

Media Literacy Model in Forming Smart Community

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Abstract: The media has a huge impact on a wide audience of people, both adults, teenagers, and children. An effective literacy form is needed to anticipate the impact. The purpose of this research is to find out the model of Literation based on Mosque and Boarding school in some areas in West Java, including to know the potential, management, dissemination of information and awareness of Media Literacy Model based on typology of mosque and boarding school In this area. This research uses an action research approach, also called participatory action research, the approach in this research uses social cognitive theory, social process and social learning theory. The results and findings of this research to find media literacy model based on mosque and boarding school can into an effective literacy model. Mosque and boarding school is a sociological and cultural base that integrates with the life of Indonesian society, therefore this research will investigate media literacy model based on mosque and boarding school in West Java area.

1 INTRODUCTION

Media has positive and negative effects, may be useful for education, encouraging progress, or revealing things that were previously not known to be important knowledge. Conversely, the media also has a bad and destructive influence. Studies on the social impact of the media are reminiscent of all parties to judge what might be harming themselves, their families, or their communities and the environment.

Currently Indonesia has entered the media saturated era, the era where the mass media experience rapid development, both in terms of media technology and media content itself. While electronic media that meet the criteria of mass media is radio broadcast, television, film, media on-line (internet). Television as a medium of information, education and cheap entertainment that can be enjoyed by every age for 24 hours has been regarded as a magic box that can bring pictures, sound and writing in almost the same time with the occurrence of events. Through the show program presented, television has succeeded in hypnotizing even bewitching its viewers by drawing attention and the construction of the imagination of the audience in a massive and collective.

The so-called rating spurred a desire by industry players to emulate another high-rating television programming event instead of creating new and different innovations. So there is a massive

duplication of a genre of programs, such as soap operas themed teenage love affairs, the occult program (mystic), *esek-esek*, ignorant of people, bloody crimes, gossip, comedy insert violence, and so on.

Children of this age (including kindergartens) generally love violent acts in cartoon movies, and personify themselves like their favorite superhero characters. Therefore the role of parents is necessary for this kind of television spectacle in order to minimize the superhero's aggressive aspect, but maximize the creative aspect, and guide the children toward potential and positive imagination.

Teenagers are now not shy anymore show up in public. If used to wear miniskirts and tang top is considered taboo society, but now it has become a trend among teenagers. The teenagers were no longer embarrassed to embrace until the kiss in public places they have considered normal and reasonable. Even pre-nuptial sex is also considered to be a reasonable proof of love.

In Indonesia the majority of parents consider television has become part of the family, some even consider as a baby sister, parents also consider television as a "friend" when the child alone. Because, often children look more calm when left watching television. For parents to let their children watch television all the time is considered better than their children playing outside the home. Parents, especially

mothers, feel comfortable watching their children sit in front of the television, while they are busy completing the household chores. In the concept of Indonesian families, mothers are among the most dependent on the television media. It can be seen that a mother can spend her time in front of the television. In the midst of the siege of media, Nielsen Media Research Indonesia put forward,

80% Housewife becomes the controller of the television remote control. Mothers are often the main target audience in television programming shows, proved to be a lot of programs that are specifically intended for mothers. The dependence of mothers on television shows makes mothers also target consumers of commercial advertisements that encourage consumptive attitudes. Thus housewives contribute to the moral decline of the nation.

Given the magnitude of the impact of television, many institutions in various countries have sought to develop community empowerment to become savvy and critical viewers of the media called media literacy. The concept of media literacy (media literacy) is an alternative to empowering the public in the middle of the confluence of media message production. Concept Willing to educate the public to be able to interact and exploit the media intelligently and critically. So the public is not easily fooled by the media and not easily exploited the media for the interests that are not in favor of public needs. Competence is based on attitudes and judgments on messages disseminated by the mass media and shown in the form of mass media options that will be consumed. Powerful media audience's means media competence or media literate at least have the ability to analyze messages in media messages, evaluate information sources, and discuss issues of media bias and credibility.

Mosques and boarding school can serve as a basis for media literacy in religious approaches in building literacy communities in mosques and boarding schools. Indonesia is the country with the largest number of mosques in the world. The number of mosques in Indonesia even beat mosques in Saudi Arabia which is a country with a Muslim population of 100 percent. "Indonesia is the country with the largest mosque in the world Why is it natural because Indonesia is the largest Islamic country in the world Indonesia also has a typical boarding school As a nation with the largest Muslim population different from other Muslim countries in the world, the number of santri boarding schools in 33 provinces across

Indonesia reached 3.65 million spread across 25,000 boarding schools.

In Indonesia with the majority of Muslim population then the existence of the mosque was eventually become widely spread in almost every region. In the neighbourhood level of the village alone there can be 3-5 mosques in it. But not a few also Muslims who have not made the mosque as a destination to worship and move. Many do not participate prosperous existence, so it is not uncommon we see the existence of a lonely mosque of activities in it. Literacy media is needed involving the base of mosques and boarding schools, so that people become smart. Communities must have the ability to access, analyze, evaluate and communicate messages, so as to choose which media are good and which are bad.

2 METHODOLOGY

In accordance with the objectives to be achieved, this research uses qualitative methods. Borgan and Tailor stated that qualitative research is a procedure that produces written or oral data, sourced from the subject or behavior observed,

Qualitative research is an inquiry of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The researcher builds a complex, holistic picture, analyzes words, reports detailed view of important, and conduct the study in natural setting (Creswell, 1997: 15)

In this study the authors use an action research approach, or also called participatory action research is a participatory research activity among citizens in a community or a wider social scope to encourage the action of transformative (change of living conditions better). Thus, as the term implies, participatory action research has three main pillars, namely research methodology, action dimension, and the dimension of participation. That is, carried out with reference to a particular research methodology, should aim to encourage transformative action, and should involve as many citizens or community members as possible implementers of their own RAP. Paradigm Participatory action research is based on the phenomenological paradigm, or often also called the paradigm of interpretivist, subjectivism, or social definition. (Cf Sanapiah Faisal, "Philosophy and Roots of the Qualitative Research Tradition", in Burhan Bungin, 2003: 3-17.)

This research, will also use information organization theory from Weick (2001), is one of the theories of communication that discusses the importance of disseminating information within the organization to maintain the survival of the organization. Sometimes a person's behavior can arise simply because of the modelling process. Modelling or imitation is "the direct, mechanical reproduction of behavior, the direct and mechanical reproduction of behavior (Baran & Davis, 2000: 184). This research will take place in one of mosque and boarding school area in West Java in doing media literacy at mosque and boarding school in West Java and West Sumatera. This research data is collected through the following ways simulation and modelling, participation, documentation study, observation, interview, literature study, forum group discussion (FGD), and media literacy training (Literacy Media Community)

2.1 Media Literacy

Barry Duncan (in Guntarto & Dina, 2002), a media literacy expert, argues that media literacy is very concerned in helping students develop an informative and critical account of the nature of mass media, engineering techniques used, And the impact of such techniques. The National Leadership Conference on Media Literacy (in Baran, 2004) states that media literacy is the ability to access, analyze, evaluate, and communicate messages. The same thing is expressed by Wikipe he (2007) which states that media literacy is the process of accessing, analyzing, evaluating messages in a deep variation of media models, genres, and forms in which using an instructional model based on inquiry that encourages individuals to ask questions about what They watch, see, and read. (Rubin in Baran, 2004; Astuti, 2007) Silverblatt (in Baran, 2004) identify five basic elements of media literacy. The elements of the media literacy are: an awareness of the effects of the media, an understanding of the process of mass communication, a strategy for analyzing and discussing media messages, an understanding of media content as a text that gives ideas into every culture and life Individuals and the ability to enjoy, understand, and appreciate media content.

2.2 Social Cognitive Theory (Social Cognitive Theory)

The social cognitive theory, developed by Albert Bandura, is based on the proposition that neither social processes nor cognitive processes are central to

understanding human motives, emotions, and actions. Social Cognitive Theory (Social Cognitive Theory) is a new naming of the Social Learning Theory developed by Albert Bandura. In some of its publications, Bandura has elaborated the social learning process with cognitive and behavioural factors that influence a person in the social learning process. This theory is instrumental in studying the effects of mass media content on media audiences at the individual level.

3 RESULT AND DISCUSSION

The results of this study, see, observe and organize media literacy. Research activities with literacy is aimed at society that exist in boarding school environment represented by religious scholar figure that exist around Tasikmalaya regency region. Invite also a number of broadcasting institutions that exist in the region of Tasikmalaya that clearly addressed to the perpetrators of the broadcasting industry itself. Place of execution of activities in Hisyam Hall Pondok boarding school Qoshrul Muhajirin Singaparna, Tasikmalaya with the address of Badak Paeh RT 024 / RW 005 village. Antasari District Leuwisari, Tasikmalaya.

The study of this literacy model, presenting resource persons related to the needs in the boarding school environment, is: Dr. Aep Wahyudin, M.Ag (Commissioner of Broadcast Content Sector) with the topic of Smart Media, Smart Media, Dr. Asep Salahudin (Cultural and religious social researcher) with the topic of Media and Cultural Wisdom, KH. Zam Imadudin, Lc., M.Pd with the topic of Broadcasting Ethics in Islam, and Harry A Mulyadi on the topic of Ideal Quality Content, Healthy, Educative and Child Friendly. US, delivered Boarding school has a strong foundation with religious and cultural base in facing media. The US says, "Healthy media and intelligent viewers, of course this is what we expect. Media (print, electronic, etc.) are present broadcast quality, healthy, educative, and child friendly. Media is not only a force to accelerate the realization of democratic public space, but it is also expected to be an important subject to inject awareness so that people have a complete knowledge of the surrounding reality, whether political, social, cultural, economic or religious.

The negative impact of the media, the media can match and even religion becomes the new religion, the US ilustasinya describe, "media into a" new religion "that requires its adherents have in fact a true

obedience to the entire contents of the broadcast (broadcast). Rating is suddenly used as a benchmark to determine how far the level of community adherence to the "religion" is. Another impact, the media created a popular culture, popular culture only sells dreams. Television in this context being that hides media tyranny agenda (hidden tyranny) at once, said Hannah Arendt, space to practice kejumawaan guile powerful desire to produce impressions and communications that are not real, that completely artificial and deceptive.

Anticipating the negative impact of the media, it is necessary with the defence of religion and culture, boarding school as the centre of religious knowledge and worship activities can be a model. As the United States, "the importance of local culture in the face of the media's impact, with local culture. In the midst of pessimism, optimistic attitude must be nurtured. Religion and culture must be re-presented as a moral force (filter), to restore the media to its original khitah, as an instrument to spread goodness and virtue. There must be a common movement and awareness that there is something wrong in our view of the media. So wisdom Sunda, minimal through the maxim that we can read as a legacy of the ancestors, very clearly teaches the necessity us to speak (see) is not the origin of the way, (*Abong biwir teu diwengku, abong letah teu tulangan*) emphasize so as not to forget the land (*Adam lali tapel*), not hypocrisy (*Budi santri, legeg lebe, ari lampah euwah-euwah*), Must know the self (*ngukur ka kujur, nimbang ka awak*), consistence in truth (*ulah unggut kalinduan, gedag kaanginan*), transparent (*Ngadek sacekna nilas saplasna*), have emotional intelligence (*Ari umur tunggang gunung, angen-angen pecad sawed*), Intellectual intelligence (*asak warah*), does not need to be arrogant with something that is not really ours (*Adean ku kuda beureum*); , Do not be swept away (*Ulah kabawa ku sakaba-kaba*) and do not keep fantasizing about something that we can not achieve (*Ngudag-ngudag kalangkang heulang, Ngeunah eon teu ngeunah ehe, ngajul bentang ku asiwung, piit ngendek-ngendek pasir*), and away from sense Misguided (*akal bulus*).

Anticipating the impact of this media, it is necessary to understand the media in the perspective of Islamic ethics and communication. Boarding school is a religion educational institution that teaches ethics and morals, including in communication ethics. As ZZN conveys the need for the Principles of Reward and Sins in viewing the media, he says "this principle explains that every message or statement that comes out contains consequences of reward or sin. Oral, as well as writing have a key role in

communicating, whether leading us to success or destruction. "The media must also have a province of honesty, in Islamic communication according to ZZN, among the form of honesty in communicating is not twisting facts, and not spreading lies or lies. So that the media needs to be monitored, examined and scrutinized, it is in accordance with the opinion ZZN, that the media scrutiny as a form of communication in Islam, the "*man fal yughoyyiruu ro'a minkum munkaron biyadihi, wa ilamyastati 'fabilisanihi, wa ilam yastathi' fabiqolbihi*".

According to the Commissioner of West Java KPID, boarding school already has a good filter potential i.e. religious defence and morality, it becomes the capital to be a savvy audience. According to him, the literacy model becomes a savvy audience, which is Make watch as an activity of choice, Limit the time (best ideal time is 2 hours / day), Select age-appropriate, good & beneficial programs (see left or right corner codes) Letters A = child, R = adolescent, D = Adult, SU = All Age) BO = Parental Guidance), Watching with a mind that is not empty, Critical if there is bad content broadcast, Complain to KPI if there is any information about the content of the broadcast.

It is necessary and important to address the spectacle clearly, the agreement with the family about the pattern of watching TV, make parents as family models, invite parents to accompany and guide while watching TV, set TV family watching schedule to watch TV as a conscious choice of purpose, watching TV According to need not out of desire, choose TV shows that educate and informative always watch TV according to segment of event and age classification.

4 CONCLUSION

Literacy media is needed involving the base of mosques and boarding schools, so that people become smart. Communities must have the ability to access, analyze, evaluate and communicate messages, so as to choose which media are good and which are bad Democracy today will be difficult to enforce, if the community is not media literate. Mass media, as one of the pillars of democracy, can play an optimal role if the people are media literate.

Mosques and boarding school can be the basis of media literacy in religious approaches in building literacy communities in mosques and boarding schools. Local culture-based literacy models, local wisdom that is dug, polished, packaged and properly maintained can serve as an alternative to the guidelines of Indonesian human life today and can be

used to filter out new / foreign values so as not to conflict with the national personality. Religious-based literacy model, that is understanding of religion environment boarding school and mosque can be filter and gate keeper to information and impressions that do not educate, so that can become a clever and critical audience.

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