope of technological literacy consists of information and communication. Information and communication media in this study is limited to two technology products: the internet and cellular telephones. The choice of technological literacy is based on the consideration that internet media and cellular telephones are the closest tools to humans, and the public generally utilises this phenomenon, including preachers. According to research conducted by Syarifuddin on 625 people using the internet as a means of preaching, it showed that 275 respondents (44.0%) did not answer, 295 respondents (47.2%) used the internet as a means of preaching, 55 respondents (8.8%) some of them stated that they used this media once a week. The use of the internet as a means of da'wah can be seen in the following graph 1.

Graph 1

Internet use



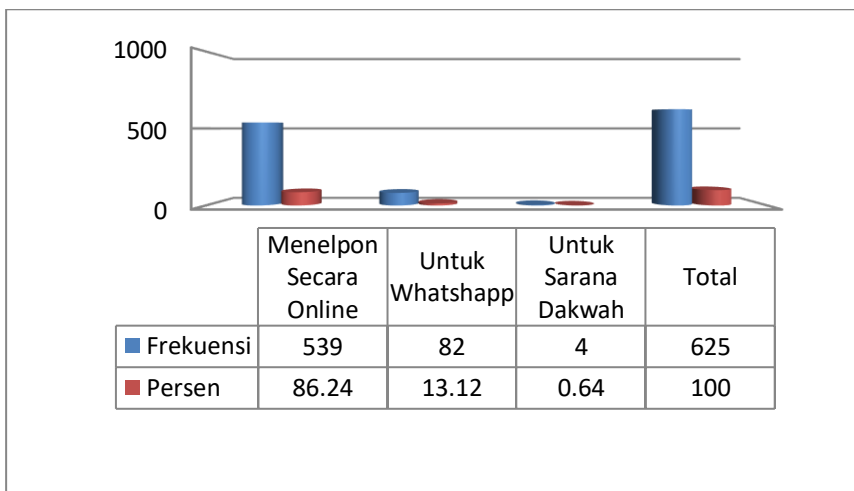
Source: research results, 2023

Looking at chart one regarding internet use, information is obtained that most respondents use the internet as a means of preaching. As many as 3x every week, respondents use the internet. The purpose of using the internet besides preaching, the internet is also used to find important documents, access data, open social networks, and so on.

In addition to social networks such as the internet, information and communication media used as the most effective means of da'wah are cellular telephones. A cellular telephone is part of one of the communication and information technology products. This product is very familiar among the people of this nation because cell phones have many benefits that their owners often use. While using cellular telephones, 539 respondents (86.24%) used them to communicate, then WhatsApp was used by 82 users (13.12%) and lastly was cellular use for da'wah facilities by four respondents (0.64%). Therefore, mobile phones are widely used to communicate online; 86.24% and only a small portion are used for da'wah facilities, 0.64%. Therefore, it is necessary to emphasize that cellular telephone users actively use cellular telephones to preach. Regarding the use of cellular telephones as a means of preaching, it can be seen in the following graph 2.

Graph 2

Use of cell phones



Source: research results, 2023

Looking at graph two above regarding the use of cellular telephones, information is obtained that most cellular telephones are used to communicate online, as many as 539 or (86.24%), 82 or (13.12%) are used for WhatsApp facilities, and only four or (0) .64%) is used for propaganda means.

Based on the research above, the development is very significant; the existence of information and communication technology, especially the internet and mobile phones, is not difficult to find, and the prices are also affordable. The results of this research are based on technological developments, especially the internet, which has produced tangible results for its users. The existence of the internet has supported da'wah effectively and efficiently as a communication tool, essential documents and information needed by preachers. This research also indicates that people are already at the level of information and communication technology literacy, where people can organize, compose, utilize information, and build new knowledge through literacy education.

The phenomenon of the actualization of da'wah methods by utilizing media technology which is being intensively carried out at this time, such as the use of internet technology for preaching, has provided a new paradigm regarding the success of da'wah, that the preacher is no longer the main factor in receiving da'wah messages optimally by the object of da'wah because it is clear that in the fantasy world, the object of da'wah is not passive in receiving da'wah messages. The objects of da'wah actively process and interpret the messages received by the objects of da'wah without being influenced by the gender of the preachers.

The data also shows that people tend to depend on the media; there are many social media users among children, adolescents and adults, both men and women (Mardiana, 2020). This phenomenon is an opportunity as well as a challenge for a preacher today because, in practice, many people are not ready to face the onslaught of the media; this can be seen from several problems such as abuse of social media, rampant hoax news and unwise use of media (Khairuni, 2016).

The phenomenon of increasingly developing technology is also a threat to the moral degradation of society where the concept of decency morality (adab) begins to erode due to the introduction of Western culture through technology, the strengthening of the individualist side because many activities are carried out in cyberspace so that people pay less attention to the surrounding environment and lack of education and

direction from the closest person (Arifin et al., 2022).

These problems can be minimized if the preachers can maximize the potential of technology as a tool for preaching. Meanwhile, research results show that the use of technological media for preaching still needs to be improved. Therefore, special attention is needed in this regard.

Da'wah is a religious communication activity; when it comes into contact with developing and advancing increasingly sophisticated communication technology, it is time to carry out various modifications. Dynamic da'wah will be more effective in responding to the problems of today's people (Alhidayatillah, 2017), meaning that there must be a rejuvenation of da'wah packaging by functioning various existing communication means so that da'wah will be more communicative.

The internet is the right vehicle for da'wah activities because a variety of information is circulating in the internet world; why don't preachers take part in the information on the internet with Islamic colours, because internet users are also part of the da'wah community where preacher must introduce Islam to internet users (Zaini, 2013). These internet users are human beings who, when viewed from the perspective of the philosophy of da'wah, need da'wah (Sumadi, 2016).

The internet is also the most influential media when used to preach. With all its equipment, the internet will significantly assist the preachers in delivering da'wah messages to all corners of the country. Therefore, preachers must improve their skills, especially in adequately functioning with this technology (Ferdiansyah, 2020). Sophisticated media will become junk without meaning if someone needs to learn how to use it.

One of the elements that guarantee the success of da'wah tools in individual da'wah is the ability and intelligence of the preacher himself, and it is miserable that Muslims do not see the importance of ability and skill in da'wah (Ali et al., 1992: 10). This does not mean that there are no people with abilities and skills among Muslims, but Muslims do not function them for the sake of da'wah. Therefore, preachers must equip themselves to master science and technology, known as dai's technological literacy. Given the urgency of science and technology issues regarding da'wah, preachers must understand technological literacy in preaching.

Didin Hafidudin encouraged preachers in Indonesia to master technology as a means of preaching. According to Didin, a preacher in this globalization era must be able to use various methods in utilizing technology as long as it does not depart from the substance of Islamic

teachings. However, in reality, the presence of science and technology cannot bring good reforms to society. This situation is due to the inability of preachers to utilize technology for the benefit of Islamic da'wah. Therefore, there is a need for preachers' technological literacy education to master science and technology so that preachers can develop da'wah methods with the help of science and technology.

As for some previous research that is considered relevant to the dai's technological literacy from the perspective of the Koran, they include. First, a journal written by [Asriyanti Rosmalina](#) entitled 'Dakwah Literasi Digital Terhadap Perilaku Generasi Milenial dalam Bermedia Sosial' ([Rosmalina, 2022](#)). In this journal, it is stated that digital literacy da'wah has a huge role in strengthening the moral foundations and behaviour of the Indonesian people; this is in line with the increase in literacy carried out by the millennial generation, where technological developments never fail to discuss the renewal of da'wah messages spread on social media as evidenced by being careful in dealing with information that is spread ([Rosmalina, 2022](#)).

Second, a journal is written by [Tian Wahyudi](#) titled 'Penguatan Literasi Digital Generasi Muda Muslim dalam Kerangka Konsep Ulul Albab'. This paper examines the strengthening of the digital literacy of the young Muslim generation through the main components of all alba, namely the dhikr component, the component of reason or thought and the component of good deeds; with these three components, it is hoped that the young generation will be able to optimize digital media as a means of developing their potential and contributing to the realm of goodness for the benefit of the people ([Wahyudi, 2021](#)).

Third, is a thesis by [Ahmad Ali Azim](#) titled "Tradisi Literasi Pesantren; Manajemen Pendidikan Literasi di Pesantren Kreatif Baitul Kilmah Yogyakarta" ([Azim, 2019: 36](#)). The results of this study indicate that efforts to form literacy are carried out with various things that aim to form and produce productive and creative students, one of which is through cultivating cultural and traditional enthusiasm amid Islamic boarding schools. If schematized, then there are two main strongholds in the context of forming a literacy culture at the Baitul Kilmah creative boarding school, namely the administrator figure as an example and various activities that have been running regularly at the Baitul Kilmah creative boarding school, Yogyakarta.

The impact of literacy culture on the moral formation of students can

be seen in various things, including the increased achievement of writing works, both articles and books printed by several major media and publishers, including the works of students at the Baitul Kilmah Yogyakarta Creative Islamic Boarding School, which are widespread, namely the Ulama Encyclopedia. Archipelago, Encyclopedia of Science, Encyclopedia of the Thematic Qur'an, Encyclopedia of Knowledge of the Qur'an and Hadith, Biography of Ustadz Abdus Shomad, Biography of Tuan Guru Bajang Zainul Majdi, Biography of Gus Maksum Lirboyo and Biography of Murshid Tarekat Nusantara. This activity in the form of works carried out at the Baitul Kilmah Creative boarding school in Yogyakarta has received support and good reception from various groups, such as the works written by the students, which have received recognition from parents, the public and bookstores that sell the works of the students.

The results of this study reveal that the pesantren, in its early days, established itself as a literate association, namely an association that has the skills to access information (knowledge) from Islamic literature (past books in foreign languages, namely Arabic) to make then a selection, critical analysis, discovering and giving birth to new concepts and explaining the learned information in the form of systematic scientific works such as books, articles, magazines, and others. In summary, the pesantren intellectuals have always had a culture of learning science from authoritative sources, and henceforth, the intellectuals produce the treasury into new concepts and record them in a separate book.

This can be proven by remembering the names of several well-known intellectuals born in Islamic boarding schools, such as Sheikh Nawawi al-Bantani, Sheikh Mahfudz Termas, and Sheikh Khalil Madura, KH. Hasyim Asy'ari Jombang, KH. Raden Asnawi Kudus and many other clerics and scholars. Apart from educating students and guiding the general public, they also write scientific books according to the specifications of their respective fields (Maknun et al., 2022).

Of the various problems that have been successfully solved in this matter, this research aims to reveal the concept of dai's technological literacy in the view of the Koran and to find out the dai's technological literacy competence.

The method used in this research is the descriptive analysis method. According to Sugiyono, the descriptive analysis method is statistics used to analyze data by describing or depicting data that has been collected without intending to make general conclusions or generalizations. The data

collection technique used in this research is library research, namely theoretical studies, references and other scientific literature related to norms, values and developing culture (Sugiyono, 2018: 291).

RESULTS AND DISCUSSION

The Concept of Dai Technology Literacy in the View of the Qur'an

Technological literacy is using and utilizing media such as the Internet to access, disseminate and communicate information effectively. Technological literacy can also be understood as media literacy that positions humans who can understand, master and utilize mass media content (Juditha, 2011: 41-52; Rustandi, 2019; Rustandi & Hendrawan, 2022). Thus, technological literacy is an activity in using technology, communication equipment, and networks to access, organize, integrate, evaluate and create information for the benefit of a social group. Technological literacy can be classified into two parts, namely information literacy and communication literacy; where these two aspects are also discussed in the Qur'an as follows:

Information Literacy

The term information is taken from English, namely information, which means the concept obtained from analysis, investigation or research. Abdul Kadir interprets the information as a document that has been processed in as much detail as possible so that it can grow the knowledge of the individual who uses the document (Kadir, 2002: 31). Anton explained that information is a systematic document for a specific purpose to obtain a decision (Anton et al. et al., 1990; 331).

Jogianto assumes that information is a document processing into a more useful format for those who receive it. In other words, information is the fruit of document processing in a more valuable and meaningful format to recipients and describes an actual event used for decision-making (Jagianto, 2004: 8). Thus, information is a document that has been grouped or processed and interpreted for use in the decision-making process, taken from the origin of the information as a document.

In Islam, the Qur'an has many terms to represent the meaning of information, including the recitation of *al-Wahyu*, *Khabar*, *Hadith*, *an-Naba*, *Qaul*, *Kalam* and *Risalah*. The seven terms have distinct meanings but refer to delivering messages or information (Amril, 2017).

Regarding news or information, this is contained in several verses of the Koran, for example, in the condition when false news circulated regarding slander that was levelled at Rasulullah SAW's wife, Sayyidah Aisyah RA.

إِذْ تَقُولُ بِالَّذِينَ أَنْعَمَ اللَّهُ عَلَيْنَا فَمِنْهُمْ مِمَّنْ نَعْلَمُ وَأُنَاسٌ مِمَّنْ لَا نَعْلَمُ وَإِنَّمَا كُنَّا مِنْهَا وَهَّابِينَ وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ. وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ

"Remember) when you received the fake news from mouth to mouth, and you said with your mouth what you did not know a little about, and you took it lightly? Though he is with Allah is great. Moreover, why don't you say, when you hear the fake news: "It is not appropriate for us to say this, Glory be to You (O our Lord), this is a big lie". (Qs. An-Nuur: 15-16)

M. Quraish Shihab, in his interpretation of al-Mishbah, stated that the disseminators of incorrect information came from the Muslim community itself or, in the case of the verse above, were the believers (Shihab, 2009). This verse shows that hoaxes or fake news are not new products of the digital age. However, due to the impact of today's sophisticated technology, hoax news is increasingly prevalent.

This verse states that in responding to news that is circulating and the truth is not certain; one must first conduct *tabayyun* or search for information; something like this, in Allah's view, is not a small matter; therefore, incorrect information will cause much harm, cause chaos and have an impact on excellent in many ways. Searching for information is alluded to in other verses as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

“O you who believe! If someone wicked comes to you with news, then research the truth, so that you do not harm a people because of stupidity (carelessness), which in the end you regret what you did” (Qs. Al-Hujurat verse 6).

Doing *tabayyun* or searching for information is, of course, not only for the Wicked but for all the information we get, especially regarding negative information by not responding to information.

Communication Literacy

One element that is no less urgent in the problem of technological literacy is the element of communication. According to Hamid Maulana, the word communication is taken from Latin, namely community, which means sharing, which means a social process that refers to the behaviour of conveying and exchanging ideas or information (Maulana, 2007: 23-33).

Almost the same idea was put forward by Abdul Muis that etymologically, communication is taken from Latin, which means to talk, to give messages, information, feelings, ideas and ideas carried out by individuals towards other individuals by requiring a response or response and feedback.) (Muis, 2001: 36).

Referring to the description above, communication supports social procedures determined by adding, replacing, and disseminating information. Without communication, a person will still live a primitive life without social gatherings. Without communication, a person will stay in place, fall into an instinctive attitude, and is not much different from animals (William et al., 1999: 33).

Based on its characteristics, communication can be classified into two groups: face-to-face and media (Sikumbang, 2014). Face-to-face communication is enabled if the individual needs the influence of behaviour change from the communicant. Meanwhile, media communication is generally used for informative communication because only a little is needed in this media communication problem, namely that it can change behaviour, especially in the mass media.

The purpose of persuasive communication is to make efforts to change individual behaviour, ideas and attitudes through mechanisms that are weak, subtle, humane and gentle as a factor for the emergence of awareness, sincerity and feelings of liking and the willingness to behave according to what the communicator says (Mirawati, 2021). In fact, such communication is often used in propaganda and campaign efforts as an effort to influence and seek support from as many people as possible. Likewise, the activities of preachers' sermons are to instil religious impressions and awareness in their followers to carry out the religious revelations they preach. In this case, the influencing pattern is part of the communication elements visible from the communication patterns implemented.

Mass communication is the dissemination of messages by utilizing means aimed at invisible masses, namely a series of people who are not

visible to the giver of the message, for example, newspaper readers, radio listeners, television and film viewers, and so on.

The majority of communication theory is adopted from the West. It follows a Western perspective so that the messages developed in communication theory are not based on society's societal, traditional and religious levels (Nasrillah, 2016). Hamid Maulana assumes that Islamic communication is an Islamic response to Western-style communication. Communication in harmony with the messages of the traditions and history of the Islamic world. The focus of his research is the idea of conveying treatises or propagation (Iskandar, 2019). The theoretical and philosophical guidelines in Islamic communication must be the Qur'an and hadith. Islamic communication is tied to a special message, namely, da'wah.

The moral of communication is organized based on the message of the Koran; Islam teaches that communication must be carried out in a civilized manner, full of respect, respect for the person being spoken to, and so on. When talking to others, Islam provides a clear foundation for speaking (Ariani, 2017: 8).

Communication ethics in Islam is based on the principles of Islamic teachings that originate from religious values. All these principles are used as the basic foundation in thinking, behaving, speaking, acting, and so on in the life of Muslims without exception. In the Qur'an, many verses contribute to a person's bad morals and ethics. The attitude of most people who like to spread hoax information to immerse someone is very hated by the Qur'an. This is by the word of Allah SWT as follows:

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ

“Moreover, among humans, some use useless words to mislead people about the way of Allah without knowledge and make fun of Allah's way; they will get a humiliating punishment” (QS. Luqman: 6).

In another verse, the Qur'an also expresses the attitude of hypocrites who like to spread information without researching it to mislead other human beings to gain profit. This is by the word of Allah SWT as follows:

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ ۗ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا

“Moreover, if news comes to them about safety or fear, they then broadcast it and if they hand it over to the Apostle and Ulil Amri among them, indeed those who want to know the truth will be able to find out from them, namely the Apostle and Ulil Amri. Had it not been for Allah's grace and mercy, you would have followed Satan, except for a few of you.” (QS. al-Nisa': 83).

Seeing the two verses above, Allah SWT commands humans to receive information carefully. This accuracy must be carried out on information developed or provided by someone so that information fraud does not occur. This is by the word of Allah SWT as follows:

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّثُوا فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَكُمْ وَأَرْسَلْنَا
السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا
مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ

“Do they not see how many generations We have destroyed before them, even though We have strengthened those generations in their position on the earth, namely the steadfastness that We have not given you, and We showered heavy rain on them and made rivers flow in them. Under them, we destroyed them because of their sins, and We created another generation after them.” (Surah al-An'am: 6).

The Muslim holy book also forbids following anything unknown and doubtful. Because it can be misleading and difficult to account for, this is by the word of Allah SWT as follows:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ
مَسْئُولًا

“Moreover, do not follow what you do not know. Indeed hearing, sight and heart will all be held accountable.” (QS. al-Isra ': 36).

At least the Qur'an offers six communication principles, namely noble speech, correct speech, good speech, effective speech, gentle speech and appropriate speech. The six communications are the principles of communication in Islam. In discussing the science of Islamic communication, the morals of da'wah become an inseparable sub. Andi Faisal Bakti found Da'wah's assistance in terms of communication with the term tabligh information SMCR, namely Sender, Message, Channel and Receiver. In order to see the fruit of this SMCR procedure, Andi added it

with Effect so that a meeting point occurred, which resulted in Active Reception which was then abbreviated as (SMCR-E-Convergence-AR).

Andi believes that this pattern is not without a basis in science. Communication research recognizes the SMCR pattern, where the sender, message, channel and receiver correlate linearly. As a result, pattern E (effect) is introduced with the argument that the result or what is obtained is more urgent than what the sender says by utilizing the mass media. However, this pattern is still essential because the recipient is assumed to be passive. Furthermore, communication specialists present by utilizing the active receiver model to improve SMCR and E patterns.

Meanwhile, those who introduce these patterns believe that by utilizing good channels, the sender will understand what the sender wants to be understood. The pattern of active recipients suggests that as long as the recipient is considered passive, then no message is given. However, according to this theory, there are no passive recipients. Even more often than not, the recipient understands more than the sender intended (Andi et al., 2019).

Departing from the explanation above, communication literacy is support for social procedures determined by accumulating, exchanging and disseminating knowledge. Without communication, individuals will still live primitively; without social association and communication, individuals will remain silent and fall into instinctive attitudes.

Dai's Technology Literacy Competence

The preachers are required to master various abilities related to technological literacy. Understanding technological literacy requires ability and mastery in using technological tools, and also the information found is only sometimes accepted but must go through evaluation with several critical thinking processes. In technological literacy, the ability needed is to learn how to structure knowledge and create appropriate information by examining several sources. Technological literacy is more than a skill; but is a critical evaluation of existing information.

According to Wamukoya, literacy competence is in the form of abilities linked to each level in the technological literacy continuum (Wamukoya, 2007: 91). Therefore, preachers are required to have a series of abilities related to technological literacy. Wamukoya succeeded in summarizing the competencies that preachers need to master related to technological literacy issues, including the following:

Basic skills

This ability relates to basic literacy skills, such as learning communication, analysing and solving problems. Through these basic competencies, a preacher must: first, communicating dialogue between information senders and recipients, such as discussion and sharing. Second, analyzing and filtering information obtained from the results of discussion or sharing activities. Third, solve problems, discuss and share directly to get the correct information to solve a topic problem.

Main ability

Main capabilities related to knowledge of computers and technology operationally, such as: first, understanding computer components such as motherboard, CPU, hard disk, RAM, monitor, keyboard, mouse, optical disc drive, VGA, etc. Second, knowledge of input devices such as flash disks, modems, compact disks, CD Room or DVD Room. Third, knowledge of turning on, shutting down and restarting the computer. Fourth, knowledge of specific applications such as Microsoft Office, i.e. Ms Word, Ms Excel, Ms PowerPoint, Ms Access and Ms Outlook.

Intermediate ability

This capability emphasizes the use of various features in applications such as: First, understand folder structure, create folders and subfolders, and duplicate and delete files. Second, using a printer, for example, installing the printer on the computer, turning on the printer, printing documents, how the file will be printed, whether from start to finish or from end to start, selecting specific pages to be printed and printer maintenance.

Third, using Ms Word includes creating documents, understanding the difference between save and save, opening and closing documents, opening multiple documents simultaneously, applying existing document styles, changing document margins, creating tables, photos and pictures, changing fonts, using slashes and page numbering.

Fourth, the use of the e-mail application is by opening received e-mail, writing and sending messages, opening the inbox, continuing messages and deleting messages.

Advanced capabilities

This capability is carried out by browsing and processing information using various search engines such as Mozilla Firefox, Google Chrome, Opera, Internet Explorer and Safari. Access information on online databases such

as Ebsco, Proquest, Jstor, Science Direct, IEEE, Westlaw and Scopus databases.

Technical ability

This expertise is related to the ability of a preacher to carry out the task at hand. This ability is related to the following: first, hardware consists of computers, modems, connecting devices and types of internet connection services and computer maintenance. Second, software such as database management, knowledge of primary programming languages, C++, C# or Java, Javascript/HTML/CSS.

Literacy skills

This skill consists of the following: First, plan and determine the subject of the information to be traced. Second, formulate search strategies to collect information such as searches with keywords in abstracts, bibliographies, search refinements, word cuts, search proximity, and search restrictions with fields such as ppt and pdf directly to the desired site address. Third, organizing, processing, applying and communicating information. Fourth, understand standard citation format regulations in citing sources of information. Fifth, revise the information-gathering strategy with Boolean operators. Sixth, presenting information clearly and persuasively using various technological tools and media.

Based on the description above regarding the mastery of the preachers related to the problem of technological literacy, a conclusion can be drawn that what the preachers must master includes basic skills, primary skills, intermediate skills, advanced skills, technical abilities and literacy skills. If the preachers master various skills as described above, then the preachers can be said to be able to utilize technological literacy as a means of preaching.

CONCLUSION

Technological literacy can be classified into two parts, namely information literacy and communication literacy, in the view of the Qur'an regarding information literacy related to the recommendation to conduct information searches carefully in order to avoid information fraud, while the concept of communication literacy in al- The Qur'an refers to morals and ethics in communicating. In addition, the competence of the preacher's literacy is one of the essential parts that the preacher must own, competencies related to technological literacy include basic skills, primary

skills, intermediate skills, advanced capabilities, technical capabilities and literacy skills.

Research related to technological literacy must be studied more deeply, both conceptually and practically, so that it can be applied to the conditions and situations of the da'i today, especially to problems that become obstacles for preachers in dealing with increasingly rapid technological advances and developments; therefore studies related to technological literacy are still very open. This research implies that the preachers are expected to be able to upgrade themselves and have established literacy in the field of technology so that they can maintain da'wah activities to suit the times.

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