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Media Literacy and Social Inclusion

Irwansyah^{1*} and Kevin Marcellino²

ABSTRACT

Media literacy is the ability to analyze, evaluate, codify, and produce media. Media literacy is able to be a means of protecting media messages, Media literacy is also able to empower audiences to be able to critically view the messages produced by the media. By using a qualitative method with a meta-analysis approach, the research provides additional concepts that can be used in learning media literacy in Indonesia. This study also provides an overview of the existing media literacy in Indonesia. With an emancipatory learning approach and social inclusion, media literacy becomes more capable of building critical awareness and active public participation in the media. Media literacy in Indonesia still lacks emancipatory learning and social inclusion. This needs to be a concern for media literacy education in Indonesia because the Indonesian people are people who actively use the media. Media literacy based on social inclusion and emancipation is able to empower the Indonesian people with existing media messages.

Keywords

social inclusion, media literacy, active participation, empowerment, emancipatory education

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INTRODUCTION

The media is a source of information (Loveless, 2008) that is relied on by the wider community in their daily lives. The media has a role in shaping public understanding of an event until the formation of a stigma (Abroms & Maibach, 2008). The large role of the media is more or less influenced by the interests that exist in the media, whether politically, socially, or economically (Gamson et al., 1992). The media for decades have continued to produce unequal messages, many of the representations presented show that there is a difference in power between the situation described and the audience, especially in mainstream media such as television (Livingston & Lunt, 1994). Television over the years creates cultural representations that lead to stereotypes that are present in society (Tosi, 2011). However, now television is not only capable of spreading and perpetuating stereotypes that exist in society (Brodoni et al., 2013). The arrival of new media, such as social media is also an extension of the existing stereotypes (Brown et al., 2021). As a result of the involvement of technology, there are new media that have the opportunity to be involved in social and political, and disrupt the previous media (Mason et al., 2018).

^{1 2} Communication Graduate Program, Universitas Indonesia, Jl. Salemba Raya, Jakarta, Indonesia

*Corresponding author: irwansyah09@ui.ac.id

Media literacy is needed because mass or new media have a big impact on society, the information conveyed by them is information that is consumed by the wider community (Darmawan & Sugandi, 2018). In addition, in terms of new media that allows active participation of the public to produce information, it is also a reason for the importance of media literacy (Paper et al., 2013). Media literacy can provide an understanding of how to consume and produce information (Bulger & Davison, 2018). Overall, media literacy is a concept with a “protectionist” approach to protecting the younger generation from the negative impacts of mass media, including violent behavior, ideological manipulation, social isolation, and consumerism (Cappello, 2017). Furthermore, media literacy can help students to reflect on their activities as consumers or producers of a media text and understand the role of broader socioeconomic factors (Geraee et al., 2015). Obviously, media literacy is far from just a technical skill. This also includes the ability to access, analyze, evaluate, and produce content in various forms (Cappello, 2017).

The European Commission explains that there are five levels of media literacy. The levels are first, feel comfortable with all the existing media, from newspapers to virtual communities. Audiences actively use media through interactive TV, use of search engines on the internet, as well as participation in virtual communities. Audiences also take advantage of the potential of media for entertainment, access to culture, intercultural dialogue, as well as learning and application in everyday life through libraries, podcasts, and so on. Furthermore, the audience also has a critical approach to media in terms of content quality and accuracy. For example, I can assess information, handle advertising in various media, and use search engines wisely. Third, the audience uses the media interactively. The evolution of media technology and the increasing use of the Internet as a distribution channel are enabling more and more people, especially in Europe, to create and share images, information, and content. Fourth, understand the media economy and the difference between pluralism and media ownership. Finally, be aware of the issue of copyright for the culture of legality, especially for the younger generation in multiple capacities; as consumers and content producers (Koltay, 2011).

Based on the existing levels, media literacy naturally has an inclusive nature, multicultural elements, an active role from consumers, both being a producer and a consumer, to actively analyzing and criticizing the media itself (Paulette & Bravo, 2013). Aufderheide (1992) contributed to the definition of media literacy as a movement designed to help understand, generate, and negotiate meaning in culture, images, words, and sounds (Koltay, 2011). Media literacy can be interpreted as a form of active community participation in the production or media content they receive, to be analyzed further and to negotiate media understanding with themselves (Martens, 2010). This active participation is in line with other forms of emancipatory education, which emphasizes the development of the critical nature and creativity of students compared to stifling creativity in the banking system (Freire, 2011). The existence of a form of participation in media literacy education shows that literacy is indeed a form of education based on social inclusion, which removes the dividing walls that exist in society (Kellner & Share, 2007). Talking about social inclusion is indeed about community participation, but also participation without discriminatory attitudes and behavior and an active role so that participation can occur more easily (Juvonen et al., 2019). Then, what about media literacy in Indonesia, can it be said to be inclusive? Media literacy in Indonesia must be able to provide various critical perspectives and provide an equal place for every level of society (Widyasari & Allert, 2019). So that active participation based on social inclusion, participation without discrimination, can be realized in the diverse Indonesian society (Marianata, 2019).

EDUCATION AND MEDIA LITERACY

In exploring the literature related to media literacy and social inclusion, this study uses a qualitative approach with literature study methods and meta-analysis techniques that utilize previous articles that have been published in various journals, reports, and books (Snyder, 2019). Meta-analysis is a method that brings together various cases from previous studies on the same topic and is similar to the current analysis (Paul & Barari, 2022). This analysis can provide a rich, broad, and diverse framework in studies that can then be tested (Lorenc et al., 2016). Diversity refers to the substantial number of forms in which studies can be produced in different populations, contexts, and analytical

methods (Tong & Guo, 2019). The approaches and methods used can provide completeness for the same study and have a practical function in the community, especially in the formation of social inclusion-based media literacy (Levitt et al., 2018).

Talking about media literacy, of course, we must know the reasons behind media literacy. All of this is because there are and always are developments in technology that make the media also develop and this has a close influence on the relationship or relationship between the community and the media. Society has integrated the media into daily routines without boundaries of space and time and allowed society as an audience to form value for itself to people in maintaining different ideas and dialogues across communications, cultures, and branches every day (Mihailidis, 2011). The development of these new media led to the formation of an environment and a media ecology, which sees media as a form of environment that shapes human interaction (Mason et al., 2018).

Based on previous literature, media literacy can be defined as a form of protection against the negative effects of mass media in the form of violence, manipulation, consumerism, and even social isolation (Cappello, 2017). Meanwhile, historically media literacy is a group of people who try to build and develop media skills, so that they can participate and have power where the media has an important role in social life (RobbGrieco, 2014). In short, media literacy can provide an understanding of how to consume and produce information. This is in line with the concept of media literate person (Aufderheide, 1992) that is a person who has the ability to analyze, evaluate, codify, and produce media that has fundamentals in the critical relationship between individuals and the media (Koltay, 2011). Social life is of course not just about one individual, but various individuals from various backgrounds, whether political, religious, racial, ethnic, social class, gender, and even sexual orientation (Schnabel, 2018). Therefore, this diversity is also part of the media literacy dimension that needs to be criticized (Park, 2012).

Literacy in the form of the ability to criticize, evaluate, and analyze the form of media messages is expected to be able to provide a strong foothold for the user community so that they are more opinionated and can do self-reflection on things received from the media (Akpabio & Mwilima, 2017). The media does have a strong relationship with the formation of a paradigm or stigma that exists in society (Tyler & Slater, 2018).

Media literacy has a protectionist nature which means this ability is protective of its users (Livingston & Lunt, 1994). However, apart from protecting the messages produced by the media, media literacy also serves to empower. This is an important key in realizing media literacy based on social inclusion, that by taking the side of empowerment in teaching media literacy, students, educators, and the community can play an active role, especially in fighting commercial media messages (Kellner & Share, 2007). Media literacy is not far from education, especially education in schools (Hobbs & Jensen, 2009). Schools can be a place for transformative learning, and the use of critical media literacy in the classroom allows students to criticize and analyze existing narratives (Gainer, 2010). Empowerment in the form of learning does need an awareness that learning and teaching are not just a form of gatekeeping by the teacher, but the involvement of students and teachers together. Studying and knowing students' choices can also provide opportunities for teachers to better understand their students (de Abreu, 2010).

SOCIAL INCLUSION

The existence of a form of involvement between students and teachers in the realm of education and consumers and producers in media literacy can be said to be an inclusive and emancipatory form (Buckingham, 2005). Inclusion is a form of broad participation, without discrimination (Juvonen et al., 2019). Social inclusion is an approach that invites entry and includes every member of the community who is different, with an open, friendly, mutual respect, and no difference (Allman, 2013). Social inclusion can also be said as a process that is closely related to the access of individuals or community groups to participate and participate in community activities (Amado et al., 2013). In addition to the involvement of each individual or group in society, individuals or groups also have the opportunity to obtain facilities provided in the community, namely those related to education, health, work, and free expression without any forms of restriction (Mishra et al., 2020). Social inclusion can be interpreted as a concept regarding active participation as widely as possible in a democratic and emancipatory manner towards all forms of activity in society, which discredit

differences or discrimination of certain people or parties (European Commission, 2004). Social inclusion is also attached to the form of participation opportunities or equality between people with disabilities and non-disabled people and is also related to interpersonal relationships in everyone (Simplican et al., 2015).

Social inclusion has gradations or levels, namely, neoliberal access which is about improving the country's economy in free-market competition (Gidley et al., 2010). The ideology of neoliberalism is about the interpretation or understanding of social inclusion, neoliberalism can be understood as the lowest level of social inclusion (Muñoz Arce & Pantazis, 2019). Based on the ideological perspective of neoliberalism, social inclusion can be understood as an increase in human resources and an increase in skills possessed with the main goal of having three important theories which include, the free market economy, the theory of human resources, and social capital (Holborow, 2012). In this neoliberalism, there are three keywords that become the handle which include, working hard, increasing economic growth, skills, and social capital, and one of the related ones is social capital, which in this neoliberalism discusses social class and inequality of power (Laruffa, 2022). The neoliberal perspective can be interpreted as access to give humans freedom and equality and provide opportunities for humans without any boundaries whole (Macnaughton & Frey, 2018). The goal of social justice is full participation in a society that respects human dignity (Braveman et al., 2011). In contrast to the form introduced in neoliberalism, social justice shows a dialogue from the existing environment regardless of power relations (Watt, 2007). Third, a human potential is the highest level of the other two levels, namely neoliberalism and social justice (Laruffa, 2022). In this ideological perspective, social inclusion is not only related to participation and dignity, or human rights but also efforts to maximize the potential possessed by humans (DESA, 2009). Social inclusion is defined as a form of empowerment related to potential, social transformation, and cultural diversity (Mayer, 2016).

The level of social inclusion forms a clarity in terms of social inclusion itself. Social inclusion can be said to be true regarding the active participation or opportunity of the community to play a role in their society, without discrimination based on race, religion, ethnicity, sexual orientation, gender, and even social class to be a part of society (IGLYO, 2014). Meanwhile, social inclusion in education, especially media literacy education, is able to provide broad opportunities, especially for students who have been considered unequal to teachers (Juvonen et al., 2019). Inequality in class can be avoided by applying social inclusion in the class. Students can have independence in assessing, evaluating, and critiquing the messages they receive by the media. Teachers are not the only ones who can give approval or good/bad a message or content produced by the media (Wilson et al., 2011). Equal teaching can provide media literacy learning that is more dynamic and diverse. Regarding equality in the classroom, there is also the concept of emancipatory education which is also about the form of equality between teachers and students (Biesta, 2017).

EMANCIPATORY EDUCATION

Emancipatory education or critical pedagogy was introduced by Paulo Freire (2011). His determination in fighting for the poor formed the thought or concept of education for the oppressed. Emancipatory education focuses on the understanding that education must play a role in realizing justice and democracy (Melo, 2019). This approach revolves around negotiation, changing teaching relations in the classroom, school structure, and the wider community, to the state (Daniel et al., 2019). However, there are three main objectives in this approach, namely, first, humanization which aims at the formation of awareness and critical thinking by teachers and students on their relationship with the world, as well as the context of themselves as humans (Freire, 2011). In this first goal, according to him, it can only happen if there is love, that dialogue will only occur by the presence of love, humility, trust, faith, hope, and lastly is critical thinking which means that dialogue will not occur without being preceded by critical thought (Perry, 2018). Second, is critical awareness that is defined as learning and accepting contradictions in social, economic, and political terms and taking real action against real oppression (Freire, 2011). That with the growth of critical awareness, society can play an active role in fighting the injustices they receive, this really highlights the oppressed people (Jemal, 2017). The third is to build a problem-oriented education

system, where there is an attitude of respect for the knowledge and culture that has been owned by students and teachers not as having knowledge (Freire, 2011).

Freire's understanding of emancipatory education broadens the view of education, especially education in the classroom (Perry, 2018). That education is no longer a form of providing knowledge in one direction, from teacher to student, but in the form of democratic interactions where both teachers and students can respect each other, also that education is political and dialogue can bring reality to students so as to empower them (Nouri & Sajjadi, 2014). Departing from that education is a political form, then in education, there can be things that may be unconsciously limited to understanding an ideology or understanding certain political views so that it can disrupt the forms of critical thinking that exist in emancipatory education, media literacy, and social inclusion (Dikarsa et al., 2020). These three concepts teach about the forms of critical participation that need to be had in viewing a message or content from the media (Worsnop, 2004). Forms of critical thinking and awareness of active participation are things that need to be built and become part of teaching media literacy, so that media literacy can become an empowering teaching tool in diverse lives, especially in Indonesia (Malatuny & Salamor, 2018).

CONCLUSION

Attitudes of critical awareness, participatory, and analytical are things that need to be possessed in inclusive and emancipatory-based media literacy education. The empowerment that arises because of these characteristics in media literacy helps the community in constructing and even acting on the form of messages and media construction that can harm society, such as discrimination, racism, or other stigmas that continue to be carried out by the media. Media literacy that breathes in these two things is also enabled to provide the ability for the audience to produce messages in the media to be wiser. That there is an awareness to be more critical in choosing discourses that are continuously carried by the mainstream media or the public. So that a person can be firm in his stance and voice his own thoughts.

Indonesia as a country that continues to develop, especially in the use of media, both conventional and new, has made several efforts in educating its people about the media. Media literacy can be found at several levels of education and also in various forms of seminars. Research on media iteration in Indonesia is also quite diverse. However, media literacy in Indonesia is still not at an awareness of inclusive media literacy, which is based on social inclusion, full participation, non-discrimination, liberating education, and critical awareness. Media literacy in Indonesia still needs to be developed a lot, with media exposure that continues to spread, the community, especially students, must be equipped with inclusive media literacy. So that the public is no longer a passive part of the media but has an active role in the media in Indonesia.

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