

Embracing Literacy Culture in Islamic Education: A Virtual Ethnography Review of the @Publikasiilmiah Account

Muhammad Muttaqin

Institut Agama Islam Al-Qur'an Al-Ittifaqiah Indralaya
Email: muhammadmuttaqin57@gmail.com

Zaimuddin

Institut Agama Islam Al-Qur'an Al-Ittifaqiah Indralaya
Email: doktorzaim@gmail.com

Muhammad Wahyudi

Institut Agama Islam Al-Qur'an Al-Ittifaqiah Indralaya
Email: wahyudimuhamaad684@gmail.com

Ichromsyah Arrochman

Institut Agama Islam Al-Qur'an Al-Ittifaqiah Indralaya
Email: ichromsyah@gmail.com

Siti Murtosiah

Institut Agama Islam Al-Qur'an Al-Ittifaqiah Indralaya
Email: sitimurtosiah@gmail.com

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Abstract

The Indonesian people's commitment to literacy is being actively promoted through a range of platforms, including forums, groups, activists, and the Ministry of Education and Culture (Kemendikbud), both online and offline. The task is particularly formidable amidst the Covid-19 pandemic, which has significantly impacted several aspects of people's lives, including education, over the past two years. The collective endeavors made by different entities not only aim to increase the level of reading awareness in Indonesian society but also strive to achieve a higher goal, which is to enhance literacy and work consciousness among the Indonesian population, particularly those involved in the academic and educational sphere. The literacy program has grown to include social media as a platform, in response to the growing technology advancements. This appears to enhance the depth and diversity of literacy initiatives, such as the @publikasiilmiah Instagram account, which boasts a following of 69.3 thousand individuals and has shared 15.9 thousand pieces of information. Subsequently, the writer does library research, employing qualitative analytical methodologies and drawing upon the ethnographic theory of cyber-virtual media. The user's text is "Rulli Nasrullah." By sharing informative content through the @publikasiilmiah

account, which reaches a wide online audience, the account demonstrates a high level of expertise in the field of cyber media. This expertise has positive effects on motivation and literacy in activities such as journal writing contests, conferences, and webinars.

Abstrak

Semangat berliterasi umat masyarakat Indonesia terus dikampanyekan dari berbagai forum, komunitas, aktivis, dan kementerian pendidikan dan kebudayaan (Kemendikbud) baik online maupun offline. Tantangannya makin besar ketika pandemi Covid-19 telah menghantam tatanan kehidupan masyarakat tak terkecuali pada aspek pendidikan dalam dua tahun terakhir. Usaha dan ikhtiar yang dibangun oleh berbagai elemen tidak hanya berfungsi untuk mengangkat level indeks kesadaran membaca lapisan masyarakat Indonesia, tetapi jauh daripada itu yakni klimaksnya untuk mengangkat kesadaran berliterasi dan berkarya di lapisan masyarakat Indonesia khususnya yang bergerak pada iklim akademik dan pendidikan. Dengan berangkat dari kecanggihan teknologi yang semakin masif perkembangannya, kampanye berliterasi diperluas hingga menyentuk ranah media sosial sebagai wadahnya. Hal ini seakan memberikan nuansa dan warna baru dalam kampanye berliterasi seperti pada akun Instagram @publikasiilmiah, dengan bermodalkan 69,3 ribu followers dan 15,9 ribu konten yang dipostingnya. Kemudian, melalui penelitian ini penulis menggunakan penelitian kepustakaan (library research) dengan menggunakan metode analisis kualitatif dan teori etnografi virtual-media siber Rulli Nasrullah. Melalui postingan konten informatif dari akun @publikasiilmiah yang menyentuh ruang virtual yang luas, kemudian menunjukkan hasil penelitian ini bahwa akun @publikasiilmiah memiliki kesuluruhan level dalam konsep media siber yang berimplikasi pada semangat berkarya dan berliterasi dalam kontes penulisan jurnal, konferensi dan webinar.

Keywords

Virtual ethnography, literacy, instagram, social media

Introduction

The World Intellectual Property Organization (WIPO) index notes Indonesia's lagging position compared to other ASEAN countries such as Thailand, Malaysia, Vietnam, and the Philippines, where Indonesia ranks 75th out of a total of 132 countries. This finding should be regarded as a serious issue, signaling a negative record that needs immediate attention. Meanwhile, Indonesian society is perceived as having low literacy levels, a lack of literacy awareness, and a tendency to indulge in social media

activities. Gol A Gong, the National Reading Ambassador, states that there are two major obstacles in the development of literacy in Indonesian society: difficult access to books and inadequate and uneven book distribution (antaranews.com, 2022). At the same time, various elements are urging the government, especially the National Research and Innovation Agency (BRIN), to take greater responsibility for fostering a reading culture and literacy, supported by various other elements of society (Astuti et al., 2022). To respond to this phenomenon, this article seeks to examine the model of implementing literacy culture enhancement on social media, with a specific focus on the Instagram account @Publikasi.Ilmiah.

The selection of the Instagram account @Publikasi.Ilmiah as the subject of research in this article is based on at least two fundamental reasons. First, it aims to cultivate and develop interest in literacy and creativity. This implies that the content displayed on its posts indicates an increase in followers' enthusiasm for reading and creating. Such behavior represents a transformation from conventional norms to the digital realm (Kraus et al., 2022). Secondly, the individual's content creation is crucial. This motive fosters a culture of competition to produce works and innovations on one side and serves as a space for current information on the other. This aligns with Rosalind I. J. Hackett's idea of the importance of the Internet in the advancement of societal progress (Hackett, 2006). In other words, social media is not only utilized as a communication tool but can also be empowered as a source of information and motivation.

As far as the existing research developments go, the study of efforts to significantly enhance literacy motivation has been mapped in three scopes: education, digital media, and libraries. Research focusing on the education scope has been conducted by Arum Nisma Wulanjani and Candradewi Wahyu Anggraeni (2019), Muhammad Hilal Hidayat, Imam Agus Basuki, and Sa'dun Akbar (2018), Febriana Dafit, and Zaka Hadikusuma Ramadan (2020). Research with a focus on the scope of digital media has been conducted by Muhammad Wildan Sahidillah, Prasasto Miftahurrisqi (2019), Muhammad Ismail, Abdul Muhid (2020), Theresia Herlina Rochadiani, Handri Santoso, Erick Dazkia (2020). Meanwhile, the third motif within the scope of libraries has been applied by Aras Satria Augusta (2020), Fadila Ita Qulloh (2021), Rahmat Fadhli (2021).

Besides the mapped research mentioned above, it at least illustrates the dynamics of current research that projects an improvement in literacy quality for various groups. However, studies that delve into efforts built on social media platforms such as Instagram, TikTok, Twitter, YouTube, and others have not been the primary focus of researchers. Based on this, this paper asserts the urgency of mainstreaming literacy culture through social media, especially on Instagram @publikasi.ilmiah. The concern the author

intends to address is how the narrative of literacy is constructed on the @publikasi.ilmiah account. What is the process of internalizing the literacy culture promoted by the @publikasi.ilmiah account? To answer these concerns, the author will present three discussion points: (1) the genealogy path of the Instagram account @publikasi.ilmiah, which examines the historical background of the @publikasi.ilmiah account; (2) the dynamics of literacy within the discourse of social media, analyzing the dynamics and journey of literacy enthusiasm on social media; and (3) a snapshot of the construction of literacy culture on the @publikasi.ilmiah account.

Method

This research employs a qualitative method based on library research, utilizing virtual ethnography theory as a guide and tool to address the author's concerns as outlined in the research problem. The virtual ethnography used by the author is based on the framework promoted by Rulli Nasrullah. This framework guides the author to explore four levels, namely media space, media documents, media objects, and media experiences. The primary source in this study is the Instagram account @publikasi.ilmiah, and secondary sources include books, magazines, articles, and others.

Results and Discussion

Genealogy Path of the Instagram Account @publikasi.ilmiah

The Instagram account @publikasi.ilmiah was initially created and joined Instagram in January 2019 with a focus on expanding information about conferences, scientific journal publications (Call for Paper), and the development of the writing world. The account consistently uploads and disseminates information about journal conferences through its platform. With the support of 70.5k followers, @publikasi.ilmiah has uploaded 16.3 thousand posts (as of the writing of this paper). The highlighted tagline is “gerakan literasi jurnal ilmiah di media sosial” or “the movement of scientific journal literacy on social media”.¹ This indicates that the @publikasi.ilmiah account is not only positioned as an information hub but is also positioned as a movement that inspires and encourages collaboration among individuals to engage in literacy and create scholarly works.

The Instagram account @publikasi.ilmiah is indeed active in campaigns and activities related to the movement of scientific journal literacy. However, for this purpose, they have created a separate account to serve as a consistent platform specifically for information on calls for papers

¹ Interview with admin of the @publikasiilmiah account on September 14 2022 via Instagram's direct message feature..

for journal managers, lecturers, journal activists, and researchers. It is described as consistent because the account consistently posts content that aligns with the direction and purpose of its establishment, avoiding uploads of advertisements, endorsements, and other content outside its focus. According to Kraus, such consistency in virtual communities bridges activities and discourse between the virtual realm and the real world

The overall posts and content uploaded by the @publikasi.ilmiah account were established as a response to phenomena closely related to building enthusiasm for literacy and creativity. Some examples of these phenomena include sharing publication experiences, the use of reference managers such as Mendeley and Zotero, fields of journal information, preventive measures against academic crimes, information about national and international conferences, and so forth. The forms of its posts are oriented towards references about instilling and cultivating the spirit of reading, writing, and creating. Overall, they are purely the results of works created by the hands of young individuals in Indonesian society.

Furthermore, based on the author's observations, the content of the @publikasi.ilmiah account is categorized into three main groups. First, there is content related to journal information. This category often provides information about journals that conduct various competitions with diverse focuses and scopes. Second, there is content related to conference information. This category frequently discusses the organization of conferences, both on a national and international scale. Third, there is content in the form of training. This category represents the @publikasi.ilmiah admin's efforts to educate, strengthen, and promote the culture of literacy. In other words, the Instagram platform is positioned not only as an information hub but also as a space for sharing, discussing, and disseminating knowledge, particularly in the context of writing and journal publication literacy.

Dynamics of Literacy Enthusiasm in the Discourse of Social Media

Entering the 21st century, literacy has evolved into a thinking skill in reading words and the world, seeking correlations and relevance between the two to solve life's problems (Hendayani, 2019). Literacy requires a learning process grounded in the philosophy of independent learning (Nuryatno, 2011). As mentioned earlier, self-directed learning is a learning process in which both the instructor and the learner are free to determine goals and materials to be delivered. (Wulanjani & Anggraeni, 2019) In line with Anies Baswedan's statement that literacy is one of the skills that everyone, especially the Indonesian ethnic group, must possess in the 21st century, this ability is not only interpreted as literacy but also as the ability to interpret information obtained in print, visual, digital, and auditory formats. An individual's literacy includes basic literacy, library literacy,

media literacy, technical literacy, and visual literacy. (Dewi & Masitoh, 2022) This reflects the continuous spirit of literacy in Indonesia, aiming for progress in literacy to run, or even sprint, to catch up with and overcome backwardness.

Reflecting on the development of literacy in previous years, the research results from PISA (Programme for International Student Assessment) in 2012 placed Indonesia's literacy culture at 64 out of 65 countries worldwide. In 2015, Indonesia ranked 62 out of 72 countries. Subsequently, CCSU (Central Connecticut State University) announced in 2016 that Indonesia ranked 60 out of 61 countries based on education indicators, computer availability, health, newspapers, and libraries (Darmayanti, 2016). It indicates that the literacy culture in Indonesia at that time was indeed relatively low when compared to other nations. However, in recent developments, particularly during the Covid-19 pandemic, the literacy culture has shown progress. This is due to increased internet interactions during lockdowns, leading to a growing need for the internet as a source of information and a shift of activities from offline to online (Kuntari, 2022).

Despite meeting applications such as Zoom Meetings and similar platforms serving as a domain for literacy activities, social media has also played a significant role in the development of literacy culture. Social media platforms like Facebook, Instagram, Twitter, and others are integral parts of fulfilling the needs of a consumer-driven society that appreciates engaging features for sharing and disseminating information. This statement is based on press release no. 15/HM/KOMINFO/01/2022, which indicates that the digital culture, measured through the digital literacy index results in 2021, shows that Indonesia's level of digital literacy has reached a moderate level, deemed as a commendable achievement (Kuntari, 2022). Therefore, the presence of literacy within the realm of social media is an entity echoing the call to continually cultivate the spirit of literacy.

The foundation of the literacy spirit that has been established makes the community more information-savvy and aware that the effort to obtain information, in the writer's opinion, is an integral part of literacy. Information serves as the solution to someone's confusion or lack of knowledge, necessitating the ability for individuals to access, comprehend, evaluate, and seek information from sources effectively. This, in turn, guides the enhancement of literacy culture within the realm of social media. Yi Ying argues that digital literacy is a crucial skill for individuals, whether for educational purposes, employment, or various aspects of daily life. Therefore, there is a need for encouragement to think critically ("Literasi Digital Dan Kekuatan Media Sosial," 2021) which then leads to the "spirit of literacy" in the form of action, not just mere rhetoric. The era of

globalization has facilitated and provided social media as a broader literacy platform to continuously improve literacy, especially in Indonesia.

Portrait of the Construction of Literacy Culture on the @publikasiilmiah Account

The tendency of literacy activities that have transformed into the digital or virtual era, at least, does not eliminate the aspect of its factual actuality in the field. The virtual transformation of behavior processes allows the expansion of the reach of activities to a broader audience, meaning that an activity can be seen, monitored, and accessed by various groups in the shortest possible time. This is affirmed by Marshall McLuhan, who stated that the digital world and the field have a correlation with each other and cannot stand and separate individually. (Deshaye, 2019) Furthermore, when discussing from the perspective of “virtual ethnography,” it essentially does not deviate from “ethnography,” but the difference lies in the transition of social interactions from face-to-face to social media, computers, and the internet (Nashrullah, 2017).

The spirit of popularizing literacy culture continues to be intensified, promoted and campaigned through social media, especially Instagram. Numerous Instagram accounts are spreading to enliven the spirit of literacy, including accounts such as @nyalanesia; @literasiuntukkesejahteraan; @literasinusantara, and many others. The emergence of these accounts is aimed at “reviving” the spirit of literacy for various generations, especially millennials and Gen-Z, who often use social media as a bridge for all forms of information and knowledge (Sahidillah & Miftahurrisqi, 2019). The determination of the @publikasi.ilmiah account becomes stronger in popularizing the spirit of literacy with a substantial number of followers.

Furthermore, to examine the interaction process between the sender (publisher), followers, and content on the Instagram account @publikasi.ilmiah, the author will employ virtual ethnography by Rulli Nashrullah as the analytical framework (Nashrullah, 2017, p. 156). This theory offers four levels that need to be fulfilled in the discourse of ethnography in virtual spaces, including media space, media documents, media objects, and media experiences (Nashrullah, 2014, pp. 157–163). The application of these levels will be presented in detail, substantively, and comprehensively with the @publikasi.ilmiah account as the material object of this research.

The first level is media space. This level represents the medium that aims to channel information, content, and posts within a media platform. In other words, the space in a medium is utilized not only for entertainment consumption but also to elevate positive instincts in each follower. In this case, the owner of the @publikasi.ilmiah account uses “Instagram” as the intended media space. Rulli emphasizes that the existence of media facilitates responsive and massive interactions in the digital space; without media, it

would be impossible for users and senders to greet and communicate with each other (Nashrullah, 2017, p. 164). Aristotle terms such activities as speakers, responders, and discussions (Aristoteles, 2018, p. 134).

The @publikasiilmiah account seems to provide a wide space of information for its followers, maintaining the comment section as a channel for responses to the uploaded posts. Moreover, the information shared is both current and authentic, born from the perspective of the primary information owner (the organizer). This implies that the account owner strives to make @publikasiilmiah a platform for enhancing the quality of creation, literacy, and creativity, a characteristic not often found in other accounts. The profile illustration of the @publikasiilmiah account can be seen in the image below:

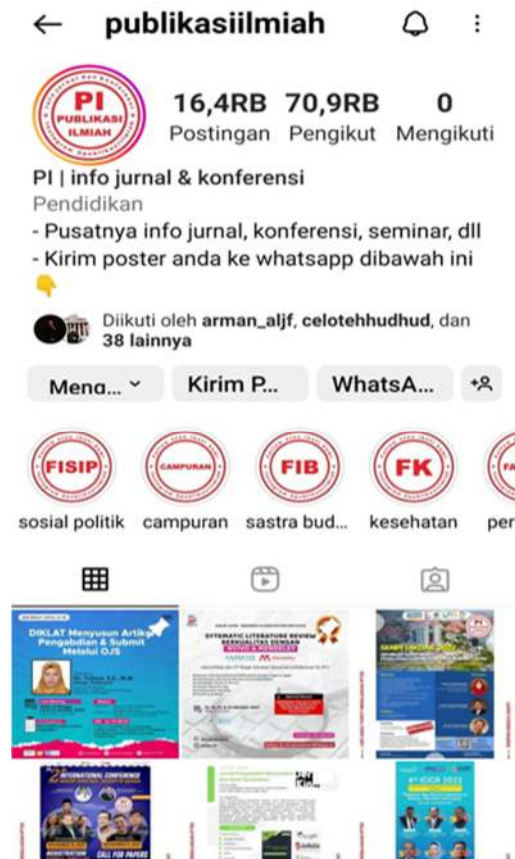


Figure 1. Profil Instagram @publikasiilmiah

The second level is media documents. This level represents the depiction of content, substance, and messages as images and texts that are rich in meaning and published through cyber media. (Nashrullah, 2017). In

the writer's opinion, text and image posts in the media can construct messages, understanding, social context backgrounds, and the account owner's ideology to their followers. Therefore, this level focuses on the delivery of content that implies behavioral transformation, values, and attitudes as a form of the account's vision (Slater, 2000). In this level, the author will examine how the narrative and message of religious tolerance are conveyed in the @publikasi.ilmiah account through its published posts.

The content of the @publikasi.ilmiah account through its Instagram posts has at least two ways of popularizing the literacy tradition conveyed to its followers. First, information about journal publications and conferences. In the author's opinion, the efforts of the @publikasi.ilmiah account owner seem to reopen the eyes of the community about the essence of producing works as a heritage tradition rooted in ancestors. Second, literacy education in webinars. This means that understanding the significance of literacy is continuously instilled and cultivated, and individuals should not quickly feel satisfied but strive to upgrade themselves. The author illustrates these two narratives in several posts below:

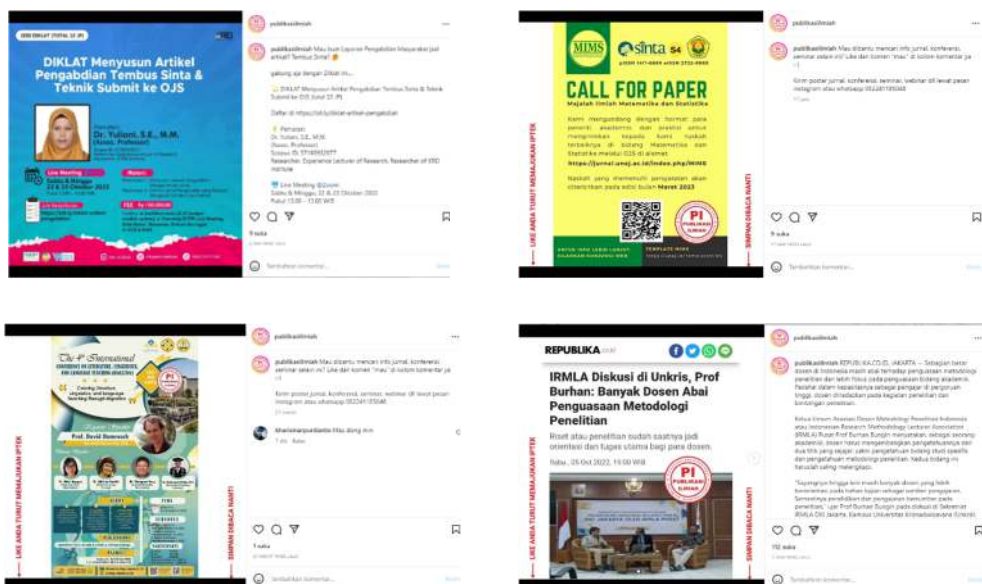


Figure 2. Konten Instagram @publikasiilmiah

through the features provided in the media, including interpersonal interactions among followers, the account owner, and followers, as well as responses to posts (Nashrullah, 2017). In this level, the author emphasizes the observation of the @publikasi.ilmiah account by reviewing interactive comments on posts that narrate “popularizing the spirit of literacy” as the focus of this research. In simpler terms, the author examines how

@publikasi.ilmiah posts are responded to and interacted with by the audience in the Instagram comments section.

Through the @publikasi.ilmiah account, the author explores the responses of followers regarding posts that convey the spirit of literacy. At least, the netizens' responses through the comment section available on Instagram vary according to the diverse backgrounds of the netizens. The author summarizes that the interaction process occurring on the @publikasi.ilmiah account has three typologies: first, questions about journals and conferences according to disciplines. Second, providing critical responses based on phenomena in the academic environment. Third, using media as information in creating and promoting literacy. The author provides illustrations of comments from netizens corresponding to the mentioned typologies as follows:

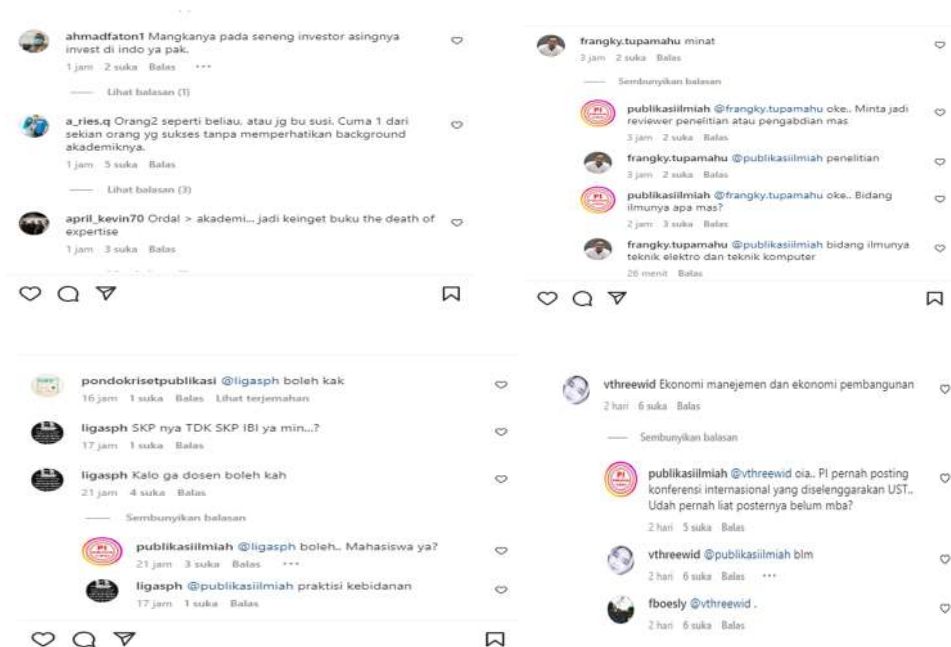


Figure 3. Respon netizen terhadap postingan

Level four, the media experience, represents the relevance between the digital world and the real world. According to the author's perspective, this level is positioned to reevaluate how life in the online-based mass media on Instagram can bridge real-world problems with myriad solutions. Media is projected as a new perspective in resolving conflicts in reality (Qudsy & Muzakky, 2021). Cristine Hine refers to it as self-identity management between users and the actual reality happening in the field. On the other hand, this level will dissect how the content, substance, and posts of the

@publikasi.ilmiah account impact followers, which can be applied in the real world.

Based on the definition above, the author positions themselves to objectively and deeply examine the posts of the @publikasi.ilmiah account, which is positioned as a social media platform. It is important to note that the delivery of the @publikasi.ilmiah account through its posts is directed toward factual reality. The author observes that the posts mostly provide value in the spirit of creating and literacy without any instances of plagiarism, which should be appreciated by the majority of the audience. On the other hand, the @publikasi.ilmiah account also provides information about the dangers of plagiarism and copying works, leading to discussions that are controversial yet positively oriented. Examples include discussions on “Training on Compiling Dedication Articles & Submitting Through OJS,” “Ahdi Nuruddin Earns a Doctorate at the Age of 85: Simple without a Scholarship, what Motivates Him?” “Thesis Topics about the Sea Make This Unpad Student Awarded in Taiwan,” “A Story about the Arrogance of Academics,” and many more.

This fourth level highlights the significant role of social media in not only providing information but also contributing values, instilling a culture, tradition, and the spirit of literacy and creativity effectively in community life. Therefore, it is not exaggerated for the author to quote Barbara K. Lange's statement that online media interactions can represent the social ties of the community in the real world (Lange, 1988).

Conclusion

Promoting a culture of literacy on social media can be considered a new and common phenomenon for certain groups. However, the use of social media as a platform for various activities in today's digital society can be leveraged to instill positive values. The Instagram account @publikasi.ilmiah proves the significant impact and influence of social media in boosting enthusiasm for creativity, literacy, and participating in benevolent activities. While the @publikasi.ilmiah Instagram account is often seen merely as an information source, its presence holds positive elements for sustaining the dynamics of literacy and creativity among the Indonesian community. Viewed through the perspective of virtual ethnography from Rulli Nashrullah, the @publikasi.ilmiah Instagram account has, at the very least, touched upon, addressed, and fulfilled elements across the four levels it offers. Furthermore, the account appears highly responsive in addressing concerns raised by its followers. On the other hand, the author identified three weaknesses in this account (@publikasi.ilmiah): the posting of paid information, a lack of transparency in managing the account, and a tendency to appear closed off by not following other accounts.

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Conflict of Interests

There are no disclosed conflicts of interest for the writer. I attest that the submission is unique and is not already being considered by another publisher.

Ethical Considerations

The sources of this research—articles, books, research papers, and scientific forum proceedings—are all free of copyright violations.

Disclaimer

The views and assumptions expressed in this article are those of the author and do not necessarily reflect the official policy or position of any affiliated agency of the authors.

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