Tongkonan as a Digital Community Literature Center: Empowerment of the Youth Generation of Lembang Lempo Poton, North Toraja

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Abstract

Children from the alpha generation were born among the widespread use of technology along with the entry of the industrial revolution 4.0. The interaction that occurs intensively between the alpha generation and various technological equipment, makes this generation naturally have a much higher technology acceptance ability than their parents from the previous generation. Therefore, encouraging the creation of a digitally minded young generation was chosen as one of the programs in the UKI Toraja Student Community Service Program Class XXXVIII which was held in Lembang Lempo Poton, Rindingallo District, North Toraja Regency, South Sulawesi Province. In the program, the use of Tongkonan to be directed as a digital literacy center for indigenous peoples is also expected to be useful in creating a digital-minded community of children. The development of Tongkonan towards a digital literacy center for the local indigenous community is not an easy thing, because it requires not only the participation of the campus community but also a large role from the local government, especially the North Toraja Regency government of Rindingalo.

I. Introduction

Children born between 2010–the alpha generation, are considered to be a generation that is completely disconnected from the previous generations: X, Y, and Z. The reason behind this thinking is that the children of this generation are born with the widespread use of technology. along with the entry of the industrial revolution 4.0 (Ziatdinov & Ciliers, 2021). The prolonged isolation due to the covid pandemic that has lasted for the past few years has become the initial foundation where technology has changed all aspects of the lives of the alpha generation. For this reason, the alpha generation is referred to as the "native" of the digital world (Reis, 2018).

Various digital technology-based equipment appeared along with the birth of this generation, which then replaced many things that had long been used by previous generations: Smartphones replaced cell phones, Youtube replaced television, live streaming replaced radio broadcasts, WhatsApp replaced SMS, and zoom replaced face-to-face meetings. advances in school (McCrindle, 2020). The alpha generation is also found to be the most connected generation in the digital world. Online communication that takes place with other children in various parts of the world through social media, makes the alpha generation dominate the use of the world's internet (Unicef, 2017).

Intensive interaction between the alpha generation and various technological equipment makes this generation naturally have a much higher technology acceptance ability than their parents from the millennial generation (Generation Z). The high role of

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technology in learning methods and the ease with which it can be personalized according to the child's personality characteristics, make children in this generation able to easily learn anything with the help of existing technology, thus becoming more independent in learning (Nagy & Kolcsey, 2017).

This generation is also accustomed to using games as a learning medium, such as Minecraft, for example, which has been found to have improved children's ability to master language both spoken and written, mathematics, building space, public relations, digital-social engagement (Taylor & Hattingh, 2019). Research on early childhood and kindergarten teachers also shows that the digital environment has created children with higher technological literacy than their parents. Therefore, the visual, auditory and kinesthetic (VAK) based learning method is the key to the success of learning classes for children aged 3-5 years (Apaydin & Kaya, 2020).

Definitively, digital literacy is the ability or skill possessed by individuals in empowering internet-based digital technology in various formats, to meet information needs for personal, academic, or professional interests (Polizzi, 2020). The concept of literacy with a digital approach has gone far beyond the reading perspective. Digital literacy has a more metaphorical nature, referring to the level of competence in coding and the use of certain technologies of social communication obtained by the subject of learning (Burnett & Merchant, 2020).

Concept changes in digital literacy also lead to new literacy skills that are in line with the development of artificial intelligence (AI) technology. The teaching-learning process through the use of technology also allows these new literacy skills to develop more efficiently, whereas the rapid development of text-audio-visual processing applications has contributed greatly to these skills in the alpha generation (Moreno-Morilla et al., 2021). On the other hand, digital literacy has also encouraged educators to make a revolution in the world of education, where the social and interactive nature of the internet has created new, more innovative forms of learning models (Tomczyk, 2020).

Digital literacy can be evaluated from at least three points of view. The first point of view is that digital literacy is an automated process. Intense technology exposure has been found to the same extent in various socio-demographic groups of children in the alpha generation, thus contributing to the high opportunities for the use of various technological tools to increase the effectiveness of the student learning process (Judd, 2018).

From the ability point of view, digital literacy requires high competence in using the internet. The competencies in question relate to the ability to collect information, read and understand multimedia and hypermedia texts, find and evaluate critical information, and the ability to collaborate on these things to communicate information found with the help of the internet (Liang et al., 2021). On the other hand, the sociocultural point of view views digital literacy as the ability of students to connect with various online communities, so the development of digital literacy of students occurs in certain digital communities. For example, students who are members of online fiction fan communities can comment on stories, subscribe or do reifications such as retelling a fictional story they like in a more unique way (List, 2019).

Hague & Payton (2010) explained that digital literacy has eight important components that are interconnected with each other, namely the ability to operate technology, creativity in applying technology, the ability to collaborate with the online environment, the ability to communicate with online communities, the ability to filter information, the ability to think critically. , socio-cultural understanding, and the ability to improve the security of personal data. The results of Kominfo's research (2020) related to the Digital Literacy Index (IDL), show that IDL in Indonesia is in the medium category

with an average value of 3.47 points. People in the Central Indonesia region have the highest IDL compared to other communities in the Western and Eastern regions of Indonesia, especially in terms of the ability to use technology, personal data security, critical thinking, device security, information and data literacy, communication skills, and technology ethics. The top five provinces in Indonesia with the highest IDL are Yogyakarta, Riau Islands, East Kalimantan, West Sumatra, and Gorontalo. Meanwhile, South Sulawesi Province is ranked 21st.

Lempo Poton Lembang is one of the valleys located in Rindingallo District, North Toraja Regency, South Sulawesi Province. The majority of Lembang Lempo Poton people work as farmers (rice, coffee, and leeks) and breeders (duck, chicken, buffalo, and pig). This area was chosen as the location for the implementation of the XXXVIII UKI Toraja Student Community Service Program. One of the programs launched in KKN is learning assistance. This opportunity was also used as a medium to advocate for the importance of digital literacy for children, especially at elementary school age, by using Tongkonan as a digital literacy center for the Lembang Lempo Poton community.

On the one hand, the implementation of the Community Service Program is a forum that can be used by students to study social phenomena that occur in the community, so that they gain learning experiences through direct involvement in finding, formulating, solving problems, and overcoming problems in the field, as well as applying theory. that have been obtained on campus to become agents of change in society. On the other hand, the use of Tongkonan as a digital literacy center is also expected to be useful in creating a digital-minded children's community in the Lembang Lempo Poton community.

II. Research Method

As a community service program, Community Service Program emphasizes community empowerment through participatory approaches and learning to increase public awareness and understanding of the potential and challenges they have to improve the quality of community life, both individually and in groups.

III. Results and Discussion

Tongkonan is a term from the Toraja language which can be interpreted linguistically as "a place to sit," which is a traditional house used by the Toraja indigenous people to gather or hold deliberations to discuss various issues that occur in their neighborhood. Bagungan wooden houses generally have unique decorations that are different when compared to other traditional houses found in various regions in Indonesia. The decorative variety of the Tongkonan building has a deep philosophical meaning, related to the living characteristics of the Toraja indigenous people, where the use of red, black, white, and yellow colors dominates the decoration of this house building (Syafwandi, 1993).

When viewed from the structure of the building, Tongkonan consists of three building structures. The top of the Tongkonan is called the rating, with a shape similar to a boat. There are two types of rattling, namely ratting tangdo' which generally functions as a warehouse for various heirlooms, and rattling banana, which is used to store various fabrics that will be used at important events for the indigenous people of Toraja. Tongkonan walls are made of rows of planks with carvings (pastures) in four different designs and meanings. Passura' Pa' Manuk Londang, with a rooster-like design, symbolizes noble leadership, proclaims the truth, does good deeds, is wise and wise, and can be trusted. Passura' pa' Barre Allo, with a sun-like design, symbolizes the source of human life

that comes from God Almighty. Pressure Pa' Tedong, with a buffalo-like design, symbolizes wealth. In this case, the Tongkonan owner also has a high status in society. Pressure Pa' Sussu', with a line design, arranged vertically or horizontally without color, shows that the Tongkonan owner is an aristocrat in the region (Said, 2004).

The body of the house (Kale Banua) as the pillar of the house consists of three parts. The front room (Tango ') is used as a room to pay homage to ancestors, the middle room (Sali) is used as a family rest room and kitchen, while the back room (Sumbung) is used as the nuclear family rest room. Furthermore, the lower part of the Tongkonan (Sulluk Banua) house building is shaped like a house consisting of pillars supporting the house building. Generally used for buffalo cages, although now they are no longer used due to the increasing awareness of indigenous peoples about environmental cleanliness (Sitonda, 2017).

Furthermore, the learning mentoring program for the community in Lembang Lempo Poton is carried out by creating a teaching group or what is known as the "Adopted Brother" Work Program. The main objective of this work program is to increase knowledge or education, especially for children aged 5 to 12 years. Through the work program "Brother Adoption," students who are members of KKN assist in teaching and learning activities for students who attend schools around Lembang Lempo Photon. Through a digital inclusion approach, children as part of the indigenous Toraja community are expected to be free from the digital divide with other children in urban areas.

The development of Tongkonan towards a digital literacy center for the local indigenous community is not an easy thing, because it requires not only the participation of the campus community but also a large role from the local government, especially the North Toraja Regency government of Rindingalo. Therefore, the KKN conducted by UKI-Toraja students of Class XXXVIII can be considered a pioneer who paved the way for the development of Tongkonan in the future so that it can become a literacy center for digital-minded people.

Digital inclusion can be done using a 3A approach that is interrelated with one another, namely access, adoption, and application. Access refers to the ease with which people can have internet facilities. Adoption is related to how people can use internet bridging as the core in teaching and learning activities. While the application is related to various software that can be used as a medium in the teaching and learning process (Bradbrook & Fisher, 2004). Therefore, digital inclusion is considered an alternative solution to minimize the information gap for people in rural areas (Correa et al., 2020).

The development of information and communication technology in the Lembang Lempo Poton community can be said to be still at a low level. Considering that there are no people who have subscribed to the internet (wifi), so they only rely on data packages to support their children's learning, especially during virtual classes during the pandemic. Therefore, internet access becomes the main framework that must be done to make Tongkonan a digital literacy center for indigenous peoples.

The installation of wifi in Tongkonan is the key to ensuring easy internet access for the surrounding community. Wireless Fidelity (wifi) is wireless standard networking that functions to exchange data via radio waves at high speed. In terms of stability, wifi is superior to cellular data. In this case, the installation of wifi in Tongkonan will ensure the availability of high-speed internet that can be used not only by the nuclear family of the tongkonan owner but also by the surrounding community who use Tongkonan as a place for gathering and deliberation. The role of the local government is also very important in increasing the coverage and penetration of broadband services in the Lembang Lempo Poton area.

In addition, the provision of digital facilities and infrastructure is also very necessary to form an inclusive digital society. Several hardware devices such as computers, laptops, printers, and scanners, are mandatory digital devices that must be provided so that they can be used to support children's learning processes. Some applications such as word processing, numbers, and presentations (office), image processing (photoshop, CorelDRAW), and audio-video beaters (premier), also need to be introduced so that children have good skills to become a workforce with good IT skills at work. future.

Assisting in the use of healthy internet is also very important to be socialized, considering that the internet besides having advantages in terms of exchanging information, also has a negative impact if its use is not restricted. This is where the role of parents is also needed to guide the use of the internet by their children, with the hope that children can healthily use the internet. The role of parents in monitoring their children in using the internet is also very important. The ability of parents to be friends with their children about internet use will encourage children to want to share and be more open with their parents.

On the other hand, the development of Tongkonan into a digital literacy center for indigenous peoples also has several challenges, both from the point of view of teaching staff and children. The majority of teachers who teach at SD Negeri 08 Rindingallo admit that computers are not one of the sciences that are studied further by teachers, so teachers still need IT staff to support the teaching and learning process in the classroom. Therefore, the availability of IT personnel in Tongkonan will also greatly support the digital literacy development program in the Lembang Lempo Poton area.

From the children's point of view, the lack of facilities and infrastructure is the biggest obstacle to learning. The majority of children do not yet have their smartphones, so some teachers consider non-face-to-face learning to be inefficient during the pandemic. This also shows the importance of community participation in Lembang Lempo Poton to provide facilities such as smartphones for their children. When Tongkonan can be used by children to develop skills in the IT field, children who participate can easily participate in various ICT learning programs held by Tongkonan owners with assistance from the campus community or other stakeholders.

IV. Conclusion

Tongkonan is a traditional house used by indigenous Toraja people to gather or deliberate to discuss various issues that occur in the environment where they live. Internet access is the main framework that must be done to make Tongkonan a digital literacy center for indigenous peoples. The existence of wifi facilities in Tongkonan will ensure the availability of high-speed internet that can be used not only by the nuclear family of tongkonan owners but also by the surrounding community who use Tongkonan as a place for gathering and deliberation. In addition, the provision of digital facilities and infrastructure, such as computers, laptops, printers, scanners, and various software that can be used to improve children's IT skills, is also very necessary to prepare them as a workforce with good IT skills in the future. Therefore, the development of Tongkonan towards a digital literacy center for the local indigenous community is not an easy thing, because it requires not only the participation of the campus community but also a large role from the local government, especially the North Toraja Regency government of Rindingalo.

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