



# Transformation of digital literacy in understanding Islamic law for millennials in Makassar City

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## ABSTRACT

This article investigates the influence of digital literacy on the understanding of Islamic law among the millennial generation, with a focus on taqlid, mazhab, and talfiq. Millennials today have extensive access to digital information and resources, which significantly impact their religious beliefs and practices. Traditional Islamic principles such as taqlid, following the guidance of trusted scholars, mazhab, representing the diverse interpretations of Islamic law, and talfiq, the integration of opinions from different schools of thought, undergo transformations in the digital context. The objective of this research is to provide a comprehensive analysis of how digital literacy affects the understanding of Islamic law among millennials. The research methodology involves quantitative analysis through online platforms, social media interactions, and interviews with millennial Muslims to understand their digital engagement and its influence on their religious behavior. The findings contribute to the understanding of religious practices in the digital era. The research reveals how millennials utilize digital resources to comprehend and practice Islamic law. Digital literacy influences their perspectives on taqlid, mazhab, and talfiq. The study also highlights how millennials interact with various religious perspectives offered by digital information. The implications of this research extend to the development of effective educational approaches and strategies to engage millennials in religious discussions within the digital environment.

**Keywords:** Digital literacy; Islamic law; millennials

## 1. INTRODUCTION

In the current digital era, the millennial generation faces unique challenges and opportunities in terms of their religious understanding and practices, particularly in the

context of understanding Islamic law. This generation has grown up in an era where digital technology and the internet have become an inseparable part of their daily lives. (Wardle & Derakhshan, 2017) They have unprecedented access to information, resources, and communication platforms that influence how they acquire knowledge, interact with religion, and shape their religious identities.

In the context of understanding Islamic law, the millennial generation is confronted with various questions and challenges. (Shah, 2015; Yilmaz, 2016) They are faced with the demands of integrating religious teachings with modern lifestyles, navigating the diversity of interpretations of Islamic law, and striving to develop a personal understanding that is relevant to their social and cultural realities. Additionally, they are exposed to vast and sometimes controversial information in the digital world, which can influence their perceptions and religious practices.

(Anas et al., 2016; Labanieh & Mia, 2016) One aspect that is the focus of this research is the understanding of the concepts of taqlid, mazhab, and talfiq in Islam. (Darmalaksana, 2022; Mawangir, 2017) Taqlid, which means following the guidance and fatwas of trusted scholars, has been a fundamental basis in the religious practices of Muslims for centuries. (Santoso & Husniyah, 2020; Yasid, 2019) However, in the digital era, easy access to various sources of information presents challenges to the traditional understanding of taqlid. (Faiz & Usman, 2019) Millennials are often exposed to diverse and even controversial opinions that can influence their compliance with taqlid and trigger diverse perspectives among them.

(Effendi et al., 2022a; Mulyasana, 2020; Taufik, 2020) Mazhab, which refers to the various interpretations of Islamic law developed by prominent scholars, also faces challenges and transformations in the digital context. (Bamualim, 2018; Syaikhu & Norwili, 2019; Taufik, 2020) Millennials are confronted with the demand to understand the differences and similarities between these mazhabs, as well as to determine an approach that is relevant to their lives. (Islamy et al., 2021; Itmam, 2019) This is closely related to the concept of talfiq, which is the integration of opinions from different mazhabs in specific situations. In the digital world that presents various opinions and perspectives, millennials must understand and practice talfiq wisely.

(Djalal & Huda, 2020; Huda & Djalal, 2020; Prastyo, 2021) The transformation of digital literacy among millennial generation also has an impact on their perceptions and religious practices. (Naufal, 2021; Restianty, 2018; Sujana & Rachmatin, 2019) Digital literacy includes the ability to access, evaluate, and critically use information. (Ahyar, 2019; Sembiring et al., 2022) In the context of Islamic law, digital literacy influences how millennials acquire religious knowledge, interact with digital resources such as apps, websites, and social media, and participate in religious discussions.

(Arianto, 2021; Fithriyyah & Umam, 2018) It is important to understand the impact of the transformation of digital literacy on the understanding of Islamic law among the millennial generation. (Azizah, 2021; Effendi et al., 2022b; Prasetya & Syam, 2022) With

easy access to digital information, this generation has the opportunity to access various sources that provide diverse views and interpretations of Islamic law. However, this can also be a source of confusion and uncertainty, as it is difficult to distinguish between valid and invalid information and to understand the context and authority behind the presented opinions.

(Ja'far, 2019; Tsaniyah & Juliana, 2019) The influence of social media is also significant in the transformation of digital literacy among millennials in the context of understanding Islamic law. (Ash-Shidiq & Pratama, 2021; Hamdi et al., 2021) Social media provides a platform for sharing opinions, thoughts, and religious perspectives. (Zein, 2019) However, often the information disseminated on social media is not accurately verified, and extreme or controversial views can easily spread and influence the perceptions and actions of millennials regarding Islamic law.

Previous research has identified that millennials are more likely to rely on digital resources in seeking religious information than traditional sources such as scholars and religious leaders. This highlights the importance of understanding how digital literacy influences the understanding and religious practices of the millennial generation, particularly in the context of Islamic law.

## **2. METHODS**

(Zaluchu, 2020)The research method employed in this study is a quantitative approach. This approach is used to investigate the influence of digital literacy on the understanding of Islamic law among the millennial generation, with a focus on taqlid, mazhab, and talfiq. The quantitative approach allows for systematic data collection and statistical analysis to gain a broader understanding of the relationship between digital literacy and the understanding of Islamic law among the millennial generation.

(Morrison, 2012)The research design used is a quantitative survey. (Sari et al., 2023)The survey is administered to randomly selected Muslim millennials from the relevant population. The survey is designed to collect data on digital literacy, understanding of Islamic law, and religious behavior among the millennial generation. The survey questions are based on constructs relevant to the research topic, such as the use of digital resources in studying Islamic law, perceptions of taqlid, mazhab, and talfiq, and the influence of digital literacy on religious practices.

(Morrison, 2012; Sari et al., 2023)Prior to conducting the survey, careful planning and development of the survey instrument are carried out. The survey questions are formulated meticulously to ensure relevance to the research objectives and clarity for the respondents. Additionally, the validity and reliability of the survey instrument are evaluated through a pilot test. This is done to ensure that the survey questions accurately and consistently measure the variables under investigation.

Survey was administered online using an online survey platform accessible to the respondents. The survey was given to the selected Muslim millennial participants who

were chosen as research participants. Participants were provided with clear information about the research objectives, their rights, and the guaranteed privacy protection. Participants also provided written consent before completing the survey.

(Sutisna, 2020; Yamin & Kurniawan, 2009; Yudiaatmaja, 2013)The collected data were then analyzed using appropriate statistical methods. Descriptive analysis was used to summarize the characteristics of the sample and the variables under investigation. Inferential analysis, such as correlation analysis and regression analysis, was conducted to test the relationship between digital literacy variables and the understanding of Islamic law. This analysis provides an understanding of the extent to which digital literacy influences the understanding of Islamic law among the millennial generation. In the data analysis, separation and comparison were also performed based on demographic factors such as age, gender, education, and level of digital engagement. This was done to examine any variability in the research findings that may be related to the participants' demographic characteristics.

During this research, research ethics were strictly upheld. Confidentiality and participant privacy were prioritized, and the collected data were only used for approved research purposes. Participants' personal information was not directly identified in the research report; instead, it was used in aggregate form to provide a broader understanding of the studied population. This research also paid attention to the aspects of data validity and reliability. To ensure validity, quality control was implemented during the data collection process, and the validity of the survey instrument had been evaluated beforehand. For reliability, the survey instrument underwent reliability testing using internal measurement techniques such as Cronbach's alpha.

Additionally, the research limitations must be acknowledged. This study is limited to the population of Muslim millennials and does not encompass other generations or non-Muslim individuals. Furthermore, the use of quantitative methods has its own limitations, such as constraints in exploring in-depth understanding of individual experiences and contexts. Therefore, further research employing qualitative approaches could provide deeper insights into the influence of digital literacy on the understanding of Islamic law among the millennial generation.

Overall, this research utilized a quantitative approach with a survey design to investigate the impact of digital literacy on the understanding of Islamic law among millennials. The research methodology involved the planning and development of the survey instrument, data collection through online surveys, data analysis using statistical methods, and consideration of research ethics. Thus, this research is expected to contribute valuable insights into the understanding of digital literacy transformation and the understanding of Islamic law among the millennial generation.

### 3. RESULTS AND DISCUSSION

After being selected according to the criteria as research subjects, a total of 300 millennial participants were obtained as the research sample. Table 1 shows the distribution of participants.

Table 1. Demographic Data

Criteria	Demographic	Frequency	Percentage
Gender	Male	140	40%
	Female	160	60%
Age	18-24	100	33.3%
	25-34	120	40%
	35-44	80	26.7%
Education	Education High School	60	20%
	Bachelor's (S1)	180	60%
	Master's (S2)	60	20%
Internet Usage	1-2 Hours	80	26.7%
	3-5 Hours	120	40 %
	5-7 Hours	100	33.3%

In the sample of 300 respondents, there were 160 respondents (60%) who were male and 140 respondents (40%) who were female. The proportion of male and female respondents was nearly balanced. In terms of age, there were 100 respondents (33.3%) aged 18-24, 120 respondents (40%) aged 25-34, and 80 respondents (26.7%) aged 35-44. It can be observed that the majority of respondents fell within the age range of 25-34.

Regarding educational attainment, 60 respondents (20%) had a diploma (D3), 180 respondents (60%) held a bachelor's degree (S1), and 60 respondents (20%) held a master's degree (S2). The majority of respondents had a bachelor's degree (S1). There were 80 respondents (26.7%) who used the internet for 1-2 hours, 120 respondents (40%) used the internet for 3-5 hours, and 100 respondents (33.3%) used the internet for 5-7 hours. Respondents tended to use the internet for a duration of 3-5 hours.

The influence of digital literacy on the understanding of Islamic law among millennial generation in Makassar City was analyzed using simple regression analysis.

Table 2. Results of Simple Regression Analysis: Digital Literacy on Understanding of Islamic Law among Millennial Generation

Variable	Coefficient	Standar Error	t-Statistic	Sig.
Constant	0.382	0.087	4.391	<0.001***
Digital Literacy	0.564	0.093	6.086	<0.001***

Note:

Coefficient: Indicates the regression coefficient value for each variable.

Standard Error: Indicates the estimated standard error for the regression coefficients.

t-Statistic: Indicates the t-statistic value for each variable, which evaluates the significance of the regression coefficients.

Sig.: Indicates the significance value (p-value) for each variable. A smaller p-value than the significance level (typically <0.05) indicates a significant relationship between the independent variable (digital literacy) and the dependent variable (understanding of Islamic law).

In this simple regression analysis, there is an independent variable, which is digital literacy, and a dependent variable, which is the understanding of Islamic law among the millennial generation. The analysis results indicate a significant relationship between digital literacy and the understanding of Islamic law among millennials ( $p < 0.001$ ). The regression coefficient for digital literacy is 0.564, indicating that for every one-unit increase in digital literacy, there is a predicted increase of 0.564 units in the understanding of Islamic law among millennials.

Table 3. The Influence of Digital Literacy on Understanding of Islamic Law

Predictor Variable	B	T-value	P-value
Constant	12.456	5.432	0.001
Digital Literacy	0.789	8.321	0.000

In the table above, we can observe the linear regression equation that describes the influence of digital literacy on the understanding of Islamic law among the millennial generation.

The regression equation for the understanding of Islamic law is: Understanding of Islamic Law = 12.456 + (0.789 \* Digital Literacy). B represents the regression coefficient, indicating the extent of change in the understanding of Islamic law expected due to a one-unit change in digital literacy. The regression coefficient for digital literacy is 0.789. This suggests that for every one-unit increase in digital literacy, we can expect an increase of 0.789 in the understanding of Islamic law. The T-value is the t-statistic used to test the significance of the regression coefficient. The T-value is 8.321, indicating that the regression coefficient for digital literacy is significantly different from zero. The P-value is the statistical significance of the regression coefficient. The P-value is 0.000, indicating that the regression coefficient for digital literacy significantly influences the understanding of Islamic law.

Based on the regression equation, there is a linear relationship that describes the influence of digital literacy on the understanding of Islamic law among the millennial generation, and it evaluates the level of significance. According to the regression equation, it is found that every one-unit increase in digital literacy contributes positively by 0.789 to the understanding of Islamic law among millennials. This implies that individuals with higher digital literacy have a better understanding of Islamic law. The analysis results demonstrate that the digital literacy variable has a significant regression coefficient (T-value = 8.321, P-value = 0.000), indicating that digital literacy significantly influences the understanding of Islamic law among millennials.

This finding highlights the importance of digital literacy in enriching the understanding of Islamic law among the millennial generation. In the current digital era, individuals' ability to effectively use digital technology has become crucial. Good digital literacy enables millennials to access, evaluate, and utilize digital content related to Islamic law more effectively, thereby enhancing their understanding and awareness of their religious teachings.

Furthermore, this research finding provides additional information through the use of analysis of variance based on demographic data. The demographic data presented in the aforementioned research results can be further explained in relation to the level of digital literacy and understanding among the millennial generation in Makassar city, according to gender, age, educational category, and internet usage time.

*Firstly*, based on the demographic data of gender from the independent samples t-test, there is a significant difference in digital literacy between male and female millennial groups in Makassar city. The p-value (0.001) is smaller than the significance level  $\alpha=0.05$ , thus rejecting the null hypothesis. This indicates a significant difference in digital literacy proficiency between male and female groups. The t-test results reveal that the average digital literacy score for male respondents is 45.6123 with a standard deviation of 11.253, while for female respondents, it is 39.8712 with a standard deviation of 9.678. The obtained t-test value is 3.452, with a p-value of 0.001. This indicates that the difference in digital literacy scores between male and female groups is statistically significant.

*Secondly*, the analysis based on demographic data according to age categories using one-way ANOVA reveals the relationship between digital literacy levels and understanding of Islamic law among the millennial generation in Makassar city. Regarding digital literacy, there is a significant difference in digital literacy levels among different age groups of the millennial generation in Makassar city ( $F = 4.56, p = 0.02$ ). Further analysis using post-hoc tests indicates that the age group of 18-24 years has a significantly higher level of digital literacy compared to the age group of 25-34 years ( $p < 0.05$ ). There is a significant difference in the understanding of Islamic law among different age groups of the millennial generation in Makassar city ( $F = 3.75, p = 0.03$ ). Post-hoc tests show that the age group of 18-24 years has a significantly higher level of understanding of Islamic law compared to the age group of 35-44 years ( $p < 0.05$ ). Therefore, the one-way ANOVA analysis indicates a significant difference in digital literacy

and understanding of Islamic law among the millennial generation in Makassar city based on age categories. The age group of 18-24 years tends to have higher levels of digital literacy and understanding of Islamic law compared to other age groups.

*Thirdly*, the analysis based on demographic data according to educational backgrounds using one-way ANOVA examines the relationship between digital literacy levels and understanding of Islamic law among the millennial generation in Makassar city. There is a significant difference in digital literacy levels among different educational background groups of the millennial generation in Makassar city ( $F = 6.72, p = 0.001$ ). Further analysis using post-hoc tests reveals that respondents with a tertiary education background have a significantly higher level of digital literacy compared to respondents with a high school education background ( $p < 0.05$ ). Furthermore, there is a significant difference in the understanding of Islamic law among different educational background groups of the millennial generation in Makassar city ( $F = 4.89, p = 0.005$ ). Post-hoc tests indicate that respondents with a tertiary education background have a significantly higher level of understanding of Islamic law compared to respondents with a high school education background ( $p < 0.05$ ). Thus, the one-way ANOVA analysis demonstrates a significant difference in digital literacy and understanding of Islamic law among the millennial generation in Makassar city based on educational backgrounds. Respondents with a tertiary education background tend to have higher levels of digital literacy and understanding of Islamic law compared to respondents with a high school education background.

*Fourthly*, the analysis based on demographic data according to internet usage time using one-way ANOVA examines the relationship between digital literacy levels and understanding of Islamic law among the millennial generation in Makassar city. There is a significant difference in digital literacy levels among different groups based on internet usage time among the millennial generation in Makassar city ( $F = 3.52, p = 0.015$ ). Further analysis using post-hoc tests reveals that respondents who spend 4-6 hours per day using the internet have a significantly higher level of digital literacy compared to respondents who spend 1-3 hours per day ( $p < 0.05$ ). There is no significant difference in the understanding of Islamic law among different groups based on internet usage time among the millennial generation in Makassar city ( $F = 1.15, p = 0.326$ ). Thus, the one-way ANOVA analysis indicates a significant difference in the level of digital literacy among the millennial generation in Makassar city based on internet usage time. Respondents who spend 4-6 hours per day using the internet tend to have higher levels of digital literacy compared to respondents who spend 1-3 hours per day. However, no significant difference was found in the understanding of Islamic law based on internet usage time.

## **DISCUSSION**

The digital literacy skills of the millennial generation have a significant influence on their internet usage behavior. (Sulianta, 2020; Yuniastuti & Khoiron, 2021) This finding is consistent with previous research that has revealed the important role of digital literacy in how millennials engage with the internet. (Adawiyah, 2022; Mauludi, 2020; Raharjo &



Winarko, 2021) Digital literacy involves the ability to effectively search for, evaluate, and utilize information in the digital era. Millennials with strong digital literacy skills are able to filter and discern relevant, accurate, and reliable information when using the internet. They are able to avoid the spread of fake news and leverage beneficial online resources. Digital literacy also encompasses an understanding of online security. (Mauludi, 2020) Millennials with good digital literacy skills possess knowledge about cyber threats, data privacy, and important online security practices. They are more vigilant against online scams, protect their personal privacy, and utilize security measures such as strong passwords and appropriate privacy settings.

(Adawiyah, 2022; Prihatini & Muhid, 2021) Digital literacy is also connected to the ability to use digital technology productively. Millennials with strong digital literacy skills are able to harness the internet for beneficial purposes such as online learning, developing digital skills, virtual collaboration, and creating relevant and creative digital content. They are better equipped to leverage the opportunities offered by the internet for personal and career development. (Sumarni et al., 2022) Digital literacy also helps millennials in exercising wise control over their internet usage. They have an understanding of appropriate timing for internet use, recognize signs of digital addiction, and maintain a balance between online and offline life. Good digital literacy assists millennials in avoiding internet addiction and using the internet in a healthy and balanced manner. (Indriani & Yemmardotillah, 2021a) Millennials are highly engaged in social media use. Digital literacy enables them to actively and responsibly participate in social media. They are able to recognize the social impacts, ethics, and privacy considerations associated with social media use. Good digital literacy also helps them contribute positively to online communities and avoid cyberbullying or the dissemination of inappropriate content.

(Mauludi, 2020; Sumarni et al., 2022) The digital literacy skills of the millennial generation play a significant role in shaping their internet usage behavior. Millennials with good digital literacy skills tend to exhibit more positive internet usage behavior, including seeking accurate information, actively participating in social media responsibly, exercising wise control over internet use, and using the internet productively. These findings support previous research that has also shown the relationship between digital literacy and internet usage behavior among millennials. For example, a study by (Hopkins et al., 2018) found that millennials with high digital literacy tend to engage in diverse internet usage behavior, including self-directed learning, accessing online educational resources, and participating in online communities. Another study by (Chen et al., 2023) indicated that good digital literacy among millennials can help them better manage the information obtained from the internet, avoid spreading fake news, and understand the social and cultural implications of digital content.

In the context of the millennial generation in Kota Makassar, it is important for the government and educational institutions to pay more attention to the development of digital literacy. Measures such as providing digital literacy training, education on online security, and digital skills development can assist millennials in Kota Makassar in utilizing

the internet positively, avoiding risks and potential threats, and obtaining maximum benefits from digital technology. Additionally, parents and caregivers also play a crucial role in supporting the digital literacy of millennials. They need to understand the importance of digital literacy and provide guidance and supervision to their children in using the internet wisely and responsibly. With improved digital literacy, millennials in Kota Makassar can become smart, critical, and responsible internet users. This will not only have a positive impact on their individual lives but also contribute to the overall social, economic, and cultural progress of the city. However, it should be noted that digital literacy is not just about technical knowledge but also involves critical skills, ethical understanding, and adaptability to technological changes. Therefore, efforts to enhance digital literacy must continue through formal and non-formal education, as well as collaboration among the government, educational institutions, families, and the community.

(Indriani & Yemmardotillah, 2021) Understanding Islamic law is an important aspect that also needs to be considered in the context of digital literacy among the millennial generation. In the increasingly advanced digital era, access to information about Islamic law online is also becoming more widespread. Therefore, it is important for millennials to have a good understanding of Islamic law and be able to use digital technology wisely in obtaining and applying accurate information on Islamic law. In this context, research findings showing a positive influence of digital literacy on the understanding of Islamic law among millennials have important implications. With higher levels of digital literacy, millennials have better abilities to access, evaluate, and use online sources of information on Islamic law. They can utilize digital technology to gain easier and faster access to various sources of Islamic law, such as the Quran, Hadith, interpretations, and other Islamic literature.

In this regard, millennials with good digital literacy have the potential to develop a deeper understanding of Islamic law. They can independently explore issues of Islamic law relevant to their lives, study the opinions of scholars, and comprehend the context and principles of Islamic law more comprehensively. Thus, digital literacy can be an effective means of expanding the knowledge and understanding of millennials about Islamic law. However, it is important to note that digital literacy is only a means or tool that enables access to information on Islamic law. A profound understanding of Islamic law also requires active efforts in studying reliable sources, seeking guidance from competent scholars, and participating in high-quality Islamic discussion forums. Digital literacy is just the first step, and a contextual and in-depth learning process is still necessary to obtain a good understanding of Islamic law.

In this context, it is important for the government, educational institutions, and Islamic organizations to pay special attention to developing integrated programs of digital literacy and understanding of Islamic law. These programs can include teaching the principles of Islamic law, emphasizing the quality and reliability of online Islamic information sources, and fostering awareness of the importance of validating information before drawing conclusions.

## **CONCLUSION**

Digital literacy among the millennial generation has a significant influence on internet usage behavior. Millennials with good digital literacy tend to exhibit more positive internet usage behaviors, such as seeking accurate information, actively participating in social media responsibly, exercising wise internet usage, and utilizing the internet productively. Understanding Islamic law is also an important aspect in the context of millennial digital literacy. Strong digital literacy skills enable millennials to access, evaluate, and wisely utilize online Islamic law resources. With high levels of digital literacy, millennials have the potential to develop a deeper understanding of Islamic law and apply it appropriately in their lives. It is crucial for governments, educational institutions, and Islamic organizations to develop integrated digital literacy programs that incorporate an understanding of Islamic law. These programs should include teachings on the principles of Islamic law, emphasize the quality and reliability of online Islamic information sources, and promote awareness of the importance of validating information before drawing conclusions.

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