

DIGITAL LITERACY AND SOCIAL MEDIA ETHICS IN THE POST-TRUTH ERA: SOCIAL SCIENCE PERSPECTIVES IN UNDERSTANDING DIGITAL MEDIA INFORMATION DISTRIBUTION

Dr. Saiful Bahri, M.Pd.

IKIP PGRI Pontianak
bangipoelpony@gmail.com

INTRODUCTION

The rapid development of communication network technology has given birth to a new world order that has an impact on almost all aspects of citizens' lives. The new world order is illustrated by the collapsing of the boundaries between nations because network technology has created a condition that transcends the boundaries of space and time. It is within this understanding that the adage you go nowhere, but you can be everywhere is strengthened. It became an undeniable fact. A person can communicate anytime and from anywhere at the same time without the barrier of physical distance.

In the midst of this onslaught of digital technology, there is anxiety that arises because the massive and rapid growth of media platforms in the communication network is not sufficiently balanced by anticipation with the filtration of moral-ethical values for their negative impact on the sphere of human social life. The information content in the form of writing, images, videos and animations is mixed and in certain categories positive and negative content mixes and is so easily accessible by anyone and anywhere as long as it is connected to the internet network. People can freely access information or

send information at their fingertips, regardless of the truth of the content being sought or sent. This is the core symptom of the presence of a new terminology in assessing this era, namely the post-truth era (Block, 2019). The truth of an information no longer lies with the dominant authority, as was the case with information released by the mass media or the mainstream press in the past. Everyone is free to produce information, disseminating it only at their fingertips. Likewise, everyone is free to obtain and obtain any information regardless of the truth behind the content of the information. The truth then loses its identity.

Post-truth discourse (post-truth) is a social phenomenon that arises from the divergence of digital technology products that are advancing rapidly in the era of social networking (networked age). Social phenomena in the form of the massive use of a number of media platforms in building inter-subjective relationships that transcend space and time certainly have logical implications for the occurrence of social change. The most basic social change is the depletion of physical distance in communication relations between humans. A number of findings of the latest technology products that gave

birth to a number of innovations and creativity in cyberspace that emerged as a by-product. On the positive side, social media products in their various platforms based on network technology form a new kind of symbiosis in communicative relations and cooperation between people. It is no longer limited by ideological barriers, ethnicity, religion, religion and the traditional groups that surround it. A person can communicate with anyone, whether in personal, business or institutional relationships without the need for physical presence. Communication is built in the mediation of network technology to form a new symbiosis. This is most clearly reflected in start-up platforms in the business world. Without having to have a physical encounter between a buyer and a seller, business transactions can run. This is described in the research results of Croteau and Hoynes (2006). In their view, digital media innovation is closely related to the importance of business and corporate development in influencing consumer perceptions. However, in line with the developments and progress achieved today, people have more flexibility about the business choices they want because of their interests and interests in satisfying their needs and expectations for a product.

The main capital is trust. In this dimension, it can actually be said that the post-truth era discredits the truth because on the other hand, in the same era, the trust built in virtual world relations actually strengthens and brings economic benefits (Siswanto, 2013). Of course, in this case, we do not emphasize the existence, distrust and manipulative elements in it, as in a number of bitcoin and fintech cases

recently. The development of the online market is also supported by the increasing effectiveness of online-based transactions, including the marketing of small, medium and micro business products which have recently been encouraged to be directly displayed in start-up windows or social media. At a momentum like this, transactions and cuts in market and transportation infrastructure can be carried out efficiently.

It is an undeniable fact that the internet has revolutionized human life. This happens because the internet has become a medium of communication that gave birth to a new paradigm in human interaction. The presence of this networked media has also led to a massive transformation of the conventional use of interpersonal communication into digital platforms. The same thing is also inseparable from the proliferation of smartphone technology that makes it easy for the public to access data and information on the network.

Meanwhile, another view comes from Berger (1972) as quoted in the results of a study by Grossberg et.al., (2006) which describes that the media is a way of seeing reality. This way of seeing is related to how the subject is represented by the media platform and therefore creates a separate system of thinking about the values held by individuals on the platform. In many aspects, the media often emphasizes the presence of considerations about something valuable or not valuable. Through the media, each individual is free to see the reality around him, including in understanding himself.

Within this range of freedom, it is inevitable that there will be subjective information whose truth is difficult to prove due to its massive and

fast distribution. In this condition, every individual must have critical awareness in filtering media information and creating social reality accurately and objectively. The importance of self-control over the influence of media information is an important thing that is able to maintain a peaceful and harmonious social order. In a number of studies, taking control over social media is certainly not an easy matter (Potter, 2011: 8). In his review, Potter emphasized the importance of media literacy for social media users. With proper literacy, people will get the right perspective in seeing the boundaries between the real world and the virtual world. It is against this background of thought that there are currently a number of social movements regarding the importance of strengthening media literacy, especially digital media, for all people so that they are not easily eroded by the storms of the times and out of control (Kurnia and Santi, 2017). Against this background, social media users, especially the younger generation of millennials, are not caught in a number of traps of manipulation of media information that contains a lot of lies (hoaxes).

METHOD

This paper uses a descriptive-qualitative method based on a literature study (Moleong, 2010). Data collected from various sources or written documents, especially recent works related to bold learning, both in terms of media, approaches, methods, strategies and technical management of online learning from experts and educational practitioners published in the form of books, journals accredited, as well as important writings, both policy documents and articles that

support the perspective of the social sciences in the realm of communication and social interaction. Sources of related data and current thoughts are very much found in various literatures compiled by the author according to the expertise and specifications of previous studies.

In the framework of social science analysis, a number of previous studies were attempted to be compiled, analyzed and reduced to support the findings in the framework developed in this paper. Social analysis is based on the latest symptoms and phenomena in the dynamics of community groups driven by social media. In the idea-building design, this paper tries to link the phenomenological approach and the results of ethnographic studies related to how social researchers collect data, process, analyze and re-evaluate it in a descriptive-analysis knife to build findings and solutions for any problems that arise. In the following presentations, the author tries to draw a common thread of linkage between the perspectives of the results of the study with one another into a unified synthesis of thoughts that gave birth to a number of solutions and recommendations related to this research problem.

In addition, to support a number of study findings, data were collected from observations of conversations, pictures, graphics, and illustrations. In many aspects, data analysis was developed in three stages (Miles and Huberman, 2005) in order to assemble pieces of study from one study to another which of course remained within the framework of a social science perspective. The data from previous studies were tried to be categorized based on the main material of the review, reference information

and other comments related to a social media information to be analyzed and evaluated for the correctness of the content. Furthermore, formulation and interpretation are carried out in order to get the right conclusions in the form of synthesis of research results and discussion. The social science perspective itself has a broad scope and can penetrate various kinds of study topics related to social dynamics and changes that always occur along with the pace of development of digital technology and its associated impacts.

Findings and Discussion

Past Analytical Preferences for Media Literacy

References on digital media literacy have long been developed by researchers in a number of countries. In a book published by Teachers College Press New York entitled *Artefactual Literacies: Every Object Tells a Story*, Pahl and Rowsell (2010) argue that the principles of literacy development must be based on the intended ethical reference. This means that literacy development must start from a moral-intellectual framework related to how digital media is managed, how content is created and how to present useful information and positively influence social situations. In this context, their study of artefact objects confirms the meaning behind their existence and the value messages behind the story when the objects were made or created by artists or the people of their time. The same framework of understanding can also be applied in the context of media literacy, which began to be studied along with the spread of digital-based mass media information in the network era. The nature of new media, which is different in many ways from the old mainstream

media, such as print, radio, and television, has demanded a new form of 'skill' for its users.

Thus, the idea of new media literacy is expected to make users more critical in consuming, producing, and disseminating messages to be published both in the context of internal and external interests of users. Because after all, an ordinary conversation, whether in the form of jokes, jokes or secrets, will easily and quickly spread without being able to be controlled again by the producer. This is the danger that often causes social unrest, especially if the content of the rumor is destructive in terms of gender-biased and discriminatory issues. The destructive nature of social rumors that spread through social media can in turn give rise to a number of reactive and emotional apologies. This happens because failure or mistakes in using social media will create a condition of powerlessness (Van Berghe, Boudry, Verdegem, 2011) so that digital literacy becomes a competency needed to face a more competitive creative industry and the realization of an inclusive knowledge society (Gómez, Tirado-Morueta, and Hernan-do-Gómez, 2014); and survival skills in a wider context (Eshet-Alkalai, 2004; Ashley, et.al., 2017).

Digital literacy is also very important in a democratic framework because it encourages more meaningful citizen engagement. Paul Mihailidis argues that "media literacy is the path towards more active and robust civic engagement in the 21st century" (Ashley, Maksl, and Craft, 2017: 79). If the quality of democracy is determined by, among other things, information received by the public (McNair, 2003), then the community's ability to analyze, interpret, and use

the media will help shape political perceptions as well as their picture of the ongoing situation which could be wrong because it comes from an information. invalid or fake.

Compared to conventional media, new mass media provide many conveniences that allow wider participation of its users in a broad spectrum of public communication (Swigger, 2012; Nasrullah, 2017). The disappearance of the 'gatekeeper' in new media allows users to produce and disseminate communication messages, which could be just a mistaken individual perception due to its nature which is not one to many as in conventional media, but one to one, one to many, many to many, and so on (see Chaffee and Metzger, 2001). In the world of new media, it is not only professionalism that is highly highlighted because of its complexity and problematic (see Nichols, 2019; Kapolkas, 2019), but its ethical impact on centers of power that are increasingly difficult to enforce and verify. Thus, digital literacy is expected to provide the ability for users to communicate in a more constructive way, among others, by taking into account the greater benefits or disadvantages for the user community (Rianto, 2016; Juliswara, 2017; Eshet-Alkalai, 2004; Potter, 2011; Rahmah, 2015; Galih, 2017; Turow, 2014).

Cervi, Paredes, & Tornero (2010) as cited by research Lin et al. (2013:161) argues that digital literacy is basically a further and comprehensive development of classical literacy (for example reading and writing), audio-visual literacy (related to electronic media), digital literacy (related to digital technology), and a more comprehensive one. , namely new media literacy (related to

the internet and social networking sites). Here, digital literacy is distinguished from new media literacy, while in some other literature it is not distinguished between digital literacy and new media literacy (see, for example, Kurnia and Astuti, 2017; Neumann, Finger & Neumann, 2017). New media literacy as a more comprehensive media literacy framework includes all forms of literacy, namely classical, audio-visual, digital literacy, and information literacy (Chen, Wu, and Wang, 2011).

In simple terms, Cen et. al (in Lin et. al, 2012) suggests that digital literacy or social media literacy is multiliterative, which includes dynamic linkages between information literacy skills, conventional literacy skills, and social skills (social skills). In the publication of the research results of Cen, et.al., (2011:85) entitled Unpacking New Media Literacy, it was revealed that new media literacy can be understood in shifting claims, namely shifting from consuming literacy to presuming literacy and from functional literacy to critical literacy. Consuming literacy refers to the ability to access and use media messages at various levels. This consuming skill can be expanded into critical skills in processing information such as synthesis and criticism. Meanwhile, the context of presuming skills itself refers to the ability to produce media messages in addition to consuming literacy skills. Presuming skill implies that presuming actors in many aspects can produce media content for their own interests and of course with calculations to be able to take advantage of the existence of the new media technology for themselves.

As developed in the thinking of Cen, et.al. (2011) above, media literacy

is not just a set of neutral abilities possessed by individuals. On the other hand, media literacy involves and influences social and political entities because of its viral nature which is easily accessible and disseminated. Therefore, critical aspects are important in media literacy to complement the functional aspects. The functional aspect of media literacy involves the individual's ability to give meaning to and use media content and facilities, including in this case the access and production of media content. The critical aspect on the other hand refers to the ability to "analyze, evaluate, and critiquing media" (Cen et. al, 2011: 86). Literacy in this aspect includes the ability of users to give meaning to text and social media content, social values, goals of content creators, and power relations between message producers and audiences. Lin et. al (2012: 163) sharpens this new media literacy framework by sharpening each aspect, for example, the critical consuming aspect is reduced to three indicators, namely evaluation, analysis and synthesis.

The widespread post-truth phenomenon in politics, especially since the political campaign in the United States and the Brexit case, the UK's exit from the regional organization of the European Union has become a new challenge in the digital era. Post-truth arises because of many factors including decreased trust in science, social and economic inequality, declining social capital (see Lewandowsky et.al, 2017); and the absence of institutions that monopolize the truth (Kapolkas, 2019: 11). Post-truth is characterized by the blurring of the boundaries between lies

and truth (Keyes, 2004; as quoted by Kapolkas, 2019: 12).

The presence of new media, especially social media, has a big influence in blowing the post-truth storm because of its characteristics. As stated by the results of the study by Lewandowsky et.al (2017: 359), "One consequence of exposure to ideologically slanted media is the formation of inaccurate beliefs even when relevant evidence is understood correctly". The Head of Polkas stated that the post-truth era and the Experience Age cannot be separated from the media environment. The existence of the media not only influences societal change by acting as mediators (messengers), but also their existence, omnipresence, and internal logic. This is what is then referred to as the mediatization process, when the existence of the media ultimately influences the social and political practices of human life. This includes the way people lie in manipulating the minds of others through a number of disinformational posts.

This is the background behind many media literacy movements in Indonesia, confirming the momentum of their much-needed presence (see Poerwaningtias et al, 2009; Kurnia and Santi, 2017; Sarwono, Hendriyani, and Guntarto, 2011; Mutmainnah, 2011; Guntarto, 2011; Poerwaningtias et al, 2009). The need for media literacy is strengthened by the demands of digital media which are far more basic in facilitating human communication. Digital media not only eliminates the "gatekeeper" in conventional media, but at the same time blurs the boundaries between producers and recipients of messages. New media offer a world similar to the real world. New media provide chat rooms,

conferences, or direct conversations in the world of politics so that messages, information or political propaganda can be easily spread virally (Madrah and Mubarak, 2018: 19). The Post-truth era is triggered by the current flow of digital media information (Kapolkas, 2019). The ability of digital media to facilitate users to produce, share, and disseminate information in various forms and patterns and its platform allows it to be used by certain political interest groups to build narratives for certain purposes for the benefit of certain contestants.

Contextuality of Understanding Media Literacy in Indonesia

In the praxis of media, the proliferation of digital platforms that have mushroomed has affected the social climate that was built. Almost all social strata of society have been in direct contact with digital devices in social communication networks or simply as entertainment facilities such as gaming, gambling and entertainment sites. The post-truth phenomenon in the Indonesian context can be read clearly in a number of political contestations that culminated in the celebration of the presidential, legislative and regional elections in the 2014-2019 period.

The phenomenon of the formation of political polarization occurs and takes place very massively. Identity politics strengthened and formed a new kind of equilibrium in the social scene. The public is faced with media choices and media messages that are consumed and shared across a number of news platforms. Polarized identity politics in a number of social media accounts, such as Facebook, Twitter, Instagram, including conversational applications such as

Messenger, WhatsApp and Telegram (Moravec et.al, 2018; Block, 2019). These media have found very high momentum and profit, because the Indonesian social media market is growing very massively and rapidly and is spreading everywhere. These media facilitate this division through the "autonomy" of users in consuming, producing, amplifying and distributing them according to the goals and interests of each interest group, especially regarding the contestation of democracy. As a result, users (users), in this case of course need to be distinguished from the traditional voter market (see Lester et al, 2006), so easily trapped in political narratives and hate speech. This is the most phenomenal feature of the entry of Indonesian society into the post-truth era.

The assumption behind this article is a post-truth phenomenon that is no longer enough to rely solely on digital literacy, which has been the focus of many social scientists. On the other hand, social media ethics should be searched for from various other perspectives. This does not mean that digital literacy is unnecessary or unimportant, but that digital literacy is not enough when dealing with people who only believe in what they want to believe. This study is expected to enrich studies on the symptoms and social dynamics of the post-truth era in Indonesia, which have begun to be widely carried out, such as the Jatmiko study (2019) regarding post-truth and political divisions in the presidential election in a study conducted by Utami (2018) regarding hoaxes for the 2017 Jakarta election, and a study on the problem of hoaxes at the 2019 Presidential Election celebration (Rianto, et.al, 2019).

By taking the focus of attention on ethical issues, studies related to studies from various perspectives are needed, including the dynamics of the influence of mass media and ethical issues in it from the perspective of social communication (Hanugraheningtias, 2015; Tabroni, 2012) or the perspective of media ethics. new (Prajarto, 2011). Here it can be said that the basis of judgment on ethical and moral issues is an object of interdisciplinary study in order to obtain a comprehensive solution to the excesses of social media for social cohesion. Thus, a more comprehensive study will present important findings not only regarding the information content of the media, but also regarding the technological issues driving the digital media itself.

Within the framework of the implementation of contested democracy which is currently the choice of political dynamics in Indonesia after the fall of the New Order regime, as the results of a study from Mair (2017) quoted by the Kapolkas (2019: 11) emphasized there, it was emphasized that the hallmark of the post-truth era is new dishonesty. qualitatively the politicians, especially in terms of fabricating facts to support whatever is narrated in influencing public opinion or gaining voter sympathy. In other words, facts are presented and made ad hoc according to a certain story or because it fits the agenda that is more specific than the perpetrator. Facts that are present in the reality of social media, including in conversational spaces, are therefore never neutral.

On the other hand, the facts presented reflect a certain political desire, especially in its efforts to influence people's perceptions of

politics and in the context of this research, general elections. When the election is no longer won, the next effort is to delegitimize the election administration. In this case, it doesn't really matter whether the data or facts presented are true or not, makes sense or not because the most important thing is the level of support for the facts to justify their views. Claims for truth are simple because it is only a matter of people believing in them or because people want to believe in them (Kapolkas, 2019: 11). When explored further, a number of observations have found how the post-truth phenomenon has taken place in the social media group conversation room so far. The dialectical discourse that tends to divide the community groups that support certain contestants in a political celebration is a crucial problem that actually discredits the nature of democracy as an embodiment of democratic politics that upholds human dignity and is free from all forms of primordial sentiment, discrimination and intolerance.

With knots like this, ethically, elections are actually a form of implementation of democracy when the political rights of citizens are embodied in rational choices that they determine for themselves which are free and independent. Intervention of choice by the pressure of influence on the basis of primordial judgments and differences in SARA clearly contradicts the principle of democracy that promotes equal participation. Therefore, it is necessary to understand more about ethical and moral matters, in addition to positive legal rules (such as the Election Law) in the future democratic contestation. In this case, the general election is a contestation of candidates to fight for

the votes of voters in order to gain power on the one hand with a clear vision and program for a more advanced, just and civilized state life on the one hand, but also on the other hand, the people make their choices on the one hand. the basis of rational reasons that are free from pressure in choosing the candidate he wants.

Here, ideology is understood in a more positive and broad sense, namely as the 'social glue' of a society or community group, capable of acting as a driving force for action (Haryatmoko, 2003), and containing noble ideals for nationalism (see Eagleton, 2003). 2000). In the context of communication, these (ideological) beliefs guide communication actions in choosing messages that are accessed, consumed, and also shared in social media conversation groups. This "ideological awareness" becomes the basis of 'assessment' for every message/information that comes to it, determining the criteria regarding which messages are simply read, discarded, and which are ultimately shared or forwarded. Everything is based on ideological beliefs. As Grossberg et.al (2006: 199) points out, ideologies are not only particular systems of representation or ways of seeing, but also exclude and limit because they set limits on what that we can understand as best we can. Ideology, in this connection, ultimately structures action (Haryatmoko, 2003: 16-17). Each group in society will always try to show its identity, and act on account of the reactions of others. Ideology presupposes the existence of systems of meaning that can be calculated. When the system of meaning cannot be separated from the system of interpretation, ideology ultimately structures social action

because these actions inevitably involve the field of interpretation.

On the other hand, according to Haryatmoko, meaningful actions are like rational actions, where the end ultimately determines the means and reactions of others. At first glance, this is similar to ethical utilitarianism (see Day, 2003; Rianto, 2019). However, this is not the case. On the other hand, as far as observations in the social media space are concerned, the aim is not merely to seek truth and goodness for most people, such as teleological ethics, but on the contrary, to control discourse. In this case, there is a tendency for the praxis of the goal to justify the means of gaining power. Ideology becomes the starting point for thinking and acting (Haryatmoko, 2003: 19), and interpreting social and media reality (Grossberg et.al, 2006), but due to excessive ambition, there will be a tendency to distort the truth or factual information; This is where the characteristic of distortion comes in, which is to bend the right intention so that it is coherent with the wishes of the information content creator. In the end, ideology becomes the justification for domination efforts (Haryatmoko, 2003: 20) from one community group to another group.

CONCLUSION

This study according to the background and content of the discussion is an attempt from a social science perspective to capture the context of studies related to digital literacy that have been developed by many researchers and scientists in various perspectives. In that context, the relationship between digital literacy and a number of other studies that focus on objective assessments of digital-based media information

content in the ethical framework of public communication, especially in the contestation of democracy is photographed. It was found that the distribution of information in various forms and media platforms so far has shown many deviations or distortions. Digital social media does not only contain objective and factual contextual information, but is mostly filled with a number of content that plunges the public because the content deviates or does not comply with the rules of truth. It is in this phenomenon that this digital era, with the spread of false information and hoaxes in it, accentuates perceptions about the strengthening of the post truth era in Indonesia. Post truth as an era in which the truth of the contents is no longer a problem in the choice of public information, but rather a matter of interest groups or conformity with certain ideological interests or simply getting the vote of voters in a political contestation. At this level, digital literacy is not only limited to how to master or be competent in using digital media devices but much more important is how to use moral and ethical standards in producing, consuming and disseminating informative content in digital social media. Mastering and literacy in the use of media tools equipped with moral-ethical filtration in media is an important point in this study which will have a broad impact on higher social awareness about the importance of social cohesion and respect for the dignity and worth of fellow human beings.*an

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