Strategy for Acquisition of Islamic Religious Knowledge for Islamic University Students in the Industrial Era 4.0 in the City of Palu, Indonesia

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ABSTRACT: *This research proposal is entitled "Strategies for Acquiring Islamic Religious Knowledge for Islamic and General University Students in the Industry Era of 4.0". This research aims to determine the Strategy for Acquiring Islamic Religious Knowledge for Islamic Higher Education Students in Industrial Era 4.0 in Palu City. This research aims to assess the emergence of new strategies for students to acquire their knowledge. This research uses a mixture of qualitative and quantitative methods where data is collected using survey techniques, direct observation, in-depth interviews, and written document analysis. This research was conducted at Datokarama State Islamic University, Palu. This research shows that students in this information technology era have changed their paradigm in accessing knowledge. They have used online learning sources more intensively to gain understanding. If teachers and classrooms were the only sources of learning in the past, online learning resources have become a new source of knowledge. In other words, the function of educators and other conventional learning sources has been eroded. Thus, online media and online facilities have become a new source of learning today. Because this research shows that online learning resources have become new learning sources, it is recommended that educational institutions develop online learning facilities and resources as a new alternative for students to study. Lecturers should no longer be used as the primary source of knowledge, but other alternative learning sources are needed.*

KEYWORDS: Students, knowledge, learning strategies, online resources.

INTRODUCTION

The internet has introduced substantial innovation in producing and consuming Islamic knowledge. The development of information technology infrastructure, skills, and new models of communication patterns has resulted in the emergence of a 'new media

ecology,' where established traditional Muslim authorities such as Islamic boarding schools and kiai have competed to become sources of knowledge with various new internet-based charismatic preachers. This phenomenon shows that the internet has strengthened the growth of online social networking culture in the long term and encouraged the individualization and privatization of new knowledge. Thus, the internet, apart from being a source of new knowledge, has also encouraged adjustments in the way of acquiring Islamic knowledge in new forms, such as online scholars and online educational institutions (Becker, 2009; Eickelman & Anderson, 2003; Larsson, 2006; Sisler, 2011; Wheeler, 2006).

The Islamic community is adopting the Internet more quickly than other religious groups to disseminate religious teachings and knowledge. However, certain theological teachings have proven more challenging to find online. This is due to the structure of Islam itself; for example, Sunni Islam, unlike Shiite Islam, does not have an organized hierarchy regarding religious teaching authority (Sisler, 2011; Soukup, 2012). After the emergence of the Internet, mainly Generation 2.0 internet, various sites and social networks emerged to share knowledge between users. Sites that provide sources of Islamic learning are mushrooming in the online realm. For example, at the beginning of the internet boom alone, namely in 1999, around 10,000 Islamic sites appeared in the online sphere. In 2000, online sites increased rapidly, namely around 14,000 fatwas, which increased significantly yearly (Brockner, 2001).

The presence of many sites containing online knowledge or teaching Islamic jurisprudence has become a significant concern for the global community (Chawki, 2010). The introduction, growth, and use of Information and Communication Technology (ICT) has created a new public space where various concepts of the relationship between Islam and the State are discussed. In connection with cyberspace, the Internet brings issues related to Islamic teachings into greater focus and depth when every individual can proclaim themselves as an Islamic authority, qualified to make statements and spread various Islamic teachings. Online religious forums usually do not exist exclusively to provide Islamic knowledge. Still, these multiple sites have allowed Internet users to meet and interact with other people to share Islamic knowledge.

Meanwhile, millennial religious leaders have become skilled in disseminating Islamic knowledge in the cyber context in general, especially concerning the Cyber Islamic environment. Several themes related to Islamic knowledge are available on the Internet, for example, topics related to online Islamic advice which allow Internet users to ask various questions related to Islamic knowledge. Regarding gaining knowledge online, some things need attention. For example, should acquiring Islamic knowledge online ignore traditional models of acquiring Islamic knowledge? Or how is the moral dimension the same as receiving a direct command from a cleric at an Islamic boarding school? Questions like this need to be studied by Muslim experts to provide answers regarding how online Islamic sites can change the process of acquiring Islamic knowledge and constructing Islamic knowledge among Muslims today (Chawki, 2010).

On several occasions, the Minister of Religion of the Republic of Indonesia said that traditional ulama no longer seems to be the primary reference for the millennial generation in studying religion. The Minister of Religion referred to research from the Syarif Hidayatullah State Islamic University, which concluded that the internet had become the primary reference for the millennial generation in studying religion. This shift resulted from the digital era, forming a new Islamic civilization. The National Survey by the Center for the Study of Islam and Society at the Syarif Hidayatullah State Islamic University, Jakarta, concluded that the main reference point for the millennial generation in acquiring religious knowledge is the Internet (Tohir, 2018). Online facilities have become a new medium for studying various Islamic teachings, including issues of fiqh, hadith, monotheism, and others (Scharank, 2012).

The impact of acquiring knowledge about Islam or various other issues related to Islam online is that the millennial generation uses this knowledge to spread this knowledge to other people. For example, when people ask questions regarding fiqh or morals, the millennial generation who obtain knowledge online will also answer the question based on the knowledge obtained online. Giving this opinion includes issuing fatwas or advice on small and large matters requested by Muslims. Various previous studies, such as Hosen (2008) and Sisler (2007), indicated this kind of phenomenon of using knowledge obtained online to teach society. However, the strategies for acquiring Islamic knowledge by students who are the millennial generation in higher education in the era of the Internet and its impact on their behavior in studying Islam in everyday life have yet to be widely known, especially in the context of higher education

Several sites that provide online Islamic knowledge services have emerged over the last few years, for example, askimam.org, islamicity.com, islamonline.net, islamqa.com, and many others. These online providers of Islamic knowledge can teach Muslims various sources of Islamic learning. The managers of these online sites are not only self-employed Muslim figures but also muftis, and government-affiliated agencies are also increasing their online presence. In the context of the norm-setting process, this online source of Islamic knowledge has the potential to influence and shape the opinions of Muslims, especially in communities where the majority is non-Muslim (Kutscher, 2009).

Our lack of understanding of the relationship between the presence of online sources of Islamic knowledge and the possibility of changes in the strategies of the millennial generation, such as students, in acquiring Islamic knowledge online and learning activities in everyday life could damage the order of the process of learning Islamic knowledge in Muslim communities. Our lack of understanding of strategies for acquiring Islamic knowledge among students in the current Internet era could also weaken the existing knowledge-learning process because students may have implemented new strategies for achieving Islamic knowledge at this time. For this reason, this research examines strategies for acquiring Islamic knowledge in the Internet era among Islamic university students and the general public. The results of this research will give birth to new strategies for providing sources of Islamic knowledge

both online through verified official sites and at conventional Islamic educational institutions.

LITERATURE REVIEW

Concept of Knowledge in Islam

Many experts consider that 'knowledge is power.' Since the first revelation from Allah SWT to our beloved Prophet Muhammad, the Qur'an has mentioned the importance of seeking knowledge in Islam. Every Muslim must seek knowledge regardless of gender, age, ethnicity, social status, etc. Humans have the same right to receive education and seek knowledge to improve and empower themselves as individuals who want to improve their lives. Because Islam focuses on the importance of seeking knowledge, role models were born in the Islamic Golden Age, such as Ibn Sina, Ibn Batutta, al-Khwarizmi, Al-Jazari, and others, to contribute and expand various branches of knowledge and enlighten the entire world (Haryanto, Nurdin, & Ubadah, 2022). They were some of the pioneers of complex and advanced fields of knowledge such as medicine, astronomy, cartography, psychology, and many more.

In Arabic, the word 'ilm is often translated as "knowledge," which implies "knowing about something." Imam Al-Ghazali defines knowledge as 'the attainment of an actual description or representation in the heart. Meanwhile, according to Prof. Syed Naquib al-Attas, knowledge is divided into two based on how it is achieved (Mauliyah, 2016; Servant-Miklos, 2019). First, Hulasi which means the arrival of the meaning and description of something to the soul. Second, Wulasi which means the appearance of the spirit to the true meaning and the definition of the true meaning is the subject of science. Ibn Sina, an outstanding Muslim scholar, defined knowledge as 'the understanding or discernment of something, which is the reality that reflects itself in the rational person who continually observes what is.' In principle, reality is beyond the rational person. Now that we understand the concept of knowledge in Islam well let's explain the verses of the Qur'an and hadith about seeking knowledge to understand better how important it is to educate ourselves: Apart from that, there is a very famous a Qur'an verse about searching knowledge as follow:

يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Meaning: Allah will raise several degrees among those who believe and are given knowledge: He is All-Knowing of what you do. [Qur'an, 58:11]

Allah, the Most Great, promises He will raise the status of those given knowledge. The rank of a knowledgeable person is much higher than an ignorant person's.

وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

Meaning: He has subjected everything in the heavens and the earth as a gift from Him for your sake. Indeed, in that there are signs for those who reflect. [Qur'an, 45:13]

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

Have knowledge that truly amazes Allah. God is all-powerful, all-forgiving. [Qur'an, 35:28]

Suppose you pay attention to many parts of the Qur'an. In that case, Allah mentions that those who reflect, especially when using their intellectual abilities, will find signs that ignorant people do not have. Continuous learning will discover the world's wonders, and in that beauty, you will see signs of the greatness of Allah Almighty. By studying, humans will broaden their worldview, making them more mature and wiser. Thus, "seeking knowledge is an obligation for every Muslim and Muslimah.

One of the biggest struggles facing Muslims today is the disruption of rapid technological developments, which can entice people to waste time focusing more on entertainment rather than seeking knowledge. The above hadith of seeking knowledge is one of the most frequently encountered. This hadith summarizes the meaning of our obligation as Muslims always to seek knowledge. In another hadith, it is also stated that:

> "Whoever takes a path to seek knowledge, Allah will make him walk on a path that leads to heaven. Indeed, the angels will happily flap their wings to those seeking knowledge." [Prophet Muhammad] "If Allah wishes good for a person, He gives him an understanding of religion." [Prophet Muhammad]

Knowledge is also closely related to truth. It is about knowing the valid and actual state of things at every level of existential reality, be it the grandest or the most insignificant. What matters is truth, not the measurable dimensions of things. Islam places great importance on the process of seeking knowledge. If you look at the first five verses revealed in the Qur'an, you can see that the word "اِ" (read) is repeated twice, the term "قَــلــم" (pen) is mentioned once, and the word "عــلَّم" (teach) is repeated twice. In Surah Al-'Alaq, it says, "Read in the name of your Lord who created. He created man from a lump. Read it and your Lord is Glorious. Taught with a pen. Teaching man what he does not know." (Qur'an 96:1-5)

Islam also requires Muslims to seek knowledge. Seeking knowledge to benefit yourself and others will be rewarded with rewards such as additional prayer or fasting. Rasulullah SAW said, "Seeking knowledge is an obligation for every Muslim." (Ahmad) Whoever seeks knowledge and helps others to learn will receive an unaccountable reward from Allah SWT. Allah SWT will give him a high degree in this world and the afterlife. "Allah will elevate those who believe among you, and those who are given knowledge by several degrees." (Qur'an 58:11)

Scholars often say that knowledge is more important than possessions and wealth. Therefore, knowledge is one of the essential things that Allah SWT commanded the Prophet Muhammad SAW to pray for to receive more of it. Allah (SWT) says in the Qur'an: "And say: O my Lord, increase me in knowledge." (Qur'an 20:114) However, having a lot of knowledge should not be used as an excuse to be arrogant. Having more knowledge about ourselves and the world should make humans more humble before

the greatness of Allah's (SWT) creation. "Only those who have knowledge among His servants fear Allah." (QS 35:28)

The Role of the Internet in the Formation of Islamic Knowledge

Research regarding the relationship between the presence of the Internet and the knowledge construction process has been widely carried out (Misalnya lihat: Farquhar, 1996; Hardey, 1999; Potosky, 2007). The Internet is considered the essential source of information in forming knowledge where users can decide independently to choose the knowledge they want or need without needing direction from other people, and the source of this knowledge can be directly obtained on the Internet without having to be connected to the source or owner of the information (Hardey, 1999). In Islamic knowledge, the younger generation, such as students, may no longer be connected to traditional scholars in obtaining knowledge related to the Islamic religion, whether in matters of fiqig, hadith, or others. In other words, the Internet has become a medium that bridges the acquisition of knowledge and simultaneously eliminates barriers related to time and geography (Latepo, Suharto, & Nurdin, 2021).

The internet also facilitates the creation and dissemination of knowledge, especially with the presence of four main driving pillars, namely open systems, virtual channels, multi-user engagement, and extended customizability, making it possible for anyone to be involved in the process of forming and disseminating knowledge (Eng, 2004). Open systems allow people to be involved in creating applications for the dissemination of knowledge without restrictions, such as blogs. At the same time, virtual channels help people communicate for free via Internet channels. Furthermore, people can interact en masse at once, and various sites can be tailored to each individual's needs; for example, people can create personal or group sites according to their respective missions.

However, the most crucial thing in creating and sharing knowledge is to build trust in a source of information or knowledge. The results of previous research showed that of the 485 respondents surveyed, there was a positive relationship between people's trust in the owner of a blog and their knowledge-sharing habits (Chai & Kim, 2010). This means that in the context of Islamic knowledge sharing, the issue of trust in knowledge sources in the online realm is also crucial so that people want to utilize a knowledge source such as a website, blog, etc. For example, the identity of the blog or website owner must be someone who is trusted in Islamic matters, whether in the fields of Islamic law, monotheism, Islamic education, or other areas. Thus, the Internet can become a database for disseminating public knowledge (Song, 2002).

In the context of Islamic knowledge, online knowledge sources have given birth to a paradigm regarding the authority of Islamic knowledge makers. The Internet has helped harmonize 'traditional' knowledge-making rules and Internet-based muftis, online fatwa databases, and individual Islamic blogs (Šisler, 2007). This means that traditional ulama wars that cannot reach the ummah in large numbers can be helped by ulama who are present in the online realm to share their knowledge.

Islamic sites have been an effective medium for disseminating knowledge. Research shows more than one million visits to Islamic sites daily (Šisler, 2007). These Islamic sites provide various topics of online Islamic knowledge sources. Islamic knowledge circulating online is related to family law (Sisler, 2009), related to radical salfism (Rusli, 2015), and online shopping law (Hosen, 2008). Apart from that, several sites provide question-and-answer activities related to jurisprudence related to various topics, such as https://islamqa.info/en , http://www.fatwaislam.com/fis/ , https://www.sistani.org/english/qa/ . Muslims who want to ask multiple questions about Islamic law can access these sites easily.

METHODOLOGY

The research uses a qualitative method approach (Jokonya, 2016; Venkatesh, Brown, & Bala, 2013). The qualitative method is a data collection and analysis procedure with an interpretive approach to a research object such as a case study (Creswell & Clark, 2011). Qualitative data in this research was collected through focus group discussions (FGD) and in-depth interviews with several students regarding their acquisition of Islamic knowledge in this Internet age. Then, interviews were also related to their experiences using Islamic knowledge source sites online. The discussion also aims to re-verify the questions conducted through the survey to obtain more valid results as carried out by previous researchers (e.g. Gunter, Nicholas, Huntington, & Williams, 2002; Sethuraman, Kerin, & Cron, 2005).

Analysis of data originating from interviews and focus group discussions broadly follows the process suggested by Strauss and Corbin (1998), where the data analysis process is carried out through four stages of iteration: open coding, axial coding, and selective coding. In the first stage, researchers will group data into various categories based on research questions and theoretical constructs in the literature review. In the next iteration, axial coding was carried out by connecting the emerging categories and themes (Corbin and Strauss, 1990). At this stage, various types of open coding are then extracted into a smaller number based on the core themes conveyed by the informants (Supiani, Nurdin, Syahid, & Fakhrurrozi, 2022). In the third iteration stage, selective coding assists the researcher in an in-depth study of the various categories that have been identified in the second coding stage by "refining their meaning and articulating the relationships between the various categories and themes" (Jin & Robey, 2008, p. 183) to enable giving birth to new theories and solutions to problems that arise in interviews.

RESULTS AND DISCUSSION

Student Knowledge Acquisition Strategy

In this section, the researcher will discuss the research results that come from results using qualitative methods. In this case, researchers collected data through direct observation techniques and in-depth interviews with several informants from among

students. The results of the interviews were transcribed (attached) and were then analyzed using the thematic approach from Corbin and Strauss (2003). Analysis of interview data was carried out in three stages: open coding, axial coding, and theoretical coding (Kendal, 1999). The results of the data analysis are presented in the following subsections according to the themes found as follows:

Prefer online learning media over conventional learning media

The results of our interviews show that students prefer studying online rather than studying conventionally. The definition of online learning here is not programmed learning, such as studying in groups in class. But learning here means independent learning, such as wanting to know something related to their learning topic. In other words, when they don't know about a topic, they prefer to learn from online sources rather than looking for a lecturer or asking a lecturer. They like to look for specific websites that discuss the topics they need or search using the Google search engine. One informant said the following:

> "*If there is something I don't know, I prefer to study independently using online sources, such as Google, social media, or websites that discuss material I don't know. For example, if I want to know about hadith sanads, I prefer to study on websites that discuss hadith. I'm lazy if I want to wait for lecturers to study through them because it can take a long time, and they don't necessarily have time.*"

Students also prefer to study using online media to learn about specific topics. For example, another student said, "Regarding online learning, yes, we usually go through studies which are held directly via Zoom, through online assemblies which hold various discussions about religion. We also usually use the WhatsApp Group for discussions and watching YouTube lectures."

Absorb learning faster

Regarding the ability to absorb learning content, students also said that they felt online learning was more quickly absorbed because the working principle of various online learning resources is the ability to be viewed repeatedly. If you study through a lecturer, you usually only listen once, and then you're done. However, the students admitted that the touch of face-to-face learning was better because they met face-to-face but quickly forgot because one hearing passed. One student said the following:

> "*Our absorption capacity depends on the individual. If, for example, we study seriously or listen well to the lecturer, it will come in. But if we learn via online means, we can usually go back and review it again so we can understand it better. For example, suppose we study Islam related to fiqh through Basalamah or Adi Hidayat's lectures on YouTube or other fiqh experts. In that case, it will be beneficial and more in-depth because we can hear it constantly*."

The student's statement reflects the advantages of online learning media, which is considered to have the ability for longer retention. In this way, those who access these learning resources can use them again whenever needed. In this way, the user or student can do it repeatedly, making the information and knowledge stickier.

Rarely goes to the library

From the results of researchers' interviews with students, there is a fascinating finding: the existence of online learning resources has made them not come to conventional libraries as often anymore. Students say they rarely go to the library because they prefer to use online learning sources such as Google, websites, social media, and others. One student said the following:

> "*I rarely go to the library because almost everything I want to look for or need can be found online. Moreover, you don't need a library if you want to know certain definitions. Many books and journals are online, so the library takes up a lot of time and is sometimes closed. If it's online, we can get it at any time. "If I go to the library, I just want to look at a friend's previous thesis.*"

Another student also said the following:
> *If I go to Google, there is an application. The application is for online media to search for journals so we can access them there. It's rare to find information like that in libraries, so we took it from online journals. I also search on Google about Islamic history, usually looking for companions of the Prophet we can't find in the library, so we search for them on Google.*

The student's statement reflects that the function of conventional libraries has been reduced because of their static and non-dynamic nature. Students feel annoyed by the time limits for using the library and the bureaucratic service model. Meanwhile, online learning resources are available 24 hours a day and seven days a week. Meanwhile, online learning resources are more dynamic and are unrestricted by time and bureaucracy.

Regarding the differences between online and offline learning resources, students admitted that there were no differences in characteristics between online and offline learning resources. One of the students said the following:

> "*If someone says that the knowledge on Google is directly different, human opinions are different. If we look at Google, the results from human thoughts are also entered into Google. However, we need to compare each knowledge with its sources from the Qur'an and Hadith. If the knowledge contradicts the Qur'an and hadith, don't take it, but if it doesn't conflict, there's no problem.*"

The student's statement shows a paradigm shift in viewing knowledge from online sources versus that from direct human sources. If previously several researchers said that knowledge sourced online was considered less blessed, then these students thought it was the same. This opinion could be due to the characteristics of the millennial generation, who have more trust in online sources of knowledge compared to the previous older generation, who were their teachers or lecturers.

More Interesting

Several students in this research said that studying directly with lecturers was more enjoyable because they met in person. However, this opinion is not a generalization because some lecturers are considered unpleasant when teaching. However, they agreed that online learning resources were more interesting because of their audio and visual effects (Habibah, Asmawati, Fitriningsih, & Nurdin, 2021), where there was a combination of sound and image elements that were more attractive. One student said that:

> "*It is indeed more fun to study directly with a lecturer because you can meet face to face and interact by asking questions directly. However, learning through online sources is more interesting because of the creativity of good content creators. For example, watching a video on YouTube is more interesting because the explanation is usually linked to other videos. For example, we hear a lecture about the afterlife. In that case, we usually give illustrations about the afterlife, or if we study history, we present historical places, so it's easier to understand.*"

Learning from online sources touches students' minds and feelings more because they can see the facts from explaining a theory. This proves that learning through hearing and sight will be more absorbed and long-lasting, as Edgar's Cone pyramid theory (1998) states. The students also said that learning resources from the official websites of religious organizations such as NU online, Muhammadiyah online, and famous figures such as Quraish Shihab and Adi Hidayat could enlighten them.

Can Learn Independently

Another interesting finding is that learning from online sources can increase their independence in learning. The students said that they could study independently using online learning resources. For example, one student told the following:

> *If you learn through Google, it's independent learning. With Google and other learning resources in the online world, we can increase our independence in education, and we don't have to depend on lecturers. Moreover, if we want to know small things such as definitions and short facts, we don't need to go to a lecturer. Then, the information obtained is what we develop ourselves.*

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Make it easier to complete tasks

The interviews with students show that students consider the learning strategies that have used online learning resources to be very helpful for them in completing their college assignments, both in the form of daily tasks and final projects such as proposals and theses. Greetings from a student said the following:

> *The existence of online knowledge sources like today helps me in completing coursework assignments given by lecturers. Various information is available on the Internet, making it easier to do college assignments, whether in the form of papers or theses. I can complete the tasks the lecturer gave well, even better, because of the abundance of information from various sources such as websites and videos on YouTube. Sometimes, I was asked to make a course resume, and then I could quickly Google it and get it. All I need to do is process it.*

Various previous studies have discussed the Internet as a vital source for completing college assignments (Nurdin, 2012). Currently, many sources of scientific information are available on the Internet in the form of scientific publications, books, proceedings, and others that are easily found on the Internet. This way, completing each assignment, whether as a paper or final project, will be easy. Students only need to adapt or develop existing information according to their field.

The Internet also makes it easier for students to access various kinds of knowledge because it provides almost all the information needed in the world of education. As a very sophisticated information search engine, Google has uploaded millions of books and journals into their search engine. Various scientific information is permanently available and can be accessed at any time.

Difficulty and the Transfer of Moral Values

The results of researchers' interviews with students found an interesting thing, namely that they said they could easily access shared knowledge online. But something cannot be obtained online, namely exemplary or moral values. According to them, upright and ethical values must be obtained directly by meeting face-to-face with lecturers. One student stated the following reasons:

> *Learning knowledge via the Internet is easy and can be done at any time because the Internet provides various scientific information. But in my opinion, if it is related to moral values and things we must emulate from our lecturers, they cannot be obtained online because we do not see them directly or interact. So that we can imitate the excellent behavior of our lecturers, we have to meet them in person to be more blessed.*

The student's statement is correct because the transfer of knowledge in the context of education is not only a matter of transferring knowledge but also transferring the moral

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values of an educator to their students. This knowledge is explicit and implicit (Nonaka, 1996). This means that explicit knowledge can be transferred quickly, but implicit expertise, such as values and gestures, requires interaction between educators and students.

CONCLUSION

In conclusion, this research concludes that students in this era of information technology have changed their paradigm in accessing knowledge. They have used online learning sources more intensively to gain understanding. If teachers and classrooms were the only sources of learning in the past, online learning resources have become a new source of knowledge. In other words, the function of educators and other conventional learning sources has been eroded. Thus, online media and online facilities have become a new source of learning today. Because this research shows that online learning resources have become new learning sources, it is recommended that educational institutions develop online learning facilities and resources as a new alternative for students to study. Lecturers should no longer be used as the primary source of knowledge, but other alternative learning sources are needed.

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