

Gampong Literacy **(Strengthening Media Literacy for Youth, Teens, and Students at Gampong Surrounding Universitas Malikussaleh)**

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ABSTRACT

The main objective of this community service is to strengthen media literacy for youth, adolescents and students. The existence of a media literacy for community subsequently gave birth to GAMPONG LITERACY for surrounding villages at The Malikussaleh Universitas campus, namely Blang Pulo village, Muara Satu sub-district, North Aceh district. This program was implemented through educational, socialization and interactive approaches using “learning by doing” method. This program is urgently carried out on the grounds that the behavior patterns of youth, adolescents and students in utilizing media (technology, content, form and function of media) lead to negative impacts, starting to deviate from the values of Islamic Sharia and Islamic law as well as customs and culture. This service was carried out in some steps started by the mapping of the conditions and situations of the impact of the media on youth. The finding was that most people in the community were still lack on the media and communication technology skills, which results in an increase in consumptive culture of the users. Less social media resulted in less educational and indulges consumptive appetite. The next step was the determination of a media literacy strategy using an “inoculation” approach to protect youth from the adverse effects of media. The final step was working together with stakeholders to form a Literacy Village community that would create a Literacy Village (Gampong Literacy), then urge the government to hold a Literacy Village competition for youth and students. The community received knowledge of media literacy, website design and e-commerce training.

Keywords: *Gampong Literasi, literasi media, inoculation*

1. INTRODUCTION

Gampong Blang Pulo is located surrounding the campus of Universitas Malikussaleh, in Muara Satu district, Lhokseumawe City. This gampong was chosen as a place of community service based on partnerships with the local community in 2020 from 68 villages in Lhokseumawe City.

From the results of the road show program of the Communication Science department, Universitas Malikussaleh from 2017 to 2019, it was revealed that the understanding of media literacy, both conventional and new media, was still poor. Regarding the above results, it is emerged that it is important to carry out the

program of media literacy for youth, teenagers, and students in the area surrounding the campus.

Consumptive culture, materialism, individualism, pop culture and hedonism began to haunt youth, adolescents and students in the villages of Kota Lhokseumawe even all over Aceh in general. Furthermore, the market for neoliberal capitalism through various media is able to create a threat to Islamic values, Acehnese cultural values, including multicultural values that are to be built. Youth, teenagers, Acehnese students prefer spending hours in cafes to worshipping in mosques or attending recitation in various *majelis taklim*, as concrete evidence.

Religious values, the enthusiasm for studying religious science, and the role of family in educating teenagers have been decreasing. Aceh province as an area of Islamic law (Sharia), of course, needs to make specific and comprehensive improvements related to the behaviour patterns of youth, teenagers, and students, in order to realize the ideals of implementing Islamic law in the "Veranda of Mecca".

This community service is a holistic and comprehensive program involving the academic community, village partners, local government, media associations including students, alumni, and stakeholders. The main aim was creating GAMPONG LITERACY in Lhokseumawe City as a Model Village in Media Literacy. The process of giving birth to Gampong Literacy, of course, is not much different from the process of giving birth to a Traditional Village with the name "*Gampong Meusilinya* based on Sharia" in Lhokseumawe City.

Youth, teenagers and students in the village are accustomed to foreign things that come from outside their village culture, including consuming and using the media. As a result of the intensity of interaction with the media with media content, especially social media, which is not selected, of course there can be a cultural shift. This can be seen clearly from how they carry out their daily routine.

What was very worrying was the massive amount of modern application games of online gambling games. This on-line gambling game is very easy to be accessed because people merely need personal cell phone. So far, the village apparatus has no law (*reusam*) to this matter. However, they hope that there will be preventive actions to protect their citizens from this deviant behaviour. The approach taken to achieve the goal is through leaning by doing with an educational, socialization and interactive approach involving youth, youth and students, village officials, community leaders, parents, educators/ academics, students/alumni, media associations, government and other stakeholders. have the same vision and mission.

Basically, this community service is aimed to give education to teenagers on media. Media literacy education has been used for teaching adolescents [1]. As for the reason that young citizens need training in participatory media skills and need to be provided with the opportunities to experiment with online civic participation to fully employ this potential of a mediated civic participatory culture. (Bennett LW, Freelon D, Wells C:2010).

2. LITERATURE REVIEW

In carrying out the *Gampong* Literacy for community service process, it is necessary to use studies and theoretical or conceptual foundations, as follows:

2.1. Mass Media

The initial foundation is about media, in the traditional sense, media is interpreted as "... something that carries some kind of communication" (Berger, 2003: 22)." Communication is an activity that involves sending. Communication is an activity that involves sending a message from a source to a recipient who can decode or understand the message that has been sent. This means that the media do not just carry "texts", but also influence these texts in various ways

Communication media includes many things, from the voice, the body as the sender of the message, to video and the internet. However, what is a concern is the mass media. Technically speaking, the mass media is a device of mass communication, which, in contrast to other forms of communication, involves sending messages openly, simultaneously, to a broad audience. However, problems began to arise when the mass media began to dominate the lives of youth, teenagers, and students, appeared with content that distanced itself from the ideals of creating a healthy public sphere.

McLuhan stated that "The medium is the message: In a culture like ours, long accustomed to splitting and dividing all things as a means of control, it is sometimes a bit of a shock to be reminded that in operational and practical fact, the medium is the message [2]

McLuhan also tried to classify the mass media. Classical classification distinguishes mass media into types of print media, audio electronic media (radio), and audiovisual electronic media (television). It differentiates media in terms of hot media vs. cool media. Hot media is characterized by high definition — a condition that makes the media filled with data, but involves little user participation. For example, radio, film, photo album, and so on. Cool media, on the other hand, is low definition media — little data, but characterized by high levels of user participation. For example, telephone,

television show, dialogue, and so on. With the development of the internet, communication classifications inevitably have to be reorganized [2]

Fiddler in his book "Mediamorphosis" offers a new classification that distinguishes communication media in the text domain and broadcast domain — the internet is included in this last domain. The terms "media" and "mass media" are freely exchanged, and are used to interpret media as a mass communication device, solely for reasons of convenience. However, in relation to media literacy, media is interpreted as: (1) Tools and materials for transmitting information; (2) Medium for recording and protecting information; (3) Information or messages distributed in the media [3]

2.2. Media Literacy

The concept of media literacy is "... the ability to access, analyse, evaluate and create messages across a variety of contexts". Wikipedia, the free encyclopaedia, states that media literacy is a skill to understand the nature of communication, especially in relation to telecommunications and mass media. This concept is applied to a variety of ideas that attempt to explain how the media convey their messages, and why.

Media literacy is often confused with media education. In fact, media literacy needs to have a different meaning from media education. Media literacy is not media education, although the latter is often part of the former. Media education views the media in its always positive function, namely as a site of pleasure — in various forms. Meanwhile, media literacy that uses the inoculation approach seeks to protect children from what is perceived as the bad effects of mass media. The use of media and media products as part of the teaching and learning process, for example learning how to produce independent films or using newspapers as a source of data tracing, is classified as media education. As for media literacy it goes further than that. With a more critical approach, media literacy does not only study aspects of production, but also studies the possibilities that can arise due to the power of the media. Media literacy teaches the public to use the media critically and wisely.

2.3. Mass Media among Youth

Mass media has the role to the general public to provide various information, therefore, the role does have a very important role, especially for the development of adolescents. Lately, the role of mass media is increasing, especially among teenagers. According to [4], young adolescents are girls aged 13 to 17 years or boys aged from 14 to 17 years. When adolescents turn to 17, they are commonly called young

people. In their ages, the maturity is along with the growth of media surrounding.

Albert Bandura in Social Learning Theory, stated the positive function of mass media. This theory assumes the mass media as a means of human learning. Through mass media reporting, or through mass media products, people learn to recognize the world, as well as learn to be social being [5] This is in line with Marshall McLuhan's version of the mass media assumption, which presupposes communication media as the extension of men — the extension of the human hand.

The structural functionalism paradigm in the sociological camp views the mass media as one of the subsystems that function to support the sustainability of the social system, including youth group. The mass media here is interpreted positively, contributing functionally to the maintenance of a healthy social system. This condition can be said to apply whether Parsons termed it as 'mechanical solidarity' in which the mass media is seen as one of the means or tools, or the bolt of the great machine of society [6].. This could apply to a situation which [7] termed "organic solidarity," in which the mass media is seen as a subsystem of organic relations in a large social system.

3. DISCUSSION

This community service on Media Literacy was based on participatory principles for all parties involved. Planning, carrying out activities, monitoring, and evaluating together the extent to which the activities are progressing. Lecturers from Communication Sciences act as facilitators accompanied by students who have relevant scientific backgrounds and experience in assisting the community as well as village officials and youth.

Meanwhile, the Media Association, local government, stakeholders will be involved simultaneously. The method of implementation is carried out by the following steps;

3.1. Need Assessment

The first step is need assessment /or we can say mapping on the conditions of youth, youth and students in the village so that the next steps can be determined profitably which are suitable for implementation in the village. This mapping involves administrators from lecturers, students, village officials and youth leaders.

In the mapping program, the team found that younger generations in the 68 villages surrounding campus tended to deviate from religious values, the enthusiasm for studying religious knowledge continued to decrease, the role of the family decreased. The current condition of behaviour patterns largely

determines the future conditions and situation of Aceh. For this reason, it is necessary to take preventive measures from various groups in order to avoid the fading of religious and cultural values among Acehnese youth.

The team decided to design a suitable media literacy for those places and problems. The strategy was designed to fulfil and solve their need, as described in the following step.

3.2. Suitable Media Literacy

The second step is determining a suitable media literacy strategy by considering several conditions and situations of youth, adolescents and students in the target village. The determination of media literacy uses an inoculation approach that seeks to protect youth, adolescents and students from what is perceived as the adverse effects of media.

The programs designed for the community were listed based on their needs. The community needs to promote their location and business carried out in the *gampong*. First step was giving knowledge of media literacy covering: understanding electronic information and transaction law, managing hoax messages, benefits and drawback of media.

In addition to the above program, the teenagers are trained to create website of their *gampong*, e-commerce website, and making video content. Most of the participants were eager and enthusiast to join the series of activities.

Video content was the favourite among teenagers. Actually, this program also good for teachers in conducting a classroom. As a teacher and researcher of how students and teachers use media literacy, one of my focal interests has been the use of Digital Video (DV) in the classroom. DV appeals to both high and low achieving students [8].

3.3. Inoculation Approach

The third step is socialization and demonstration of how the inoculation approach functions in reinforcing and understanding the adverse effects of the media. This stage is the facilitator from lecturers, media associations, students and villagers who have expert skills in media literacy.

The theory developed by social psychologist was applied to explain how attitudes and beliefs change, and more specifically, how to keep attitudes and beliefs consistent in the face of attempts to change them. Inoculation theory serves as a motivational strategy to protect the attitude of the changes - to provide resistance to the effects of counter-attitude, whether such effects in the form of direct attacks, indirect attacks, sustained pressure from sources such as media.

Facing the current world of mass media which tends to present weightless content, the solution offered is media literacy with an inoculation approach. Inoculation is one of the most popular communication approaches. The assumption is that when dealing with persuasive media messages, the audience needs to be inoculated — given a certain injection of immunity. Thus, the audience will not fall victim to the mass media 'virus'.

Inoculation is an intervention to protect a person from certain dangers. In this case, it is the mass media that is considered the source of the danger. Once born, or familiar with the media, humans should immediately be given an injection of immunity as an antiviral against the "virus" of the media. Thus, they will not get 'disease' aka the negative effects of the media. If the virus referred to in this analogy is mass media, then antivirus is a concept that will be explored in this paper, namely media literacy.

3.4. Mentoring Program

The main implementation of the program is mentoring. The mentors monitored whether program targets use the media intelligently and critically. This stage requires a sifting process.

Mentoring is a learning process in the form of a mutually supportive and supervisory relationship, between two or more people where someone is considered to have more proficiency and ability than the other called a mentor to become a model or a teacher.

In this program we provided 6 mentors. The mentors will guide and supervise the form of website and help updating the content. The mentors will assist the teenagers to create facebook account, website and some video contents for their social and business purposes.

3.5. Creating Gampong Literacy

The main implementation of the program is forming *Gampong* Literacy. This *gampong* is mainly intended to be a model for other *gampongs* in Lhokseumawe district. *Blang Pulo* is located in one of sub-districts in Lhokseumawe City, namely *Muara Satu*.

Picture 1. Location of Lhokseumawe in Aceh Province



Source: wikipedia

Muara Satu has 2 kemukiman, namely Paloh Timur and Paloh Barat. Paloh Timur has 6 gampongs-Blang Panyang, Meunasah Dayah, Cot Trieng, Meuria Paloh, and Paloh Punti while Paloh Barat has 5 gampongs-Blang Pulo, Batuphat Timur, Blang Naleung Mameh, Ujung Pacu, and Batuphat Barat. (https://id.wikipedia.org/wiki/Muara_Satu,_Lhokseumawe).

Blang Pulo is located in kemukiman of Paloh Barat. There are 5091 people inhabit gampong, with 2485 males and 2606 females. <https://lhokseumawekota.bps.go.id/publication/download.html?nrbvfeve=NjNIM2I4YWE2ZTk2NDU1N2I1MjM4ZWQ1&xzmn=aHR0cHM6Ly9saG9rc2V1bWF3ZUWtdGEuYnBzLmdvLmlkL3B1YmxpY2F0aW9uLzIwMjAvMDkvMjgvNjNIM2I4YWE2ZTk2NDU1N2I1MjM4ZWQ1L2tY2FtYXRhbi1tdWFyYS1zYXR1LWRhbGFtLWFuZ2thLTIwMjAvAuaHRtbA%3D%3D&twoadfnoarfeauf=MjAvMC0xMS0yMiAwNzoyMzoyMA%3D%3D>

And from blogspot Blangpulo we find the data of number of children dropping out from school and poor family as seen in the table:

Table 1. List of Children of dropping out from School

No	School Level	Number of People
1	Elementary School	23
2	Secondary School	17
3	High School	39

Source: Blang Pulo blogs

<https://blangpuloblog.wordpress.com/2016/06/15/profil-gampong-blang-pulo-3/>

Table 2. List of Poor Family

No	Criteria	Number of Family
1	Poor Family	897

2	Poor Family in unproductive ages	286
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Source: Blang Pulo blogs

From the data above we can conclude that we have to manage their development of education and moral development. One of the efforts we offered is creating a “gampong literacy” as a media of sharing information especially job opportunity.

The other social media we try to create and develop were: (1) facebook, (2) blogs, (3) website, (4) WA group. The Facebook account for Blang Pulo village is Blang Pulo, Muara Satu, Lhokseumawe City with the following link:

https://www.facebook.com/Gampong-Blang-Pulo-Kecamatan-Muara-Satu-Kota-Lhokseumawe-1214590588618850/about/?ref=page_internal

The website account created for the gampong is <https://www.blangpulo.muarasatu.lhokseumawe.com>

3.6. Creating Programs of Gampong Literacy

The sixth program is designing programs for Gampong Literacy using Focus Group Discussion (FGD) involving local government stakeholders and other sources of IT experts.

Programs listed in FGD were: (1) Create website gampong and update with all information and news everytime (assisted for 1 month), (2) Updating the available facebook by choosing one operator, (3) Conducting scheduled competition of video contents with various genres, (4) forming an ethics team to monitor youth’s digital activities.

3.7. Media Literacy Competition

The seventh process is inviting the local government to hold a Gampong Media Literacy competition for youth, adolescents and students by utilizing communication and information technology at the village level by involving various stakeholders.

The competitions are amongst: (1) facebook content, (2) Video contents for tik-tok, (3) content for e-commerce, (4) web designing.

4. CONCLUSION

Media literacy is needed to prevent the negative impact of its use, especially on adolescents and students in an environment that is still in the poor category but located in a city area that already provides internet facilities. With the formation of a “Gampong Literacy”, besides for the purpose of preventing the development of bad behaviour that is not in accordance with religious norms, it is also for developing the potential of the

villagers, especially young people in the fields of education and the creative economy.

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