

DIGITAL TECHNOLOGY LITERACY SKILLS OF PARTICIPANTS IN RELIGIOUS TEACHER PROFESSIONAL TRAINING IN INDONESIA

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Abstract

Religious teachers are required to carry out self-development, especially improving digital technology literacy skills for participants in religious teacher education professional training. This research aims to determine the digital technology literacy skills map of religious teacher professional training participants in Indonesia, as well as the digital technology literacy skills map in terms of gender and employment status. This research was conducted by applying the survey method. The instrument of this research was a digital technology literacy skills test for a research sample of 157 people. The research data were analyzed through descriptive statistics. The results of this research were that there were **64.97** % of religious teacher professional training participants in Indonesia who met the criteria, and there were **35.03** % who did not meet the complete criteria. When viewed based on gender, female teachers are slightly superior, 1.62%. 63.83% of male religious teacher professional training participants in Indonesia meet the criteria, and 65.45% of female participants meet the criteria. This shows that the completion of the DTLS for religious teacher professional training participants in Indonesia, both male and female groups, **has not been achieved**, based on group completion criteria ($\geq 70\%$). When viewed based on employment status, Non-CS teachers are superior to CS teachers, namely 19.44%. 60.56 % of the religious teacher professional training participants in Indonesia with CS employment status meet the criteria, and 80.00% of the non-CS students meet the criteria. This shows that the completion of the DTLS for religious teacher professional training participants in Indonesia, both the CS and non-CS groups, **has not been achieved**. This research concludes that the digital technology literacy skills of religious teachers have not yet reached the level of completeness nationally. Therefore, it is necessary to carry out further research on the factors causing the low digital technology literacy skills of religious teachers in Indonesia.

Keywords: Literacy Skills, Digital Technology, Religious Teachers, Professional Teacher Training.

INTRODUCTION

Information technology has provided significant progress for human life. In the last two years, the use of Information and Communication Technology in Indonesia has shown rapid development. BPS data notes that the results of the 2022 Susenas Survey show that 66.48 percent of the Indonesian population has accessed the internet. This has increased by 4.38 percent compared to 2021 which was 62.10 percent. (BPS, 2023b) This increase in internet user data reflects a climate of information openness and increasing public acceptance of technological developments. People's choice to use the internet is because it makes it easier and facilitated to carry out various daily activities. Through computer devices, all information can be accessed easily on the internet network. However, it turns out that not all information spread on the internet

is positive. Some contain negative content that includes the spread of fake news, radicalism, hate speech, and fraud. This is where sufficient knowledge is needed to filter all the information on the internet. Personal and government policies are one of the keys for someone to utilize internet information in the fields of education, health, and other employment fields. In fulfilling life's need for extensive information, many people have used the internet using digital technology to obtain broader and deeper information. Digital technology has significantly helped developments in the fields of communication, information transformation, data processing, data security and handling increasingly complex activities (Danuri, 2019)

Digital literacy is a new term introduced by an information technology expert from the United States, Paul Gilster. This term then became standard in 1997 (Doni, 2023). UNESCO explains that the concept of digital literacy in an educational context does not only involve mastery of technology but also involves the ability to learn, think critically, be creative, and innovate, which in the end can contribute to developing digital competence. (Doni, 2022; Spires et al., 2017) In Indonesia, the ability to understand digital information is growing increasingly advanced. The public has begun to be able to filter which information is appropriate and which is not appropriate and also information which is categorized as negative. This situation is reinforced by the 2021 Indonesian Digital Literacy Index measurement data from the Ministry of Communication and Information in collaboration with the Katadata Insight Center (KIC) showing that overall it reached 3.49 (scale of 1 – 5).

This figure has increased from the previous year's achievement of 3.46. The Digital Literacy Index measurement data was carried out through a face-to-face survey of 10,000 respondents in 514 regencies/cities in Indonesia. Data was obtained from respondents who were characterized as internet users aged 13 to 70 years. From the survey it was found that digital culture *received* the highest score of 3.90; *digital ethics* 3.53, *digital skills* 3.44; and *digital security* (Doni, 2023). Meanwhile, BPS data from the 2022 survey results show that 66.48 percent of Indonesia's population has accessed the internet and 62.10 percent in 2021. This high internet usage reflects a climate of information openness and public acceptance of technological developments and changes toward an information society. . The high number of internet users is inseparable from the rapid development of cellular telephones. It is recorded that in 2022, 67.88 percent of Indonesia's population will have a cell phone.

This situation has increased by 2.01 percent from 2021 of 65.87 percent. The increase in internet users occurred in urban areas from around 71.81 percent to 74.16 percent or an increase of 2.35 percent. Internet users in rural areas are around 49.30 percent to 55.92 percent or 6.62 percent from 2021 to 2022 (BPS, 2023a). This data shows that rural areas have experienced quite a large increase in internet users. This can be interpreted that there is a role for the government in facilitating the internet in various regions and of course there is also the will or desire of the public to utilize the available internet facilities to search for information. In terms of where to access the internet, users can do this from home using landline and cell phone networks, or from outside the home such as at the office, school, internet cafe or other places. Data from BPS shows that in the period 2021 to 2022, home is the most frequently chosen location for accessing the internet, with a share of around 95.25 percent in 2021, and 95.31 percent in 2022 (BPS, 2023b). The BPS data above is confirmed by the Indonesian Internet Service Providers Association (APJII), which in its survey explained that there was a surge in internet users for the 2021-2022 period at 220 million people. This

figure is much higher than in 2019 at around 175 million people (Yati Rahmi, 2023). From the data showing the rapid growth of internet users, it can be interpreted that the government continues to increase the quantity and quality of internet networks throughout Indonesia. This is intended to keep pace with the rapid development of digital technology as a strategy to improve education as well as a form of safeguarding society's digital literacy, especially after the Covid-19 pandemic (Rezky Monovatra Predy et al., 2021; Shafira Irnasya, 2021). Currently, the Ministry of Communications and Information is working on measuring the digital skills and digital literacy of the Indonesian people as a benchmark for a country that is not lagging in information and technology from other countries in the digital era (Doni, 2023).

Although on the one hand, there has been a very significant increase in the number of internet users, the younger generation who are very active in using gadgets and surfing the internet, their reading habits are starting to decrease. Research results in 2021 show that Indonesia is experiencing a literacy emergency. Indonesian people's literacy is very low. This is because the habit of using devices causes interest in reading to decrease. This condition is considered to be a bad situation because the literacy level has not experienced a significant increase in internet users (Sailar Ilham, 2023). A country that wants to develop rapidly needs to be accompanied by very high literacy. The quality and access of reading materials is very important. A child who likes books will have good literacy. This is an indicator of how the next generation of young people will develop. Literacy will foster high creativity. Parents need to instill literacy habits from an early age. Parents and children should have a reading agreement. This situation also needs to be instilled by teachers in elementary schools. Getting students used to reading the material themselves and doing their homework from a reading makes them understand the meaning of the reading. The results of the research show that there are several factors inhibiting a child from becoming literate, namely the lack of parental awareness of the importance of reading, the minimum number of books available at home, Kindergarten (TK) and Early Childhood Education (PAUD) (Irhandayaningsih Ana, 2019).

Apart from parents and school facilities which are factors in increasing literacy, teachers also play an important role in the literacy movement in schools. At school, a teacher is expected to be a role model, motivator, facilitator and creator, teachers are also capable of being book providers and entrepreneurs, and teachers are the ones who can provide *rewards* and *punishments* at school. The teacher's activities above are certainly not easy, some of the obstacles that teachers can experience in implementing literacy culture in schools are remaining as motivators, facilitators, role models, evaluators and creators of local cultural reading materials. (Iswatiningsih D et al., 2021) Catholic religious teachers must also be able to be motivators, facilitators, role models, evaluators, and creators. Catholic religious teachers do not just deliver material but also have roles and responsibilities in forming character, spiritual faith, skills, and aspects of knowledge.

The distribution of data on Catholic religious teachers is currently still not good, one of the proofs is that there are still many schools that do not have Catholic religious teachers. The results of interviews with Catholic religious teachers who teach in state schools, both elementary and middle schools, show that generally, one Catholic religious teacher teaches in two to five schools in one week. Many factors are causing this, including the small number of students who are Catholic, teachers' lack of teaching hours (24 hours/week), or the number of Catholic religious teachers which is

still not evenly distributed and does not meet the need for teachers in schools. Meanwhile, until the 2022/2023 academic year, BPS recorded 399,376 school units in Indonesia. This level consists of 148,975 elementary school (SD) levels with a total of 24.08 million students. The number of Junior High Schools (SMP) was recorded at 41,986 units, with 56.83% of them from state SMPs, with a total of 9.89 million students. Meanwhile, the Senior High School (SMA) level consists of 14,236 units with a total of 5.17 million students and Vocational Middle Schools (SMK) of 14,265 units with a total of 5.06 million students.

Data from the Catholic Community Guidance (Bimas) until 2023 shows that the number of Catholic religious teachers in all regions of Indonesia at the elementary school level is 8,907 teachers, middle school 4,138 teachers, high school 2,969 teachers, and special school 30 teachers. From this data we can calculate that on average a Catholic religious teacher will teach 17 schools at the elementary school level, 10 middle school schools, and 10 high school/vocational school levels. Under these circumstances, it can be stated that it is true that many Catholic religious teachers teach in several schools in one week. The distance to the teaching location combined with other administrative tasks means that teachers do not have time to study properly. The results of a questionnaire with Catholic religious teachers regarding their teaching duties in several places stated that they did not have time to study. Learn based on previous knowledge. It is also said that Catholic religious teachers rarely receive refresher knowledge, especially for teachers in remote rural areas. Based on this description, the author is interested in researching the digital technology literacy skills of Catholic religious teacher professional training participants in Indonesia. That is specifically the digital technology literacy skills map of religious teacher professional training participants in Indonesia, as well as the digital technology literacy skills map in terms of gender and employment status.

METHODOLOGY

This research method is a survey with a descriptive quantitative approach. Information is obtained from samples collected directly at the scene empirically, with the aim of finding out the opinion of the sample object being studied. Method surveys are used to collect data about large populations using relatively small samples.

The population in this study were all Catholic religious teachers throughout Indonesia. The accessible population in this research is all Catholic religious teachers throughout Indonesia who passed the administrative selection to take part in teacher professional training. Based on data from the Directorate General of Catholic Community Guidance at the Ministry of Religion of the Republic of Indonesia, the participants who passed were 2,676 Catholic religious teachers. Based on the sampling technique (Cochran, 2017) with $e=7.75\%$, the sample size was 157 people.

The research instruments are in the form of questionnaires and digital technology skills tests given to the research sample. This instrument has been tested by experts and tested on 30 teachers, resulting in a *Cronbach's Alpha* reliability value for the instrument of 0.88. This instrument has high reliability. Researchers used standard instruments to collect data via Google Forms. The data was tabulated and analyzed using descriptive statistics to determine the mapping of the digital technology literacy abilities of Catholic religious teachers in Indonesia.

RESULTS

1. Digital Technology Literacy Skills (DTLS) Map of Religious Teacher Professional Training Participants in Indonesia

Based on the results of the 2023 survey with a sample of 157 participants in the professional training for Catholic Religious Teachers in Indonesia, and after processing and analyzing, it can be presented in a statistical table for Digital Technology Literacy Skills scores (DTLS) as a whole as follows.

Table 1: Digital Technology Literacy Skills of religious teacher professional training participants in Indonesia

Based on 2023 DTLS Score

Types of Statistics	Capable	Less fortunate	Whole
Minimum	18.52	21.16	20.37
Maximum	92.59	92.59	90.74
Average	57.76	60.00	59.33
Standard Deviation	15.41	15.07	13.59
Median	61.73	60.85	57.41
Mode	67.9	55.56	57.41

Description: Overall (capable and less able)

Based on the types of statistics in the table above, they can be broken down one by one according to the types of statistics presented in graphical form in Figure 1.

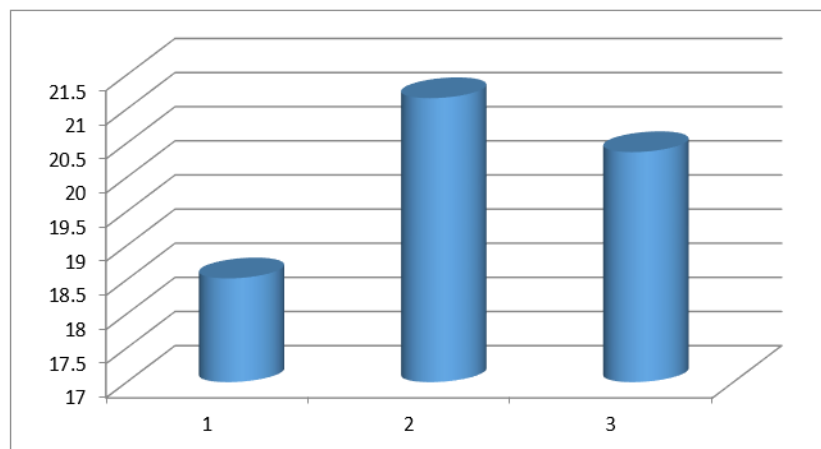


Figure 1: Minimum DTLS Score Graph for Participants in Indonesian religious teacher professional training

Description: 1. DTLS Capable

2. DTLS Less capable

3. Overall DTLS (Proficient and Less Competent)

Based on Figure 1, Graph of Minimum DTLS Score for Indonesian religious teacher professional training participants, it can be seen that the minimum DTLS score for religious teacher professional training participants in Indonesia is 20.37, with details of the minimum DTLS score being capable of 18.52 and the minimum DTLS score for less capable being 21.16. This indicates that the minimum Digital Technology Literacy Skills score for religious teacher professional training participants in Indonesia is below

the minimum DTLS criteria (score ≥ 55). Next, a graph of the maximum DTLS scores of Indonesian religious teacher professional training participants can be presented in Figure 2.

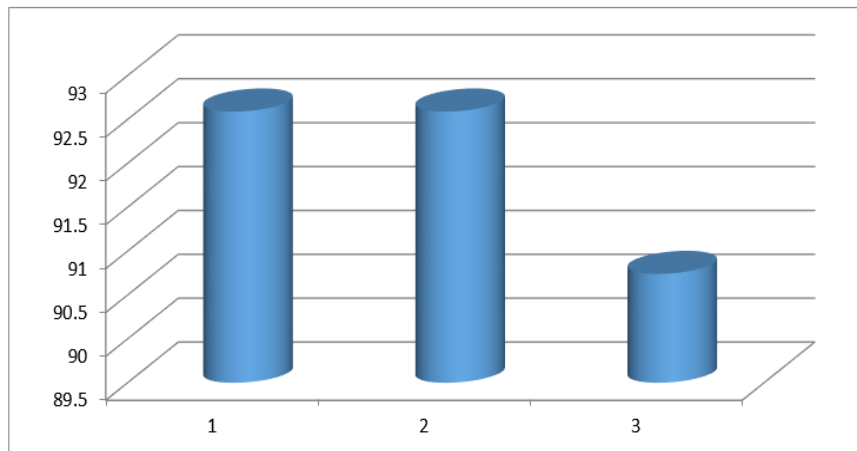


Figure 2: Maximum DTLS Score Graph for Participants in Indonesian religious teacher professional training

Description: 1. DTLS Capable

2. DTLS Less capable

3. Overall DTLS (Proficient and Less Competent)

Based on Figure 2, Graph of Maximum DTLS Scores for Indonesian Religious Teacher Professional Training Participants, it can be seen that the maximum DTLS score for Religious Teacher Professional Training Participants in Indonesia is 90.74 , with details of the maximum DTLS score being able to be 92.59 and the maximum DTLS score being less able also being 92.59. This indicates that the maximum Digital Technology Literacy Skills score for religious teacher professional training participants in Indonesia has met the minimum DTLS criteria (score ≥ 55). Next, a graphic of the mean and standard deviation of digital technology literacy skills scores for Indonesian religious teacher professional training participants can be presented in Figure 3.

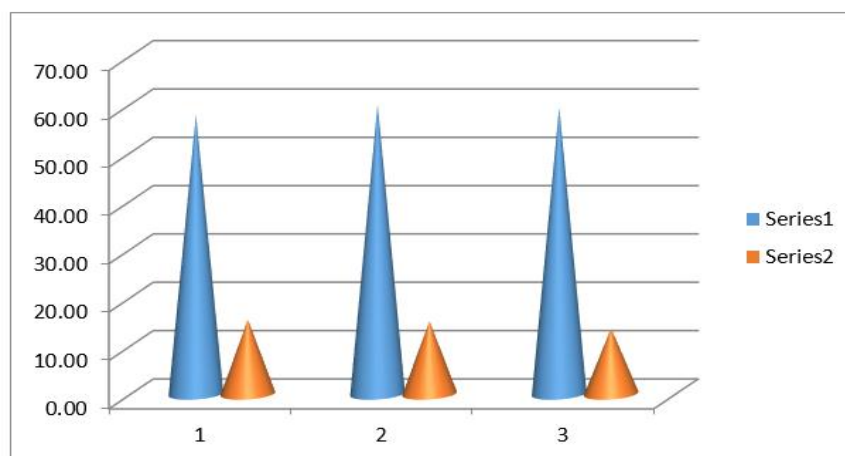


Figure 3: Graph of Mean and Standard Deviation of Digital Technology Literacy Skills Scores for Indonesian religious teacher professional training participants

Description: Series 1: Average

Series 2: Standard Deviation

1. DTLS Capable
2. DTLS Less capable
3. Overall DTLS (Proficient and Less Competent)

Based on Figure 3, the mean and standard deviation of the Digital Technology Literacy Skills scores of religious teacher professional training participants in Indonesia are 59.33 and 13.59, respectively. The details of the mean score and standard deviation of the capable DTLS score are 57.76 and 15.41 respectively, and the mean and standard deviation of the less capable DTLS score are 60.00 and 15.07. This indicates that the average Digital Technology Literacy Skills score of religious teacher professional training participants in Indonesia has met the minimum DTLS criteria. Next, a graph of the Median and Mode of Digital Technology Literacy Skills Scores for Indonesian religious teacher professional training participants can be presented in Figure 4.

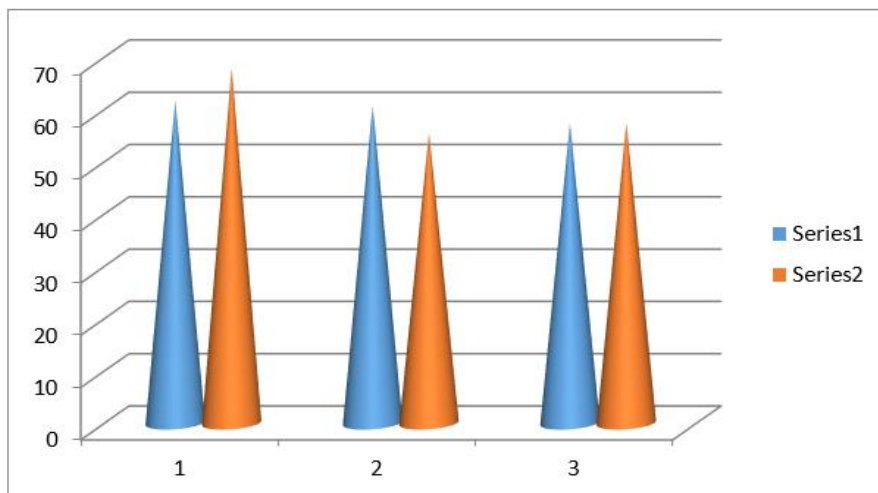


Figure 4: Median and Mode Graph of DTLS Scores for Indonesian religious teacher professional training participants

Description: Series 1: Median

Series 2: Mode

1. DTLS Capable
2. DTLS Less capable
3. Overall DTLS (Proficient and Less Competent)

Based on Figure 4, the median and mode of DTLS scores for religious teacher professional training participants in Indonesia are 57.41 and 57.41, respectively. The details of the median and mode of the capable DTLS score are 61.73 and 67.90 respectively, and the median and mode of the less able DTLS score are 60.85 and 55.56. This indicates that the median and mode of DTLS scores of religious teacher professional training participants in Indonesia have met the minimum DTLS criteria.

Then, if the data from the survey results of religious teacher professional training participants in Indonesia are analyzed based on the DTLS criteria, namely more than or equal to 55, then the number and percentage of Indonesian religious teacher professional training participants who meet the complete criteria and do not meet the complete criteria can be presented in Table 2.

Table 2: Number and Percentage of DTLS Participants in Indonesian religious teacher professional training

Types of Statistics	Meet the criteria	Does not meet the criteria	Total
Amount	102	55	157
Percentage	64.97	35.03	100

Based on Table 2 Number and Percentage of DTLS Participants in the professional training for religious teachers in Indonesia at DTLS Participants in the professional training for religious teachers in Indonesia above, the percentage of DTLS participants in the professional training for religious teachers can be presented in the circle diagram in Figure 5.

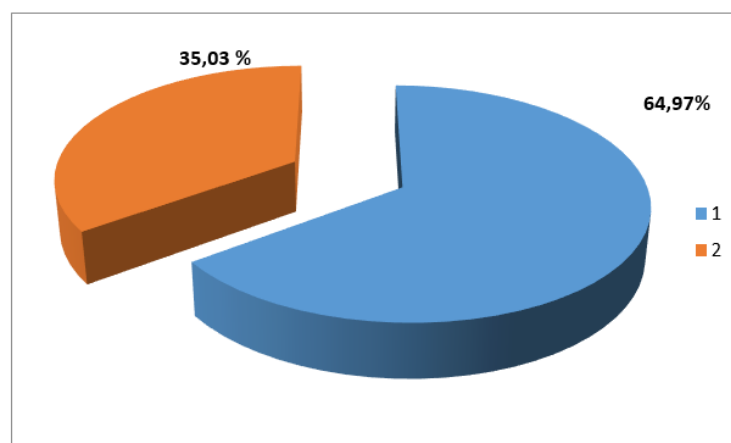


Figure 5: DTLS level diagram of Indonesian religious teacher professional training participants based on 2023 survey results

Description: 1: Meets the criteria

2: Does not meet the criteria

If you look at Figure 5, the DTLS level diagram of Indonesian religious teacher professional training participants based on the 2023 survey results, there are only **64.97 %** of religious teacher professional training participants in Indonesia who meet the criteria, and there are **35.03 %** who do not meet the complete criteria. By using national completeness criteria (Sample Group Complete $\geq 70\%$), the diagram above shows that DTLS completeness for religious teacher professional training participants in Indonesia **has not been achieved**.

2. DTLS map of religious teacher professional training participants in Indonesia 2023 survey results viewed by gender

From the 2023 survey score data, statistics on the DTLS scores of religious teacher professional training participants in Indonesia can be calculated based on gender. The results of the DTLS score data analysis of religious teacher professional training participants in Indonesia based on gender can be presented in Table 2.

Table 2: Statistics on DTLS scores for religious teacher professional training participants in Indonesia based on gender

Types of Statistics	Capable		Less fortunate		Whole	
	Man	Woman	Man	Woman	Man	Woman
Minimum	24.69	18.52	23.81	21.16	25.93	20.37
Maximum	92.59	92.59	92.59	87.3	90.74	85.19
Average	58.58	57.41	60.90	59.62	60.21	58.96
Standard Deviation	16.07	15.18	16.52	14.47	15.08	12.96
Median	61.73	55.56	60.85	60.85	59.26	57.41
Mode	67.9	67.9	55.56	60.85	75.93	57.41

Table 2. DTLS Score Statistics for Religious Teacher Professional Training Participants in Indonesia Based on Gender, summarizes statistics on score data from the 2023 survey of Religious Teacher Professional Training Participants in Indonesia. Based on the table above, it can be broken down one by one based on the types of statistics above in graphic form (Figure 5).

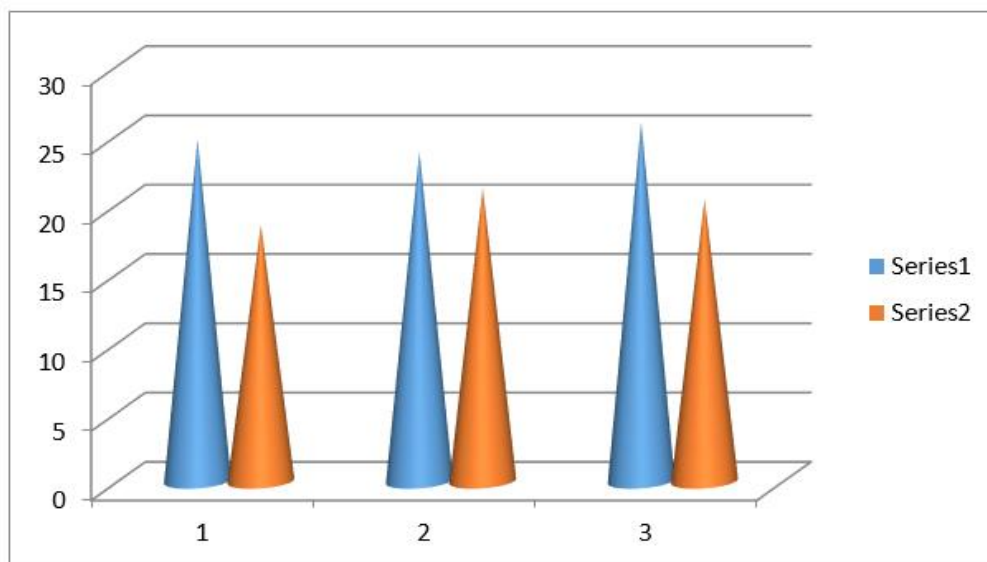


Figure 5: Minimum DTLS Score Graph for Indonesian Religious Teacher Professional Training Participants Based on Gender

Description: Series 1: Men

Series 2: Women

1. DTLS Capable
2. DTLS Professional
3. Overall DTLS (Proficient and Less Competent)

Based on Figure 5, the minimum DTLS scores for religious teacher professional training participants in Indonesia in terms of male and female gender are 25.93 and 20.37, respectively. The details of the minimum capable DTLS score based on male and female gender are 24.69 and 18.52 respectively, and the minimum DTLS less capable score based on male and female gender respectively is 23.81 and 21.16.

This indicates that the minimum DTLS scores for religious teacher professional training participants in Indonesia in terms of male and female gender respectively are still far below the minimum DTLS criteria.

However, if you look at the minimum DTLS score for religious teacher professional training participants in Indonesia, male teachers have a higher minimum score when compared to female teachers, namely a score difference of 5.56. Next, a graph of the maximum DTLS scores of Indonesian religious teacher professional training participants can be presented based on gender in Figure 6.

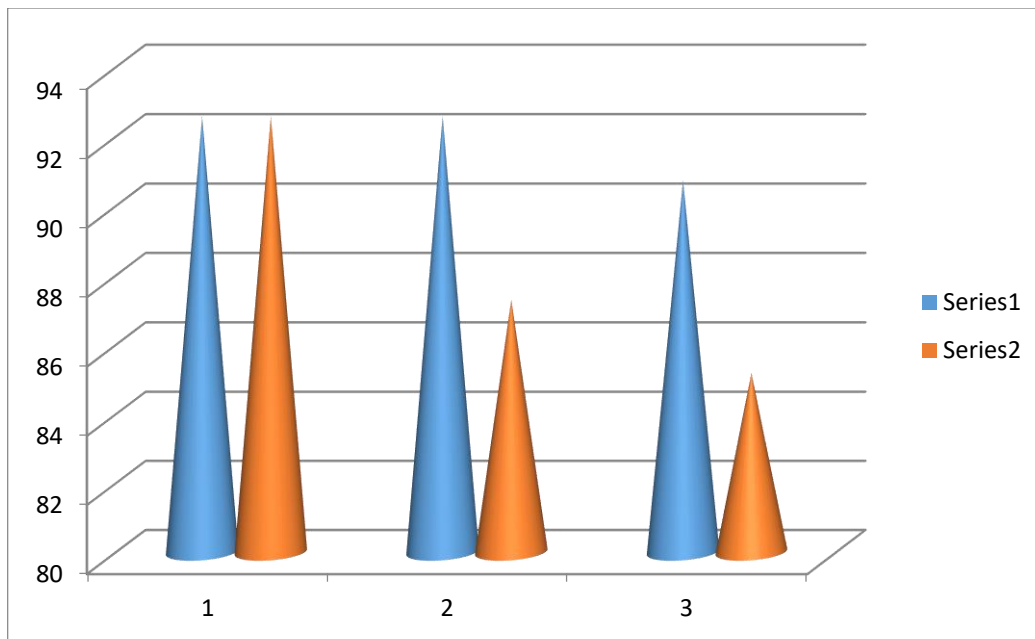


Figure 6: Graph of Maximum DTLS Scores for Professional Training Participants in Indonesian Religion Teachers Based on Gender

Description: Series 1: Men (n1 = 47)

Series 2: Women (n2 = 110)

1. DTLS Capable
2. DTLS Less capable
3. Overall DTLS (Proficient and Less Competent)

Based on Figure 6 above, it is presented that the maximum DTLS score for religious teacher professional training participants in Indonesia based on male and female gender is 90.74 respectively. and 85.19. The details of the maximum DTLS score capable of being reviewed based on male and female gender are 92.59 and 92.59 respectively, and the maximum DTLS score of less capable based on male and female gender respectively is 92.59 and 87.30.

This indicates that the maximum DTLS score for religious teacher professional training participants in Indonesia in terms of male and female gender respectively meets the minimum DTLS criteria. If you look at the graph, the maximum DTLS score for religious teacher professional training participants in Indonesia, male teachers have a higher maximum score when compared to female teachers, namely a difference of 4.55. Next, a graph of the average DTLS scores of Indonesian religious teacher professional training participants can be presented based on gender in Figure 7.

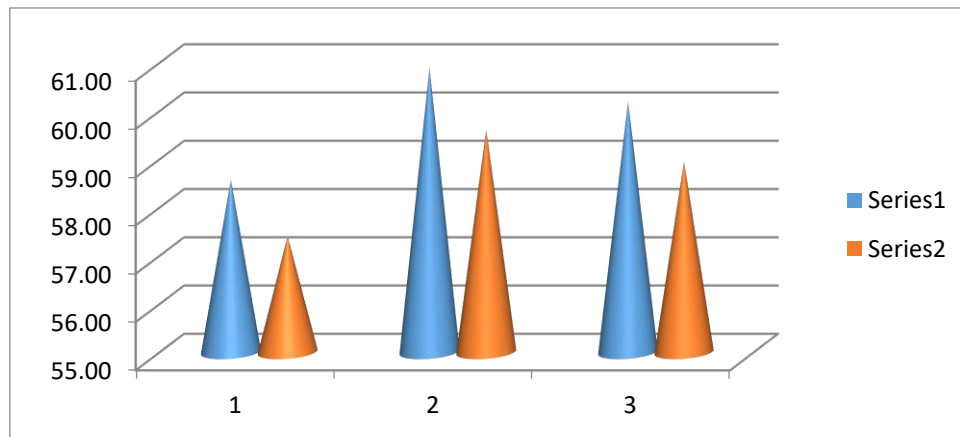


Figure 7: Graph of Average DTLS Score of Indonesian religious teacher professional training participants based on gender

Description: Series 1: Men (n1 = 47)

Series 2: Women (n2 = 110)

1. DTLS Capable
2. DTLS Less capable
3. Overall DTLS (Proficient and Less Competent)

Based on Figure 7, it can be seen that the average DTLS score of religious teacher professional training participants in Indonesia based on male and female gender is 60.21 and 58.96 respectively. The details of the mean DTLS score based on male and female gender are 58.58 and 57.41, respectively, and the average DTLS less capable score based on male and female gender is 60.90 and 59.62 respectively. Next, a graph of the median DTLS scores of Indonesian religious teacher professional training participants can be presented based on gender in Figure 8.

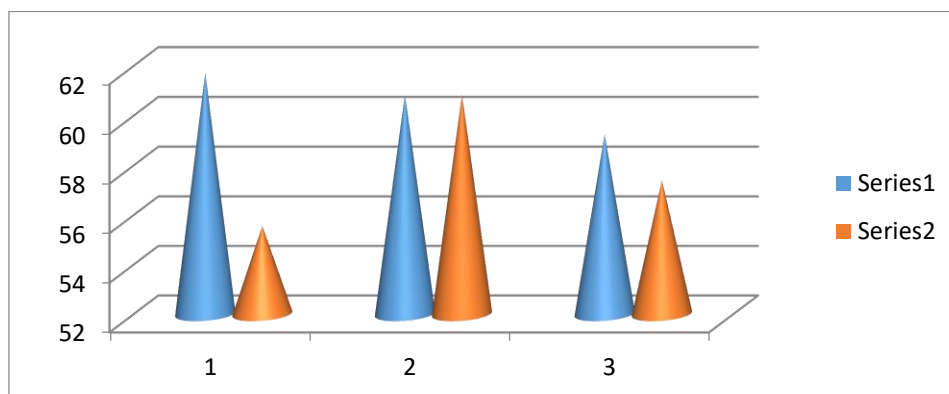


Figure 8 Graph of the Median DTLS Score of Indonesian religious teacher professional training participants based on gender

Description: Series 1: Men

Series 2: Women

1. DTLS Capable
2. DTLS Less capable
3. Overall DTLS (Proficient and Less Competent)

Based on Figure 8, the median DTLS scores of religious teacher professional training participants in Indonesia based on male and female gender are 59.26 and 57.41 respectively. The details of the median DTLS score for the capable based on male and female gender are 61.73 and 55.56 respectively, and the median DTLS score for the less capable based on male and female gender is 60.85 and 60.85.

This indicates that the median DTLS score of religious teacher professional training participants in Indonesia has met the minimum DTLS criteria. Next, a table and diagram of the DTLS score mode for participants in the professional training for Indonesian religious teachers can be presented as follows (Figure 9).

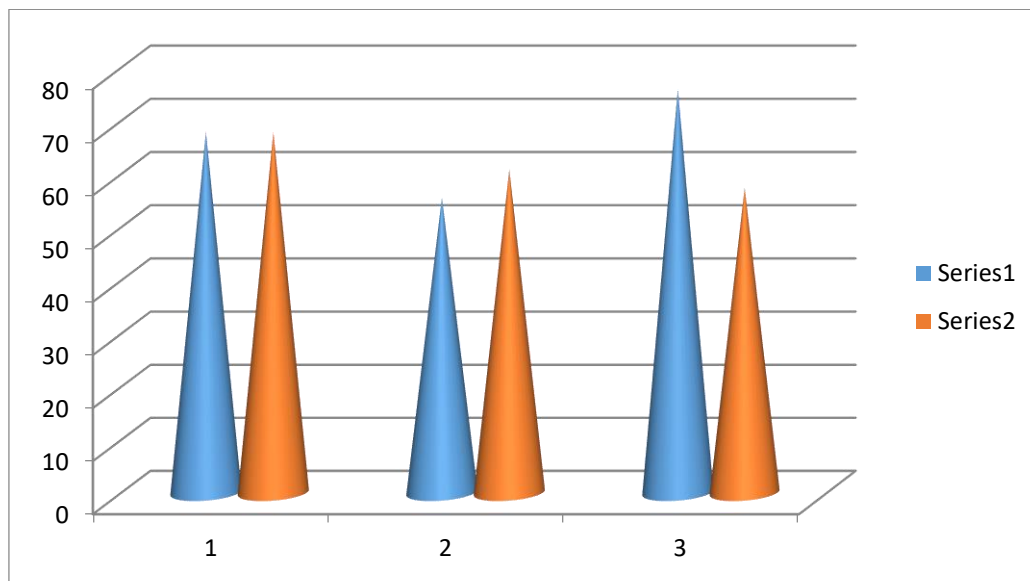


Figure 9: Mode Graph of DTLS Scores for Indonesian religious teacher professional training participants based on gender

Description: Series 1: Men

Series 2: Women

1. DTLS Capable
2. DTLS Less capable
3. Overall DTLS (Proficient and Less Competent)

Based on Figure 9, the DTLS score mode of religious teacher professional training participants in Indonesia based on male and female gender is 75.93 and 57.41 respectively.

The details of the capable DTLS score mode based on male and female gender are 67.9 and 67.9 respectively, and the disadvantaged DTLS score mode based on male and female gender are 55.56 and 60.85.

Based on data from the 2023 survey for religious teacher professional training participants in Indonesia, after analysis the DTLS levels of 2023 religious teacher professional training participants can be presented based on gender (Table 3).

Table 3: DTLS Level Statistics of Religious Teacher Professional Training Participants in Indonesia in 2023 Based on Gender

Statistics	Man		Woman	
	Meet the criteria	Does not meet the criteria	Meet the criteria	Does not meet the criteria
Amount	30	17	72	38
Percentage	63.83	36.17	65.45	34.55

Table 3 illustrates that the percentage of DTLS level in 2023 for religious teacher professional training participants in Indonesia, when viewed based on gender, female teachers are slightly superior, namely 1.62%. 63.83% of male religious teacher professional training participants in Indonesia meet the criteria, and 65.45% of female participants meet the criteria. This shows that the completion of the DTLS for religious teacher professional training participants in Indonesia, both male and female groups, **has not been achieved**, based on the criteria for group completion ($\geq 70\%$). Therefore, increasing digital literacy skills is a necessity. Developing learning management that is integrated with information technology into learning procedures has become a necessity that must be tried in order to accommodate curriculum needs and the spirit of changing times (Rezky Monovatra Predy, Sutarto Joko, & Yulianto Arief, 2021; Widada, Herawaty, Rahman, Yustika, & Elsa, 2020).

3. DTLS map of religious teacher professional training participants in Indonesia 2023 survey results viewed from employment status

Data from a survey of religious teacher professional training participants in Indonesia in 2023 can be analyzed and presented in quantitative descriptive form in the form of a DTLS map based on employment status, see Table 4.

Table 4: DTLS Score Statistics for religious teacher professional training participants in Indonesia in terms of Employment Status

Types of Statistics	Capable		Less fortunate		Whole	
	civil servants	Non-CS	civil servants	Non-CS	civil servants	Non-CS
Minimum	18.52	43.21	21.16	29.1	20.37	33.33
Maximum	92.59	92.59	92.59	89.95	88.89	90.74
Average	56.64	68.31	59.45	65.26	58.61	66.17
Standard Deviation	14.87	16.90	14.96	15.54	13.33	14.61
Median	55.56	67.9	60.85	63.49	57.41	64.81
Modus	67.9	92.59	55.56	60.85	57.41	75.93

Based on Table 4, the minimum DTLS score for religious teacher professional training participants in Indonesia based on the employment status of civil servants (CS) and non-CS (Non-CS) is 20.37 and 33.33, respectively. The details of the minimum DTLS score capable of being reviewed based on CS and Non-CS employment status are 18.52 and 43.21 respectively, and the minimum DTLS score less capable of reviewing based on CS and Non-CS employment status are 21.16 and 29.10 respectively. However, if you look at the minimum DTLS score for religious teacher professional training participants in Indonesia, Non-CS teachers have a **much higher minimum score** when compared to CS teachers, namely a **score difference of 12.96**.

The maximum DTLS score for religious teacher professional training participants in Indonesia based on CS and Non-CS employment status is 88.89 and 90.74 respectively. The details of the maximum DTLS score capable of being reviewed

based on CS and Non-CS employment status are 92.59 and 92.59 respectively, and the maximum DTLS score of less capable review based on CS and Non-CS employment status respectively is 92.59 and 89.95.

Next, a graph of the average DTLS scores of Indonesian religious teacher professional training participants can be presented based on employment status in the following figure.

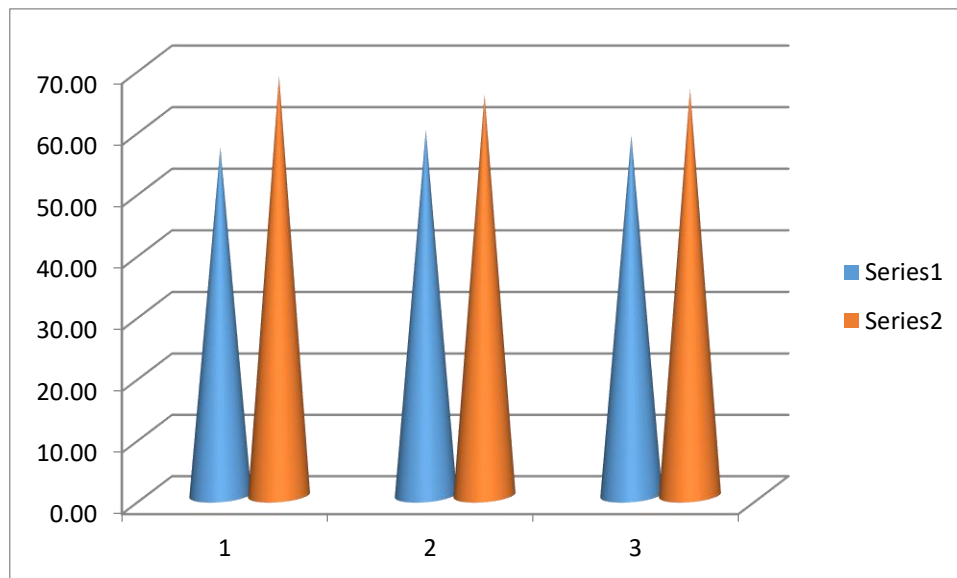


Figure 10: Graph of Average DTLS Scores of Indonesian religious teacher professional training participants based on Employment Status

Description: Series 1: CS (n1 = 85)

Series 2: Non-CS (n2 = 12)

1. DTLS Capable
2. DTLS Less capable
3. Overall DTLS (Proficient and Less Competent)

Based on Figure 10 above, the average DTLS score of religious teacher professional training participants in Indonesia based on CS and Non-CS employment status is 58.61 respectively. and 66.17. The details of the average DTLS score capable of being reviewed based on CS and Non-CS employment status are 56.64 and 68.31 respectively, and the average DTLS score of less capable based on CS and Non-CS employment status respectively is 59.45 and 65.26. This indicates that the average DTLS score of religious teacher professional training participants in Indonesia is reviewed based on CS and Non-CS employment status and has met the minimum DTLS criteria. If we look at the average DTLS score of religious teacher professional training participants in Indonesia, Non-CS teachers have a higher score when compared to CS teachers, namely a score difference of 7.57.

Based on data from the 2023 survey results for religious teacher professional training participants in Indonesia, after analysis the DTLS level of 2023 religious teacher professional training participants can be presented based on employment status (see Table 5).

Table 5: DTLS Level Statistics of Religious Teacher Professional Training Participants in Indonesia in 2023 Based on Employment Status

Statistics	CS		Non-CS	
	Meet the criteria	Does not meet the criteria	Meet the criteria	Does not meet the criteria
Amount	86	56	12	3
Percentage	60.56	39.44	80.00	20.00

Table 5 illustrates that the percentage of DTLS level in 2023 for religious teacher professional training participants in Indonesia, when viewed based on employment status, Non-CS teachers are very far superior to CS teachers, namely 19.44%. 60.56 % of the religious teacher professional training participants in Indonesia with CS employment status meet the criteria, and 80.00% of the non-CS students meet the criteria. This shows that the completion of the DTLS for religious teacher professional training participants in Indonesia in both the CS group has not been achieved, but the non-CS group has equally **achieved it**.

DISCUSSION

This signals the need for a study of the factors causing the low digital literacy skills of Catholic religious teachers in Indonesia. Because DTLS deals with content from various media. It is the operation of technology that is related to familiarity with technology. Also, the affordability and use of technology to produce data, as well as the final product of technology (Nugroho & Nasionalita, 2020; Vidi Sukmayadi & Azizul Halim Yahya, 2020; Shafira & Rahayu, 2021; UNICEF, 2021) . Therefore, it is necessary to carry out further research to find solutions so that teachers have digital technology literacy skills.

Based on Figure 7, the average DTLS score of religious teacher professional training participants in Indonesia based on male and female gender respectively meets the minimum DTLS criteria. However, if we look at the average DTLS scores of religious teacher professional training participants in Indonesia, male teachers have a higher average score when compared to female teachers, namely a score difference of 1.25. This shows how important digital technology literacy skills are in learning at school. That is, the position of digital technology literacy in education is very important to realize educational success in the future era (Achmad & Utami, 2023; Lauren, 2021 ; Kemkominfo, 2020) . This is because technological sophistication in intelligent society 5.0 continues to develop rapidly. Also, providing an integrated contribution to learning. It is learning based on digital technology. Therefore, teachers are required to have digital technology literacy skills so that digital technology-based learning can be applied in learning at school.

Based on table 4, it indicates that the maximum DTLS score for religious teacher professional training participants in Indonesia is reviewed based on CS and Non-CS employment status and has met the minimum DTLS criteria. However, if you look at the maximum DTLS score for religious teacher professional training participants in Indonesia, Non-CS teachers have a higher maximum score when compared to CS teachers, namely a difference of 1.85. Increasing the ability to understand digital technology literacy can make better use of technology appropriately and digitally intelligently (Gunawan & Dyatmika, 2022; Widada et al., 2019).

Teachers' abilities in digital technology literacy contribute to understanding and using digital information which is implemented in the thinking process and developing digital information in various forms (Nugroho & Nasionalita, 2020). Based on Figure 9, it indicates that the DTLS score mode of religious teacher professional training participants in Indonesia has met the minimum DTLS criteria. This shows that many factors, such as preparedness, limited resources, including financial resources, low levels of digital literacy, poor internet connectivity, and lack of appropriate physical and virtual infrastructure, influence this transition (Makarova & Gobel, 2023; Kurnia et al. al., 2021; Ameliah, Adi Hegara, Rahmawati, & et al, 2021). Therefore, it is a challenge for CS teachers to be digitally savvy. Because the government continues to strive for this, one of which is through professional training (Vidi Sukmayadi & Azizul Halim Yahya, 2020; Nugroho, Widada, & Herawaty, 2019).

Based on this, it is necessary to carry out further research regarding the factors that cause the low level of digital literacy skills of Catholic religious teachers in Indonesia. Also, it is necessary to find alternative strategic solutions to overcome the low digital literacy skills of Catholic religious teachers in Indonesia.

CONCLUSION

The results of this research were that participants in the professional training for Catholic religious teachers in Indonesia met the criteria for completing digital technology literacy skills at **64.97 %**. This means that Catholic religious teachers in Indonesia have not yet reached the level of completeness. When viewed based on gender, female teachers are slightly superior, namely 1.62%. However, male religious teacher professional training participants in Indonesia have not yet reached the national completion level. When viewed based on employment status, Non-CS teachers are very far superior to CS teachers, namely 19.44%. 60.56 % of the religious teacher professional training participants in Indonesia with CS employment status meet the criteria, and 80.00% of the non-CS students meet the criteria. This shows that the completion of the DTLS for religious teacher professional training participants in Indonesia in both the CS group has not been achieved, but the non-CS group has equally **achieved it**.

Recommendations

Based on the conclusions of this research, it is necessary to carry out further research on the factors that cause the level of digital literacy skills of Catholic religious teachers in Indonesia to be low. Also, what are alternative solution strategies to overcome the low digital literacy skills of Catholic religious teachers in Indonesia?

Limitations

This research is only limited to describing digital technology literacy skills for Catholic religious teachers who take part in professional training as educators. In the future, it is hoped that it can be studied in more depth with a larger sample and population.

Conflict of Interest: The authors declare no conflict of interest.

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