



Student Perceptions of Digital Literacy in Fiqh Education at Sunan Ampel State Islamic University of Surabaya

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ABSTRAK

Era industri 4.0 seperti saat ini, mahasiswa begitu mudahnya mengambil informasi digital secara instan tanpa ada aktivitas untuk memastikan validitas informasi. Penelitian ini bertujuan untuk menganalisis persepsi mahasiswa tentang kemampuan literasi digital dalam pembelajaran fiqh di Universitas Islam Negeri (UIN) Sunan Ampel Surabaya. Penelitian ini bersifat kualitatif dengan pendekatan fenomenologi. Informan dalam penelitian ini sebanyak 160 mahasiswa. Mereka mengisi kuesioner online melalui *google form* yang berisi pernyataan terkait kemampuan dasar literasi digital yang telah dikembangkan. Kemudian kami melakukan wawancara semi terstruktur terhadap hasil jawaban informan secara langsung. Hasil penelitian mengungkap bahawa mahasiswa memiliki persepsi yang baik mengenai kemampuan literasi. Mereka sudah siap untuk menggunakan *tools* untuk mencari, menggali, memilih dan memproses informasi. Namun, mahasiswa belum menguasai perangkat dasar untuk belajar fiqh yaitu Bahasa Arab. Mahasiswa mengalami kendala ketika mencari informasi fiqh yang berbahasa arab. Rekomendasi dalam penelitian ini adalah mahasiswa tidak akan maksimal dalam pembelajaran fiqh jika hanya memiliki modal skill literasi digital namun basis pembelajaran fiqhnya belum mumpuni. Sehingga mereka membutuhkan situs website fiqh yang berbahasa Indonesia dengan rujukan yang kredibel dan valid.

ABSTRACT

In the current 4.0 industrial era, it is so simple for students to obtain digital information without taking any steps to verify its reliability. This study seeks to investigate how students at State Islamic University (UIN) Sunan Ampel Surabaya perceive their digital literacy skills in the context of fiqh education. This study is qualitative and phenomenological in nature. In this study, 160 students served as respondents. Using a Google form, they submitted an online questionnaire with statements on the basic digital literacy abilities that had been acquired. Then, we conducted semi-structured interviews based on the responses of the informants. According to the findings of the survey, students have a positive opinion of reading skills. They are capable of using tools to locate, investigate, select, and process information. However, they have not mastered Arabic, one of the fundamental tools for acquiring fiqh. Students encounter difficulties when searching for fiqh-related information in Arabic. This study recommends that students would not learn fiqh optimally if they simply possess digital literacy abilities but their foundation for studying fiqh is inadequate. Therefore, they need Indonesian fiqh websites with reputable and authoritative references.

KATA KUNCI

Literasi Digital; Pembelajaran Fiqh; Pendidikan Tinggi

KEYWORDS

Digital Literacy; Learning Fiqh; Higher Education

A. Introduction

The digital era, often known as the period of industrial revolution 4.0, has had an impact on all sectors, including higher education. The government's continued implementation of online courses has

increased student engagement with the digital age.¹ However, this digital era also poses obstacles, one of which is a scenario in which the speed of information becomes unstoppable, information becomes numerous but of questionable quality, and there are no filters to assure the authenticity, validity, and reliability of the information.² Everyone will soon have the opportunity to absorb information that is invalid or not at all authentic and valuable. Today's digital literacy abilities, essentially the capacity to use, comprehend, access, manage, collect, and analyze information from technology- and communication-based sources, are therefore crucial.³

Furthermore, Islamic religious institutes are required to teach fiqh content. The relevant fiqh content is subject matter included in the Islamic religious education study program at Islamic tertiary institutions. This course's accomplishment is that students are able to locate and evaluate numerous sources of fiqh. In other words, fiqh is a discipline that necessitates students' ability to locate valid and clear source material. However, many graduates of this curriculum lack mastery of fundamental and essential competencies. Moreover, students have not been able to produce and present fiqh materials that meet the needs of the times.⁴ Moreover, due to the convenience of searching for information via digital devices, students tend to disregard the quality of the content they consume. Students are able to quickly and conveniently retrieve digital information without the need to verify its accuracy. Ideal students in this fiqh course will possess the digital literacy skills necessary to access digital fiqh materials and verify their validity and authenticity.

How to employ digital literacy as a learning resource for teacher candidates in Indonesia, by Evi Fatimatur Rusydiyah et al., reveals that prospective teachers have a positive opinion of digital literacy.⁵ This research employs a quantitative technique with a survey design, and the questions consist of four indicators: fundamental information and communication technology skills, information skills, media awareness, and computational thinking.

In addition, study conducted by Audrey Yue et al. about Digital literacy through digital citizenship: Online civic involvement and public opinion appraisal of youth minorities in Southeast Asia

¹ Kementerian Pendidikan dan Kebudayaan Republik Indonesia, "Perkuliahan Dapat Dilakukan Secara Tatap Muka Dan Dalam Jaringan Tahun 2021," *Biro Kerja Sama Dan Hubungan Masyarakat Sekretaris Jenderal Kementerian Pendidikan Dan Kebudayaan*, last modified 2021, accessed November 29, 2021, <https://www.kemdikbud.go.id/main/blog/2020/12/perkuliahan-dapat-dilakukan-secara-tatap-muka-dan-dalam-jaringan-tahun-2021>.

² Nancy W. Gleason, "Higher Education in the Era of the Fourth Industrial Revolution," *Higher Education in the Era of the Fourth Industrial Revolution* (June 21, 2018): 172.

³ Samsul Susilawati et al., "The Urgency of Digital Literacy for Generation Z in Improving Learning of Islamic Religious Education," *Library Philosophy and Practice* 2021, no. 1 (2021): 1–16; Audrey Yue, Elmie Nekmat, and Annisa R. Beta, "Digital Literacy through Digital Citizenship: Online Civic Participation and Public Opinion Evaluation of Youth Minorities in Southeast Asia," *Media and Communication* 7, no. 2 Critical Perspectives (2019): 100–114.

⁴ Uswatun Hasanah, "Resah: Ketika Lulusan Sarjana PAI Dipertanyakan, Why?," *Kompasiana.Com*, last modified 2020, accessed November 29, 2021, <https://www.kompasiana.com/u mamah/5ef0e3d7d541df56e271b223/resah-ketika-lulusan-sarjana-pai-dipertanyakan-why>.

⁵ Evi Fatimatur Rusydiyah, Ani Purwati, and Ardhi Prabowo, "How to Use Digital Literacy as a Learning Resource for Teacher Candidates in Indonesia," *Jurnal Cakrawala Pendidikan* 39, no. 2 (June 12, 2020): 305–318.

demonstrates the importance of digital literacy.⁶ This study focuses on the usage of digital media as a source of information and argumentation by the general public. The observed civilian objects consisted of two nations: Singapore and Indonesia. The study's findings indicate that the community and government have built a virtual or digital society as a kind of public involvement in the digital era. Thus, Singaporean and Indonesian adolescents have integrated digital literacy to establish a digital society.

Does digital literacy increase students' online risk? is the topic of research by Sigit Purnama et al. Evidence from Covid-19 describes the primary characteristics that can influence students' digital literacy and the dangers associated with online learning. Moreover, digital literacy is required to limit hazards associated with digital search, because without it, students would find it impossible to govern themselves in the digital world.⁷ In a study titled *The impact of literacy on intention to use digital technology for learning: A comparative study of Korea and Finland*, Moonkyoung Jang et al. discovered that students' intentions greatly influenced their usage of digital technology for education.⁸

The differences between this study and others are in the people and places that were studied. The people in this study were Islamic college students learning fiqh. Based on this description, we need to know more about how students feel about their digital literacy skills. The goal is to find out how well students can access fiqh materials that are currently available online and to help the State Islamic University of Sunan Ampel Surabaya take real steps toward teaching fiqh in the digital age by giving them feedback and ideas.

This study is a qualitative description that uses phenomenological approach. As many as 160 UIN Sunan Ampel Surabaya students filled out the Google form questionnaire. Then, we talked to some of these students in interviews. The method for analyzing data is named after Miles and Huberman.

B. Perceptions of literacy skills by students

1. Utilization of Digital Tools for Collecting Information

37.5 percent of students stated they were skilled in using digital tools to find information, and 30.6% said they were extremely competent. The conclusion is that the average student already possesses adequate knowledge of this skill.

This competency is crucial for literacy skills in the digital age, as it opens up more options for autonomous information exploration when a person is skilled in using digital tools for information gathering.⁹ In addition, this talent can lead to a knowledge of how to utilize tools and

⁶ Audrey Yue, Elmie Nekmat, and Annisa R. Beta, "Digital Literacy Through Digital Citizenship: Online Civic Participation and Public Opinion Evaluation of Youth Minorities in Southeast Asia," *Media and Communication* 7, no. 2 (June 11, 2019): 100–114.

⁷ Sigit Purnama et al., "Does Digital Literacy Influence Students' Online Risk? Evidence from Covid-19," *Heliyon* 7, no. 6 (June 2021): e07406.

⁸ Moonkyoung Jang et al., "The Impact of Literacy on Intention to Use Digital Technology for Learning: A Comparative Study of Korea and Finland," *Telecommunications Policy* 45, no. 7 (August 2021): 102154.

⁹ Hamonangan Tambunan, "Factors Affecting Teachers' Competence in the Field of Information Technology," *International Education Studies* 7, no. 12 (November 26, 2014): p70.

systems for information search, processing, and dissemination.¹⁰ In other words, this talent is necessary to ensure that someone can find information in the digital age.

In the framework of this study, the perceptions of digital literacy in studying fiqh by students is unquestionably essential. In other words, Islamic studies, such as fiqh, must keep up with the times in terms of learning methods, including the use of digital resources. Several research, such as Al-Gumaei et al., have demonstrated that these electronic devices must be incorporated into Islamic religious education in order to familiarize teachers and students with technology advancements. In fact, Olanrewaju et al. advocated in their research that the government provide incentives for innovative instructors who use digital technologies in Islamic education. Similarly, Huda and Hussin's research found that it is difficult to undertake Islamic religious education using technology instruments, let alone digital ones. Due to the fact that not everyone can accept the presence of technology, there are certain individuals who are resistant to change, or in other words, who reject digital objects. Consequently, students who have a favorable view of utilizing digital technologies to obtain knowledge, particularly information connected to fiqh studies, represent a potential value.

In the context of this study, the perceptions of digital literacy in learning fiqh by students is unquestionably essential. In other words, Islamic studies, such as fiqh, must stay up to date in terms of learning methods, specifically the use of digital resources. Several studies, such as Al-Gumaei et al., have revealed that these technological devices must be incorporated into Islamic religious education in order to familiarize teachers and students with technological advancements.¹¹ In fact, Olanrewaju et al. recommended in their research that the government provide incentives for innovative teachers who use digital tools in Islamic education.¹² Similarly, Huda and Hussin's research revealed that it is difficult to implement Islamic religious education using technological tools. Due to the fact that not everyone can accept the presence of technology, there are some individuals who are resistant to change, or in other words, who reject digital objects.¹³ Consequently, students who have a favorable view of utilizing digital tools to gather information, particularly information related to fiqh studies, represent a potential capital.

¹⁰ Jia Rong Wen and Wen Ling Shih, "Exploring the Information Literacy Competence Standards for Elementary and High School Teachers," *Computers & Education* 50, no. 3 (April 2008): 787–806.

¹¹ Gubran Saif Al-Gumaei, Khadeegha Alzouebi, and Hamdy Ahmed Abdelaziz, "The Islamic Studies Teachers' Perception of Integrating ICT Into the Teaching and Learning in the UAE Public Schools: Challenges, Opportunities and Practices," *International Journal of Technology Diffusion* 10, no. 2 (April 2019): 69–82.

¹² Muraina Kamilu Olanrewaju, I.S. Owoyale-Abdul Ganiy, and Kirti Verma, "Assessment of ICT Skills Among Upper Basic Islamic Studies Teachers in Kwara State," *Journal of Mathematical Sciences & Computational Mathematics* 3, no. 3 (April 4, 2022): 367–376.

¹³ Qomarul M Huda and Husnayati Hussin, "ICT Implementation Barriers and Organizational Issues in Islamic-Based Higher Education Institution: The Case of Syarif Hidayatullah State Islamic University (UIN) Jakarta," in *Proceeding of the 3rd International Conference on Information and Communication Technology for the Moslem World (ICT4M) 2010* (Jakarta, Indonesia: IEEE, 2010), A18–A25, accessed August 27, 2022, <http://ieeexplore.ieee.org/document/5971877/>.

2. Searching for relevant information

The results of the survey show that 46.3% of the 160 respondents believe they are competent in searching for relevant information, and 29.4% believe they are extremely competent. This means that students have critical thinking of finding relevant information that is relevant to their needs.

Weber et al. revealed that in this digital era, it is extremely difficult to find and determine information that is relevant to needs.¹⁴ There are two reasons why this skill is difficult: first, it necessitates mastery of search engines, and second, it necessitates an adequate knowledge base that functions to categorize information and the needs themselves.

The research findings that 46.3% said they were competent in finding relevant information, and 29.4% said they were very competent, led to the conclusion that these students perceived themselves to be quite proficient in mastering search engines (as discussed in point 'use digital tools to gather information') and having sufficient insight, which in the context of this study is insight into the study of fiqh itself.

3. The ability to Choose Sources

According to the findings, 46.9% of students said they were competent in choosing information sources, 28.7% said they were very competent, and none said they were unable to choose information sources that met their needs. As a result, students believe they can confidently select information sources that meet their needs. That is, students believe they can determine which information sources are credible, trustworthy, and whose validity can be accounted for.

According to Sharma, knowledge is dynamic in all aspects. Knowledge is not only changing quickly as a result of innovation, research, and development, but information sources are also expanding. As a result, the variability of the information source's reliability or validity becomes significant.¹⁵ Unfortunately, the increase in information sources has not been accompanied by an increase in its quality, which means that in order to determine the source of information, one must be able to make the most appropriate choice.¹⁶

The research shows that most students agree that they are able to decide for themselves which sources of information are useful for them, especially when it comes to sources of information that have something to do with the study of fiqh. Several studies have shown that this is possible. For example, Syahputra said that every valid source of information or information

¹⁴ Hannes Weber, Dominik Becker, and Steffen Hillmert, "Information-Seeking Behaviour and Academic Success in Higher Education: Which Search Strategies Matter for Grade Differences among University Students and How Does This Relevance Differ by Field of Study?," *Higher Education* 77, no. 4 (April 2019): 657–678.

¹⁵ Mrs Manisha Sharma, "Teacher in a Digital Era," *Global Journal of Computer Science and Technology* (January 22, 2018), accessed August 27, 2022, <https://computerresearch.org/index.php/computer/article/view/1633>.

¹⁶ A. Jaya Prakash and V. Krishnama Charya, "Role of LIS Professionals in The E-Information Literacy in Digital Era" (February 2, 2006), accessed August 27, 2022, <http://ir.inflibnet.ac.in:8080/ir/handle/1944/1328>.

content should be brought to the surface to increase the credibility of sources and information content that can be trusted.¹⁷ Fithriyyah and Umam say that religious texts should be converted from paper to digital form using software like Maktabah Syamila, Maktabah At-Tafasir, I-waris, and others. This would help advance the process of learning fiqh and speed up understanding in a complete and efficient way.¹⁸

4. Information Processing Ability

At this point, the study's findings revealed that 43.4% of respondents said they were competent in processing information, 29.6% said they were very competent, and 0.6% said they were unable to process the information they received. As a result, students believe they have the ability to process information obtained from various sources. The statistics indicates that majority of students believe they are capable of filtering all types of information and drawing conclusions from it.

If students believe they are competent in information processing, they are at least mastering the components of information processing ability, which include basic analysis, open source research, advanced analytical methods, and intelligence. Furthermore, according to Kupersmidt et al, the ability to process this information includes at least five mechanisms, which include coding, goal selection, response access or construction of response, and decisions.¹⁹

Thus, the perception of students who claim to be competent in processing information related to fiqh indicates that these students are competent in terms of coding fiqh information, grouping each code according to the purpose of the student's study, constructing information -the appropriate information earlier, and processing it conclusions.

C. Student Perceptions About Learning Fiqh

The research results at this point shows that the total number of students, these are 160 students which 30% (48 students) need this tutorial. Then, this is the focus of the research since the majority of authentic or valid fiqh learning digital source are not in Indonesian, but in Arabic. Therefore, students who do not master Arabic well, surely experience the difficulties when they have to operate these fiqh learning sources.

¹⁷ Muhammad Candra Syahputra, "Jihad Santri Millennial Melawan Radikalisme di Era Digital : Studi Gerakan Arus Informasi Santri Nusantara di Media Sosial," *Jurnal Islam Nusantara* 4, no. 1 (October 1, 2020): 69–80.

¹⁸ Mustiqowati Ummul Fithriyyah and Muhammad Saiful Umam, "Quo Vadis Ormas Islam Moderat Indonesia? Meneropong Peran NU-Muhammadiyah Di Era Revolusi Industri 4.0," *Politea (Jurnal Pemikiran Politik Islam)* 1, no. 1 (2018), accessed August 27, 2022, <https://journal.iainkudus.ac.id/index.php/politea/article/view/4310>.

¹⁹ Janis B. Kupersmidt, Rebecca Stelter, and Kenneth A. Dodge, "Development and Validation of the Social Information Processing Application: A Web-Based Measure of Social Information Processing Patterns in Elementary School-Age Boys.," *Psychological Assessment* 23, no. 4 (2011): 834–847.

Furthermore, fiqh learning in the digital era has adopted number of digital sources itself. The main source of Islamic studies namely al-Quran, is currently in digital form.²⁰ The research results from Araniri et al also state that digital literacy skills have positive effect towards learning outcomes of fiqh learning,²¹ means that fiqh learning nowadays is integrated to digital technology so skills that related to it must be prepared immediately. Besides, Muhammad clearly revealed in his research that the challenges of Islamic studies (including fiqh learning) there are still numbers of education providers (schools or universities) which do not provide the latest multimedia learning sources, therefore students/students are not familiar with the currently developed digital applications.²²

Thus, in the context of learning fiqh makes sense for students to state that they need separated skill, when exploring fiqh information in digital era. Separated skill refers to operating technology skills (as no longer the problem since students declare themselves competent) and skills in the fiqh discipline itself, Arabic becomes main important skill for exploring credible sources related to fiqh studies.

Additionally, fiqh studies also have its own terms which also use Arabic.²³ Such identification to the students' need towards tutorial to operate the sources of fiqh learning, indirectly leads to an understanding that these students actually need good Arabic skills. Indeed, if students Arabic skills are good, so operating Arabic-speaking devices or applications will be easy.

The interesting thing findings of this research is that as much as 29,4% (47 students) need trusted website for references in learning fiqh. This is contrary to the research findings on literacy where students perceive themselves to be able to choose sources of information (46,9%/75 students). The needs of website is actually caused by similar things, such the lack of students' ability in mastering Arabic.

Apart from that, teaching methods/materials in campus are also a requirement for students related to this fiqh learning. There are 29,4% (47 students) from total numbers of 160 students stated that they needed updating fiqh learning methods/materials. Inline to the renewal of methods, it refers to the changing in methods such as contextual learning methods, meaning that fiqh learning does not have to be continuous about the opinions of classical scholars but also need to adjoin the current context. While the renewal of fiqh learning materials refers to fiqh learning content that leads to the logical explanation of fiqh itself. Sedangkan pembaharuan bahan pembelajaran fiqh merujuk pada konten-konten pembelajaran fiqh yang menjurus pada penjelasan logika fiqh itu sendiri.

²⁰ Engku Ahmad Zaki Engku Alwi et al., "Digital Quran Applications on Smart Phones and Tablets: A Study of the Foundation Programme Students," *Asian Social Science* 10, no. 15 (July 11, 2014): p212.

²¹ N Araniri et al., "The Impact of Digital Literacy Ability of Islamic Religious Education Students on FIQH Learning Achievements:" (Bandung, West Java, Indonesia, 2021), accessed August 29, 2022, <https://www.atlantispress.com/article/125953729>.

²² Busari Jamiu Muhammad, "Effects and Challenges of Using Instructional and Multimedia Materials in Teaching Islamic Studies in Nigerian Schools: An Analysis," *Journal on School Educational Technology* 13, no. 3 (2018): 9–18.

²³ Mohd Sham Kamis et al., "Readiness of Understanding the Arabic Term in Usul Fiqh," *Journal of Education and e-Learning Research* 7, no. 1 (2020): 100–103.

This is inline with what al-'Awani stated that the crisis in fiqh lies in the methods.²⁴ According to him, fiqh learning in the end only becomes study of texts, study of comments to the text, study of comments to comments, and annotations of comments. Therefore, fiqh learning can be said to be learning about comments. Al-'Awani provided further explanation that fiqh learning should follow the footsteps of previous scholars, where cases of fiqh learning could lead them to the intellectual freedom. Definitely, this requires the reforming of fiqh learning.

D. Students' Perceptions of Digital Literacy Skills in Fiqh Learning

1. Basic ICT Skills

The research results showed that 33,1% (35 students) of the total 160 students, declared themselves competent in handling computer and/or other digital devices (such as operations, connections, installing or uninstalling the programs), even 26,9% (43 students) declared absolutely competent.

Furthermore, students perceive themselves capable in operating office applications such as Microsoft Word, PowerPoint, Excel and others effectively and efficiently (45%/72 students), share informations appropriate for public consumption (44,4%/71 students), very competent in operating internet applications such as internet browsers, email, and others effectively and efficiently (45%/72 students), and students have fully awareness that internet has security and privacy (39,4%/63 students).

Rubach & Lazarides recommend further research to focus on this dimension of beliefs or perceptions toward basic ICT competences.²⁵ Additionally, according to Rubach & Lazarides, it is closely related to practice. Meaning that a person believes that he is capable in operating technological devices, then his practice will also be the same. Furthermore, this dimension will also encourage a person to become an independent learner, since this person already feels that he has the provision as the tools in to explore information independently. Self-exploration becomes more firmly ingrained in a person.

2. Media Literacy

This study attempts to capture student perceptions related to media literacy in fiqh learning. As many as 43,8% (70 students) out of a total of 160 students expressed their perception that media is a source of reference in fiqh studies, even 35% (56 students) strongly agree that media is the source of reference in fiqh studies. Besides, students also admit that they can use media, such

²⁴ Taha J 'Alwani (al), "The Crisis in Fiqh and the Methodology of Ljtihad," *American Journal of Islam and Society* 8, no. 2 (1991): 317–337.

²⁵ Charlott Rubach and Rebecca Lazarides, "Addressing 21st-Century Digital Skills in Schools – Development and Validation of an Instrument to Measure Teachers' Basic ICT Competence Beliefs," *Computers in Human Behavior* 118 (May 1, 2021): 106636.

as social media, to find relevance and reliable references related to the related to fiqh studies (46,9%/75 students).

Additionally, according to the students' perception, fiqh studies or sources of fiqh learning materials can be found on several social media, such as Youtube, Twitter, Instagram, and Facebook. Students admit that they can even identify information in these media (42,1%/67 students).

Today's social media enormously has an impact in Islamic studies, including fiqh. In Malaysia, the government uses social media to disseminate fatwas.²⁶ Social media (such as Youtube, Instagram, Facebook, or Twitter) actively used as a forum for disseminating contemporary fiqh issues.²⁷ Then, NU (*Nahdlatul Ulama*) initiated a cyber warrior initiative to oppose radicalism on social media.²⁸ In fact, Solahudin & Fakhruroji revealed that social media has become a productive space for the development of religious teachings in Indonesia.²⁹ This means that media literacy competence is important, since Islamic studies including fiqh studies, have shifted from classical to modern studies through this social media. This convincing students perception, where they claim to be competent in media is certainly a potential and positive condition.

3. Computational Thinking

Contextually of this research, computational literacy aspect wants to capture how students perceive on collecting data related to fiqh studies, formulate the answers in fiqh studies, analyze the informations, then put it on paper.

In this regard, 40% (64 students) declared to be able to sistemically collect the data (for instance through article and literature study) about fiqh studies, 44,4% (71 students) perceived themselves capable in formulating the answers of fiqh problem based on the result of searching information on search engine, 40% (64 students) declared that they can analyze the information result from search engine about fiqh studies, and 45,6% (73 students) declared capable in writing paper based on the information from search engine about fiqh studies.

Related to this, Bahwi stated that the study of fiqh today neglects many other scientific disciplines, which related to the systems of thought and understanding, like epistemology, logic, semantics, semiotics, and hermeneutics.³⁰ According to Bahwi, this waiver needs attention so that fiqh learning is not understood as conservative learning. Fiqh learning must balance context, text,

²⁶ Mohd Harifadilah Rosidi, "The Impact Of Social Media On The Acceptance Of Fatwas Among Malaysian Muslims," *Journal of Fatwa Management and Research* (October 1, 2021): 17–36.

²⁷ Dian Sa'adillah Maylawati, Siah Khosy'ah, and Achmad Kholiq, "Society's Perspectives on Contemporary Islamic Law in Indonesia through Social Media Analysis Technology: A Preliminary Study," *International Journal of Islamic Khazanah* 12, no. 1 (January 13, 2022): 14–31.

²⁸ Leonie Schmidt, "Aesthetics of Authority: 'Islam Nusantara' and Islamic 'Radicalism' in Indonesian Film and Social Media," *Religion* 51, no. 2 (April 3, 2021): 237–258.

²⁹ Dindin Solahudin and Moch Fakhruroji, "Internet and Islamic Learning Practices in Indonesia: Social Media, Religious Populism, and Religious Authority," *Religions* 11, no. 1 (December 31, 2019): 19.

³⁰ Habibullah Bahwi, "Menggugat Nalar Fiqh Pesantren," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 6, no. 2 (2011): 217–227.

and its contextualization in reality. This certainly requires a good thought process where students in this study already have the provisions to do this.

Furthermore, an interesting explanation was conveyed by Ghazali that today's Muslim fiqh cannot go far from what has been written by previous scholars. In addition, fiqh today's is actually the fiqh of Muslims in the middle ages.³¹ Actually, fiqh is not enough to overcome the local problems that are clearly different. The best fiqh is the one that keeps moving forwards. In the other hand, fiqh also cannot be separated from past studies. Then, the things that needs to be prepared to build fiqh that moves forward is the foundation, in the form of concrete facts that are taking place here, then processed by good mindset such as the ability to develop good and correct logical structures and the ability to build well-organized and correct categorization.³²

E. Conclusion

Based on the discussion in this research, the general conclusion outlined are first, students have good perceptions related to the literacy skills. Students declare that they are competent in the using of digitals tools to gather infromation, find relevant information, select source, and process information. Then, students have enough competency related to this literacy skills, especially in digital literacy. Students have the readiness for facing the quality of dubious digital information in various digital media. Second, students perceive themselves as need several things that related to this fiqh learning. One of the foremost is students need fiqh resource website. Specifically, website in Indonesian with clear and credible references. This need is motivated by condition of the students who do not have the basic knowledge tools for learning fiqh, as Arabic. Third, students' perception about digital literacy skills in fiqh learning narrow down to two points; (1) students have mastered digital literacy skills, but (2) students have not mastered the basic tools for learning fiqh, that is Arabic. Therefore, students will not be optimal if only have digital literacy skills, yet their basic fiqh learning is not qualified. This is the basis recommendation in this research. Hal inilah yang menjadi dasar rekomendasi dalam penelitian ini.

Finally, based on the conclusion above, the recommendation in this study is as university try to address the needs of students related to fiqh learning. This research shows that students' skill related to digital literacy can be said qualified, but lack of basic skills of fiqh learning. The followings are suggestions or recommendations; the university provide website as the adaptation in digital era which contains translations of fiqh studies, as students can access credible fiqh learning references. Besides, this website also facilitates students to conduct further fiqh studies. The university conduct a diagnosis related to Arabic skills of students. Then, the results of the diagnosis turn into basis for the university in providing treatment related to basic fiqh learning of students.

³¹ Abd Moqsith Ghazali, "Mengubah Wajah Fikih Islam," *Khatulistiwa* 3, no. 1 (2013): 19–31.

³² Mohammadhadi Yaghoobnejad, "A New Pattern for Studying the Structure of Jurisprudence (Fiqh)," *Fiqh* 25, no. 94 (June 22, 2018): 7–32.

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