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## IMPROVING SCIENTIFIC LITERACY OF MUSLIM HIGHER EDUCATION STUDENTS THROUGH SOCIAL MEDIA

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### Abstract

**Keywords:**  
social media, scientific literacy, muslim higher education students.

*This paper explores social media as a means to improve the scientific literacy of Muslim higher education students. A qualitative study was conducted with data collected from interviews, observations, documentation, forum group discussion, and questionnaire. The triangulation method was used to validate the data, while interactive analysis was performed to analyze the data. This study demonstrates that Muslim higher education students were familiar in using social media to improve their knowledge regarding the inclusiveness of Islam. In this context, three major types of media were social media networks (WhatsApp and Facebook), sharing media (Instagram, YouTube, and TikTok), and blog and microblog (blog and Twitter). Nevertheless, social media brought adverse impact on the management of lecture materials, triggered self-insecurity, and spread hoaxes or fake news.*

### INTRODUCTION

Today, social media plays a great role in various lines of life in society, including for the 21st century students. It provides numerous benefits to the transformation in human civilization and is a well-known medium for information dissemination: one in three people in the world and over two thirds of internet users use social media platforms (Permatasari, 2021). University studentsspend at least three hours a day on social networking sites via mobile phone (Dhiman, 2022) in which it affects their academic achievement (Hamal, 2021; Mbegani et al., 2022). Meanwhile, Nannim et al. (2022) and Mae et al. (2022) claimed the adverse impact of social media on higher education. Sharadamma & ComHemavathi (2023) argued that higher education students mostly used social media for entertaining instead of learning.

Technological progress, particularly the Internet, is a driver of the world science and technology that requires people, especially the millennial generation, to be “technology literate”. Machin-mastromatteo & Machin-mastromatteo (2012) defined social media as a web application or software that allows content publication and interaction between users. Among them are *Facebook, Twitter, WhatsApp, Line, Blogger, Google+, Weber Meet, and Google Meet*.

The Internet has brought about significant development in the world of education. Most higher education students live and grow with information and communication technology. They also have sufficient technical knowledge and a strong tendency to use online technology that distinguish them from the former era (Utomo dan Prayogi, 2021). Social media potentially supports learning without time and spatial boundaries. Learning media has changed from traditional to online classes, urging all lines of education to adapt to the changes. Today, the instruction previously carried out in classrooms can be done at virtual spaces via online platforms, i.e., *Google Classroom, Zoom Meeting, Google Meet, WhatsApp*, and others.

Many accounts offer a variety of literacy content for social media users thus they can choose content that suits their needs. Nevertheless, students are also exposed to distracting contents – which is inevitable since any changes have a positive or negative effect depending on the wisdom of the users. In January 2022, the number of active social media users in Indonesia reached 191 million people. This number increased by 12.35% from the previous year. The most popular social media in Indonesia was listed by Mahdi (2022) as presented in **Table 1** below.

**Table 1.** List of Social Media Platforms and Number of Users in Indonesia

Platform	Number of Users
<i>WhatsApp</i>	88.7%
<i>Instagram</i>	84.8%
<i>Facebook</i>	81.3%
<i>TikTok</i>	63.1%
<i>Telegram</i>	62.8%

Social media contributes in the application of digital technologies in education, particularly literacy. Stordy (2013) argued that digital technologies have transformed what

it means to be literate and to experience literacy. Meanwhile, literacy is defined as the ability to read and write using a written language system (Suwandi, 2019). With advances in digital technology, the source of literacy is not necessarily from books but also other sources including social media.

Muslim students enrolled in an Islamic Education Study Program are teacher candidates who are expected to have scientific literacy – which is fundamental in teachers' knowledge development. The level of scientific literacy can be identified from social media platforms used by teacher candidates. Social media contributes in shaping mindset, culture and ethics. Nasrullah (2017) suggested that students and the public in general had been familiar with social networking, *blogs*, *microblogs*, media sharing, social bookmarking, and *Wikipedia*.

Regarding numerous social media platforms, it is deemed important to investigate popular social media among higher education students in the context of its capacity to enhance students' knowledge development. In this study, the Islamic Education student class of 2019 of Tarbiyah Faculty of Universitas Raden Mas Said Surakarta were involved as participants. It was presumed that they could represent Indonesian Muslim students in general.

Social media plays an important role in the higher education since lecturers promote it as a source literacy (Yanuarti and Sari, 2019). The relationship between the use of *Instagram* and media literacy skills was examined, showing that the appropriate use of *Instagram* could increase the user's media literacy (Kurnia, 2018). Similarly, Hamzah (2015) suggested that higher education students frequently used social media for interaction as well as academic and non-academic purposes.

Social media can be used as source literacy for higher education students. Suwandi (2019) argued that the purpose of literacy through information technology and media is to use technology in decision making and problem solving. Information technology and social media can improve one's knowledge, socio-cultural competence, personality, and character. The estuary of information technology and media literacy is the ability to understand, use, and utilize information technology and media in an effort to broaden insight and knowledge for the aims of self-development.

Fitriyani and Mukhlis (2021) describe the benefits of digital literacy: *first*, source of information – students are able to identify, search, retrieve, store, find, organize, and analyze digital information, assess its relevance and purpose. *Second*, means of communication–

students are expected to have the ability to discuss material through online platforms both group and individual. *Third*, content creation—students are expected to have the ability to create content, and learn material through it. *Fourth*, safety—students are required to have good ethics in using digital devices. *Fifth*, problem-solving—students have the ability to solve problems regarding the material in learning as well as daily life problems using digital technologies.

This paper explores the role of social media to enhance the scientific literacy skills of Islamic Education students. It also investigates the effects of network-based social media on students' life as well as the trend of social media among students in the 21<sup>st</sup> century digital era.

## **METHOD**

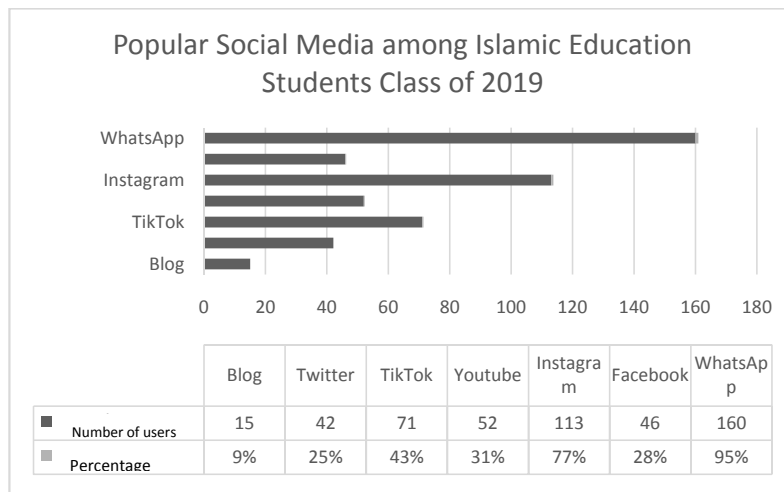
This study is a qualitative descriptive research. The research subjects are 160 students of Islamic Education class of 2019 of the Faculty of Tarbiyah Faculty, Universitas Raden Mas Said Surakarta, as research participants. Data were collected through interviews, observation, documentation, and forum group discussion. For interviews, class representatives were selected by sampling, namely 18 students for each class. In addition, course lecturer was involved as informant. Observation was done on the accounts of social media listed by the participants and questionnaire was distributed via the *Google Form*. The data were in the form of downloaded files or online files including links, tracking history, social media posts, status, and notes. Forum group discussion (FGD) involved the participants to corroborate the results of data collected from interviews, observation, documentation, and questionnaires. Triangulation was used to validate the data through verification of sources. Meanwhile, data were analyzed using interactive analysis model with the steps of data collection, data reduction, and conclusion drawing.

## **RESULTS AND DISCUSSION**

### **Popular Social Media among Muslim Higher Education Students**

Social media is a communication means or medium regularly employed by Muslim higher education students—including students of Islamic Education Study Program of Tarbiyah Faculty of Universitas Raden Mas Said Surakarta—to communicate, collect information, search references, look for amusing contents, and share one's daily activities. The

results of the questionnaires distributed via the *Google form* link to the research participants were analyzed. The analysis result showed the most popular social media platforms among students as presented in **Figure 1** below.



**Figure 1.** The Most Popular Social Media Platforms among Islamic Education Students.

The graph shows the most popular social media platforms among 180 Islamic Education students as the research participants. It shows that the most used social media platforms were, in sequence, *WhatsApp*, *Instagram*, *TikTok*, *YouTube*, *Facebook*, *Twitter*, and *Blogs*.

The results of questionnaire was corroborated by the result of observation. It revealed that most participants frequently opened *YouTube*, *Instagram*, *TikTok*, *Twitter*, *Facebook*, and *Blogs*. They were relatively active on gadgets, particularly to access information on social media. Widada (2018) argued that higher education students spend a lot of time accessing social media to connect with others and actively shared their lives on social media.

To strengthen the data from questionnaire, interviews, and observation, the results of questionnaire were analyzed, showing that 27 of 30 students actively used social media. These students were enrolled in a class of 2019. The most used platforms were *WhatsApp* (27 students), *Instagram* (18 students), *Google* (15 students), *YouTube* (10 students), *TikTok* (9 students), *Facebook* (8 students), *Twitter* (4 students), and *Blogs* (3 students). It can be summarized that the social media used by students are: *WhatsApp*, *Instagram*, *Google*, *YouTube*, *TikTok*, *Facebook*, *Twitter*, and *Blogs*.

In the present study, observation on participants' accounts revealed that Muslim higher education students actively used *TikTok*, *Twitter*, and *WhatsApp*. This finding confirmed Çelik et al. (2023) on favorite social media platforms by students, i.e., *Instagram*, *TikTok*, *YouTube*, *WhatsApp*, and *Facebook*. Among the education and literacy accounts followed by the students of Islamic Education Study Program were @tetestuang, @albumsantri, @tv9nusantara, @ilmu\_tareem, @ceramahgusbaha, @ala\_nu, @sufi.indonesia, @bahtsul\_masail, @nuonline\_id, and @thegoodquote. In addition, social media accounts of several figures, influencers, and ustadz, i.e., @buyayahya\_albahjah, @husein\_hadar, @gusmiftah, @alhabibjindan, @dr.tirta, @najwashihab, and @syaikhassegaf, @kemenag-ri, were also popular among students as they focused on education and higher education.

In addition, students frequently uploaded educational and literacy contents on their social media. They posted the activities of book reading, self-development stories, motivational quotes, short videos of ustadz lectures, community service program, and course assignments on their *Instagram*. They also shared the status related to literacy and education, i.e., pamphlets of educational activities and inspirational quotes, on *WhatsApp*. They also shared and created contents that promoted education and knowledge development on *Facebook*, *YouTube*, and *Twitter*.

### **Social Media to Improve Scientific Literacy**

Based on the type, social media used by Islamic Education students can be grouped into three: Social media networking (*Facebook* and *WhatsApp*), sharing media (*YouTube*, *Instagram* and *TikTok*), and *Blogs* and *Microblogs* (*Twitter* and *Blogs*). The benefits of social media are attained by individuals and groups. Widyasari (2018) affirms that individual tends to explore social media as a means of digital communication, self-learning and self-development, entertainment, and job vacation. Social media types and platforms used by Islamic Education students are elaborated as follows:

#### **Social Media Networking (*WhatsApp* and *Facebook*)**

*WhatsApp* can be a means to conduct lectures and to share information among Islamic Education students. This platform is commonly used by students to coordinate group assignments and disseminate references to coursework, *Google Scholar* links, journal article links, book links, journal files and *e-book* files, and class quiz links. Most students use *WhatsApp* to send links containing references to the course assignments to classmates.

*WhatsApp* is also used as a medium to meet literacy needs since students usually share stories that contain educational content in the form of short videos about lectures, motivational videos, tips related to lectures, and flyers of certain information related to events and seminars, webinars, training and campus activities. Apart from being used to coordinate assignments and prepare for group discussions, *WhatsApp* is also used as a means to improve student literacy. Vita (2022) suggested that *WhatsApp* was the most popular social networking among higher education students.

Facebook is networking media used to publish content, i.e., profiles, activities, or even opinions or notions of users. It provides space for communication and interaction. Based on Figure 1, approximately 28% of Islamic Education students were *Facebook* users. Despite this platform was less popular, the users testified that *Facebook* could be a medium to improve their literacy skills. Meanwhile, Noori et al. (2022) suggested that *Facebook* was still popular among students of Afghanistan Higher Education institutions.

Students used *Facebook* to upload assignments, videos, and summary of course. Based on observation on *Facebook* accounts, Islamic Education students uploaded summary of course and screenshots of *PowerPoint* materials. In addition, they also wrote captions related to the posts. Basically, *Facebook* is a medium to feed, share, and comment (Witek & Grettano, 2012).

### **Sharing Media (*YouTube*, *Instagram*, *Google Scholar*, and *TikTok*)**

Another type of social media popular among students is sharing media, i.e., *Instagram*, *YouTube*, *Google Scholar*, and *TikTok*. It facilitates various types of data, including documents, videos, audios, and images. Islamic Education students frequently used sharing media as a source literacy. Instead of solely reading books, students have various options, i.e., watching or listening to *YouTube*. They subscribed channels that relate to educational contents. Videos of Gus Baha, Fahrudin Faiz, Islah Bahrawi, and Cak Nun were among the favorites. Based on the tracking and history of students' gadgets, most students watched videos on [https://www.youtube.com/@tonu\\_id](https://www.youtube.com/@tonu_id), <https://www.youtube.com/@toMuChannel>, <https://www.youtube.com/@AlBahjahTV>, <https://www.youtube.com/@NUOnlineID>, <https://www.youtube.com/@AdiHidayatOfficial>, <https://www.youtube.com/@PERKUSIACEH>, <https://www.youtube.com/@caferumijakarta>, <https://www.youtube.com/@sinaufilsafat4653>, and <https://www.youtube.com/@PengajianGusBaha>

Students also accessed *Instagram* to watch the lectures by or motivation from experts, *kyai* or *ustadz*. Among students, *Tiktok* was a favorite platform to attend short lectures. Higher Education students used sharing media to look for tutorials or life hacks, i.e., layout style in MS Word, tutorials on creating a table of contents, tutorial on citations using the *Mendeley* application, tips on browsing references, tips on publishing in international journals, and other themes related to learning and literacy.

To improve their scientific literacy skills, students had a propensity to follow *YouTube*, *Instagram*, and *Tiktok* popular religious scholars. This study also found that most students had not directed their interest in contents by education experts. It was indicated by only few social media accounts of lecturers or professors were followed by Islamic Education students.

Meanwhile, *Google Scholar* was the most popular platform to find references instructed by lecturers. Currently, students tend to use online media for looking for learning materials instead of searching for printed books. Social media sharing is used to support lectures, for example to upload lecture assignments to *YouTube* and *Instagram*, watch certain content to complement, or develop lecture material.

In addition to support lectures, social media sharing was also used for entertainment. Nevertheless, students had a propensity to select that contained educational or inspirational quotes on *Instagram*, *TikTok*, and *YouTube*. Other preferences were listening to podcasts and watching of educative vlogs of popular influencers, i.e., Najwa Shihab, Dedy Corbuzier, Helmy Yahya, and Nadia Omara. Tongkotow et al. (2022:3) suggested *Instagram* as a sharing medium, particularly images.

### **Blog and Microblog (*Twitter* and *Blog*)**

*Twitter* and *Blog* were social media that contain writings accompanied by photos or videos from their users. The use of these platforms among students of Islamic Education Study Program was relatively rare. However, *Twitter* and *blog* are also used by students to improve their literacy skills. Many *Twitter* accounts offer educational content that potentially supports learning. Both *Twitter* and *blog* share lots of links to download books as well as contain self-development accounts and threads of certain stories. In addition, students uploaded certain course assignments to *Twitter* in the form of photos and text according to the required forms.



*Twitter* also offers a lot of material for lectures in an educational base and allows an account to share PDF files or *Google Drive* links. Students used *Twitter* to write articles or stories which are usually in the form of threads and are accompanied by images or videos that support the content. The theme can be personal experiences, summary of books, or certain tips. Basically, *Twitter* had been used for education by teachers and students (Nagle, 2018).

In addition to *Twitter*, Islamic Education students also used *blog* to support their lectures. Several lecturers gave assignments to student and instructed them to upload articles or papers on their *blog* hence they could read or download them. *Blogs* are also used as a medium to improve their literacy skills as they can write about personal life to hot issues.

Generally, students merely use *blogs* to upload lecture assignments or to copy paste papers. Only few students used blogs to write scientific articles or writing outside of coursework. It shows that Muslim students have relatively low willingness to write.

The use of social media by Islamic Education students is varied and influential. Nevertheless, several shortcoming of using social media to support lectures might also occur. Among them were paid journals, unstable internet network on campus, and limited quotas.

The use of social media also exposes students to numerous non-academic information about trends of food and beverage, clothing, make-up, lifestyles, economic development, and social life. However, not all information is positive and reliable. Students may also be exposed to hoax or fake information, leading them to either intentionally or unintentionally spread hoax. Students' lack of reading habit and critical thinking cause them to embrace information that is not necessarily reliable.

The impact of social media on education has been described by Yanuarita and Wiranto (2018), showing that: *first*, social media offers learning variety and styles, including many features for learning purposes in the form of text, audio, visual, and video. Students can optimize these features as a supporting tool for learning. *Second*, social media has significantly 'narrows' distance and time as the Internet, especially social media, contributes many benefits to the online distance learning. Currently, learning activities can be done through *WhatsApp*, *Google Meet*, or *Zoom*. *Third*, social media assists lecturers by providing media for distributing course materials, content, or tasks.

The role of social media for the community, particularly in education, is valuable for students. They can discuss courses, share or search for information related to education, look

for references to coursework, and fulfill literacy needs. Basically, social media has been and is being used in education as a medium for delivering and receiving material or the process of teaching and learning activities. Antoni (2018) suggested that in the context of higher education, the Internet can be classified into seven, i.e., info, entertainment, discussion, learning material, tutorial, assignment, and quizzes.

The use of social media to improve the scientific literacy of Islamic Education students includes: *first*, to support coursework, i.e., searching references from social media platforms, obtaining links from *WhatsApp*, looking for online journals that can be downloaded via *Google Scholar*. Furthermore, students can use social media to upload their course assignments in the forms of videos and to share them on *YouTube*, *Instagram*, and *Twitter*. In addition, students can use *blog* to upload their coursework in the form of articles or papers with certain themes.

*Second*, to collect learning resources. Social media platforms, i.e., *TikTok*, *Instagram*, *YouTube*, and *Twitter*, offer various learning materials because students usually follow study groups on one of these platforms. The most popular themes are self-development, history of Islam, philosophy, education, and Islamic preaching. *YouTube* is also a favorite platform to search for learning resources.

*Third*, to have a discussion. Due to the COVID-19 pandemic, students have to switch from offline to online classes, offering the on-going learning alternative as online forum facilitates students to perform discussion without the necessity of direct meeting. Students can create a group on social media with the purpose of gathering several opinions to solve a problem or to achieve a goal. For example, they can create a *WhatsApp* group to discuss assignments and to divide tasks among members. *Fourth*, to obtain information. Students access social media platforms, i.e., *WhatsApp*, *Instagram*, *TikTok*, *Twitter*, and *Facebook* to find out certain information. Generally, they will follow certain accounts based on their interests or needs. For example, history-related accounts to gain knowledge for history class. *Fifth*, to attend quizzes. Recently, social media can be used to perform quizzes which are distributed by lecturers via *e-learning* or *WhatsApp* link.

*Sixth*, to watch tutorials. Many students use social media to watch certain tutorials related to learning and daily life. Many students access *YouTube*, *Instagram*, *TikTok*, *Twitter*, *Google*, and *Facebook*, in which many tutorials are provided in the form of long or short videos. Students can also search for various tutorials related to lectures, e.g., how to download free journals. *Seventh*, to look for entertainment. Many entertainment contents are available on social media, both *YouTube*, *Instagram*, *TikTok*, *Twitter* and *Facebook*. *YouTube* usually offers interesting videos, both for pure entertainment and educational-themed entertainment.

Social media is a useful tool that integrates online technology and literacy to support and develop the academic sector. It shows that the technologies used by students can support learning and improve their scientific literacy. Basically, social media has a positive impact on learning outcomes in higher education institutions (Hamzah, 2015).

The use of social media for education and literacy needs increases, indicated by the preferences of students to search for references from the Internet instead of printed books. This phenomenon is corroborated by Garcia and Silva (2017) in which students are more familiar with social media technology for academic activities than information systems provided by universities, particularly because of the factor of ease of use. Similarly, Abidin and Yunus (2018:21) claimed that literacy is also known as multiliteracy, which implies the skill of using various ways to express and understand ideas and information, i.e., texts, visuals, and multimedia.

Higher education has entered a new phase. The facts of internet and social media users in Indonesia indicate that learning must be able to predict the development of the Internet and the improvement of students using the Internet and social media. Bharucha (2018) revealed that several universities and colleges in India incorporate social media into their pedagogical practices, with the challenge of effectively integrating social media and the prevailing curriculum.

According to Harandi (2018), the four dimensions of digital literacy include capability, critical literacy, citizenry, and safety. Meanwhile, Amin (2020) describes the nine factors of digital literacy: the availability of Internet and social networking sites; the ability to use different platforms; the ability to maintain privacy in social media; the ability to use the correct identity; the ability to publish educational content in various applications, organize, and identify various content; the ability to create new content from digital media; the ability to search, access, filter, and select information appropriately; and the ability to share learning ideas or personal scientific work.

Literacy-related activities promote reading as a daily habit. Therefore, literacy education has emerged not only as a strategy, but also a need (Mcanulty, 2020). Reardon in Suwandi (2019) suggests that literacy is the ability to access, evaluate, and integrate information from a wide range of textual sources. Such skills can reflect one's educational success and enhance economic and social mobility.

According to Waskim in Dewi and Rizal (2019), literacy involves: 1). Library literacy; 2). Media literacy – the ability to distinguish different forms of media, i.e., print media, electronic

media (radio, television), digital media (the Internet), and to understand the purpose of their use, 3). Technology literacy - the ability to recognize and understand matters related to technology, i.e., hardware, software, and ethics and etiquette in utilizing technology, 4). Purpose literacy - the ability to understand technology for printing, presenting, and accessing the Internet. 5). Visual literacy - an advanced level of understanding between media literacy and technology literacy that develops learning abilities and needs by optimizing visual and audiovisual materials critically and appropriately.

Trainings on the use of social media as source literacy to support lectures are required. Hobbs (2005) claims that media literacy refers to the knowledge, skills, and competencies for using and interpreting media. Gammon and White (2015) also suggest that regarding media literacy education, most students are focused on passive reception, screens, and papers. In addition, media literacy, particularly news literacy, plays a role in distinguishing fake news from facts for receivers of information (Ameen & Naeem, 2020).

On one side, social media is valuable source literacy to support lectures. On the other side, social media has undesirable impact on students. *First*, students are frequently preoccupied with social media and they tend to waste time on it. *Second*, social media may cause self-insecurity due to the number of followers and viewers on their social media accounts. While these numbers are not a standard parameter, students may perceive it as a proof of social acceptance. The psychological impacts of social media include stress, depression, anxiety, social isolation, low self-esteem, self-harm, and memory loss (Olola et al., 2022)USA. Specifically, the study assessed the various psychological effects of social media on students in Minnesota and the United States of America. It investigated the impact of social media use on the psychological well-being of students in Minnesota, United States of America. The study adopted a descriptive survey research design. The sample for the study consisted of two hundred (200). Meanwhile, Reed (2023) claims that in addition to emotional and social effects, social media may also cause cognitive disorders.

*Third*, the spread of fake news or hoaxes. Students may accidentally participate in spreading false information that implies they justify the information. Celik et al. (2021) suggest that social media socially contributes to justifying information. Moreover, it is better for a Muslim not to spread false information. *Fourth*, less effective file management. The numerous materials and literacy resources, both online and offline files, initially aimed to support lectures can be a challenge for students. They tend to store them automatically on laptops and cellphones, without proper file management. It differs from printed books that can be stored and displayed in a cupboard.

In addition to being able to develop scientific literacy of Muslim students in the field of education, social media may also promote the inclusiveness of Islam. The videos watched by and channels followed by students on *YouTube* and *Instagram* tend to promote inclusiveness that potentially enhances Muslim students' understanding of the concept. While the available *YouTube* videos can be classified into exclusive interpretation and inclusive interpretation, the media accounts followed by students indicate that they have a propensity to prefer inclusive interpretation (Fikriyati & Fawaid, 2020).

The most favorite figures on *YouTube* among Muslim students are prominent experts and scholars. Wahyudi (2020) especially religious radicalism, because there were some social communities that have religious doctrine of the caliphate that contradicts with Pancasila. So it required some preventive efforts to overcome it. This research aims to find out the factors that trigger the rise of religious radicalism in West Sumbawa Regency and find out the efforts and strategies to prevent the entry of radical ideas in West Sumbawa Regency. This research was carried out in West Sumbawa Regency. Data collection was done by survey techniques through interviews using research questionnaires. Interviews were conducted with 30 respondents. The strategy of preventing religious radicalism was formulated using the SWOT analysis method. brought to you by CORE View metadata, citation and similar papers at core.ac.uk provided by E-Jurnal UIN (Universitas Islam Negeri conveys that online media-based Islamic education can be accessed in real-time, while those who convey Islamic teachings are 'mature' individuals in terms of intellectual, emotional, and social within a multicultural society.

## CONCLUSION

Social media can help students to improve their scientific literacy in education and to deepen their understanding on the inclusiveness of Islam. Nevertheless, it also has drawbacks, including the complicated file management due to numerous saved files, the possibility to trigger self-insecurity, the potential spread of fake news, and the tendency to waste time on gadgets. Social media platforms that support lectures can be classified into social media networks (*WhatsApp* and *Facebook*), sharing media (*Instagram*, *YouTube*, and *TikTok*), and blog and microblog (*Blogs* and *Twitter*). Social media networks are used to upload coursework, search for learning resources, improve self-development, organize discussions, find the latest information, join quizzes, look for practical tutorials, and provide

educational-themed entertainment. However, literacy-related trainings regarding social media are required to optimize the use of social media as source literacy. Further research with a broader object is required to provide a more comprehensive description of the use of social media by Indonesian students.

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