



MEDIA LITERATION MODEL BASED ON THE LOCAL WISDOM OF THE VILLAGERS OF CEPOGO, BOYOLALI REGENCY

Topan Setiawan¹

¹Faculty of Communication Sciences,
Boyolali University,
Indonesia

Fanny Hendro Aryo Putro²

²Faculty of Communication Sciences,
Boyolali University,
Indonesia

ABSTRACT

This study seeks to explore the local wisdom of the Cepogo villagers and obtain a filter model that is appropriate to the conditions of the local community. The urgency of this research is to encourage the realization of a local wisdom-based media literacy movement in the local area. Research Methods. This research is an exploratory research that looks at local wisdom in dealing with mass media exposure in Cepogo Village, Cepogo District, Boyolali Regency, Central Java. Data collection. Data were collected from secondary information, including books, notes, and other information relating to Cepogo village. This can be done by observation and on the spot (ethnographic). Primary data obtained by in-depth interviews with key informant figures who when on the spot researchers get the right informants. Researchers will also conduct in-depth interviews on existing opinion leaders and key persons and other informal figures. Data Determination of Subjects, Research subjects are determined by snow ball mechanism, on figures who understand Cepogo local wisdom.

The results of the research are that the filter models that can be made with the local wisdom approach are (1) Memorial reflection, a psychological reality when visiting and praying at ancestral or parent burials, (2) Intimation Communication, a communication reality that occurs when visiting residents and brother, to a house which is a private space, (3) Inheritance of Virtue, a sociological reality when cultural values then flow from generation to generation where when these are repeated and repeated moments (cultural events), the spirit or cultural spirit will be become media exposure filter modeling material, and (4) Social Capital Acumulation, interaction between citizens is actually an interaction that increases social capital. People who are not involved in interactions are likely to be socially alienated. He then became socially poor in the local community structure, because he did not try to enrich him.

KEYWORDS: Literacy, Media, Wisdom, Local, Cepogo

INTRODUCTION

The mass media, with their penetration ability, seem to make it impossible for individuals to dodge their exposure. Every part of the time the audience is continuously exposed to millions of messages through various media, both electronic media, print, to digital media. This reality is evidence that individual existence has been 'held hostage' by the existence of the media. This will certainly have an impact on the psychological dynamics of the audience, almost without them knowing it, until the media has become an addiction on which humans depend. Indeed, information technology is like a double-edged knife, it can have two effects at once, namely positive and negative. Technology is humanity's last love.

A number of cases of violence against children have recently emerged in the country. The Indonesian

Child Protection Commission or KPAI noted that in the last 7 years the number of cases of child abuse has reached 26,954 cases. The highest cases were cases of children facing the law as both perpetrators and victims, which reached 9,266 cases. The touching cases occurred in Bandung, West Java. The victim NF (15), a junior high school student in class VIII SMP in Ciumbuleuit, West Java, was the victim of abuse by her ex-lover because she was accused of destroying the relationship between the hospital, her senior, and her new lover. The hospital perpetrator who was arrested four hours after the incident, admitted he was hurt by the victim. The victim suffered wounds on his right and left arm using a knife that had been prepared from home. In addition, the victim was also strangled in the neck. This case indicates how some media audiences, especially children and adolescents, are unable to filter



the effects of mass media impressions. In other words, currently, Indonesian people do not yet have an adequate level of media literacy. More than that, there is an impression that Indonesian society does not have a model to make people smart in media.

Whereas on the other hand, this republic is actually very rich with local wisdom that is spread in various regions of the country. Wealth actually teaches a lot to act in the dimension of wisdom that can be absorbed into the media literacy model. Cepogo is a plateau that easily gets television signals and internet networks. Various types of media can be accessed by a wide audience in the area. Related to media literacy, there is a thought to filter the exposure of millions of messages through local wisdom. Theoretically, local wisdom is a manifestation of cultural teachings that live and are lived by a local community. Culture can be used as a filter for messages with foreign cultural dimensions published to the public, such as the Nyadran tradition in Cepogo. In this context, the value of local wisdom is raw material that can function. Key words, maximum 5 words. Research background not more than 500 words containing the background and problems to be studied, specific objectives, and research urgency. In this section it is necessary to explain a description of the specific specifications related to the scheme. as a filter for that wild message. The illustration is the "ngrowot" ritual that Javanese people usually practice such as "pati geni", to nyepi for our Hindu brothers, whose essence is a form of self-defense.

A mechanism to limit the intake of the body's needs, which can be compared with media consumption. Based on the above problems, an initial study of the local wisdom of Cepogo Boyolali village is needed in dealing with media exposure. The local wisdom of the Cepogo Boyolali village community is a great wealth that needs to be preserved to ward off foreign cultures that are not in accordance with local values.

LITERATURE REVIEW

MEDIA LITERATION

Media literacy according to Baran & Denis is a series of media literate movements, namely: the media literacy movement is designed to increase individual control over the media they use to send and receive messages (4). Media literacy is seen as a skill that can be developed and exists in a chain where we are not media literate in all situations, every time and to all media. Taking this reference, media literacy is an effort that is consciously made by individuals to understand the various forms of messages presented by the media, and is useful in analyzing from various

points of view of truth, understanding, evaluating and also using the media (5)

LOCAL WISDOM

Local wisdom is defined as a view of life and knowledge as well as a life strategy in the form of activities carried out by local communities in meeting their needs. Based on this opinion, local wisdom is a custom and custom that has been traditionally carried out by a group of people from generation to generation which is still maintained by certain customary law communities in certain areas. In other words, local wisdom can be understood as local ideas that are wise, full of wisdom, of good value, which are embedded and followed by members of the community. With a slightly different description, local wisdom is the way people behave and act in response to changes in the physical and cultural environment. In life, local wisdom can be a thought or conception in society. It is nurtured and grows and develops even when it comes to transcendental or even profane life dimensions, though. In the practice of life, local wisdom is expressed in the form of words of wisdom (philosophy) in the form of advice, proverbs, rhymes, poetry, folklore (oral stories) and so on; social and moral rules, principles, norms and rules that form a social system; rites, ceremonies or traditional ceremonies and rituals; as well as habits that are seen in daily behavior in social interactions.

MEDIA THEORY

This research is supported by the theory of use and gratification (Uses and Gratification Theory) from Elihu Katz and, Jay G. Blumner and Michael Gurevitch. This theory states that people actively seek certain media and certain content to produce certain satisfaction (or results). In developing this theory, people are said to be active because they are able to study and evaluate various types of media to achieve certain goals. Research requires theoretical reinforcement to analyze the impact of mass media, so that researchers feel the need to take advantage of Mass Society Theory. In this theory, it is explained that, on average, people are victims of the mass media. The general public is in a weak position because of the strong and continuous objectification of the media.

Furthermore, to discuss the exposure of the mass media and audiences, this research will be guided by an analysis knife which expresses the idea that 'the audience does not care' from Richard T. La Piere. According to Piere, that the core environment such as home or family, church and friendship networks, more influence the values, attitudes and behavior of individuals than the media. Individuals turn to the media for what they are looking for. He didn't volunteer to be influenced. Richard saw that individuals do not



easily change their direction of belief due to distant media relations and generally people will trust their closest social groups more. A new media message will be accepted if it matches the social environment message. For the model, which is used to explain local wisdom-based media literacy, is a special model developed by Rumah Sinema in 2012. According to Rumah Sinema there are 4 (four) models that can be applied to the realm of media literacy: the first is the Protectionist Model, this model forces the audience choose good shows and avoid bad shows. The form of activity is the Media Diet, setting viewing schedules, and the like. Second, is the Uses and Gratification model. This model provides audiences with the ability to select and sort media content. The form of its activity is to study mass media work. Thus the audience is able to make their own decisions in choosing the media. Third, is a model of Cultural Studies. This model persuades the public to analyze and criticize the existence of the media. The manifestations of his actions include the No TV Day Campaign, Media Diet, Media Boycott, and others. Lastly is the Active Audience model. This model trains the audience to be able to interpret media content based on their respective backgrounds (9)

METHOD

This research is an exploratory research that examines local wisdom in dealing with mass media exposure in Cepogo Village, Cepogo District, Boyolali Regency, Central Java. The exploratory research in question is research that is open in nature with the main emphasis being on finding ideas and views. The paradigm of this research is constructivism which has an understanding-oriented character, socio-historical construction and theory creation (10) This study seeks to reveal a media literacy model based on local wisdom related to preventing the negative impact of mass media exposure to the production stage of media messages. The result is an in-depth description in a particular setting and context that is studied from a complete, comprehensive and holistic point of view (11). While the approach used in this study is the ethnographic approach.

Ethnography is the description and interpretation of a culture or social group system. Ethnography is closely related to culture. Culture is even the main thing in ethnographic studies (12). The style of this research is descriptive, with several things that stand out, namely: (1) Producing categories or type classifications, (2) Explaining the stages or order (13). The data collected are primary data and secondary data. Primary data were obtained from semi-structured interviews with related parties, especially community leaders and the Cepogo Boyolali community. Informant

interviews were conducted with the help of an interview guide approach (14). Data collection. Data were collected from secondary information, including books, notes, and other information relating to Cepogo village. This can be done by observation and on the spot (ethnographic)/

Primary data obtained by in-depth interviews with key informant figures who when on the spot researchers get the right informants. Researchers will also conduct in-depth interviews on existing opinion leaders and key persons and other informal figures. Data Determination of Subjects, Research subjects are determined by snow ball mechanism, on figures who understand Cepogo local wisdom. This can be done through ethnographic-live in the local community. Target Data. Data collection has a target, namely data on forms of local wisdom that exist in Cepogo village, with regard to the possibility of being modeled on media exposure. The credibility of this research will be maintained by triangulating the results of the research, in the sense that it is with similar research research. The direction to achieve research credibility is also carried out when determining key informants, in order to obtain valid data. Determination of key informants can be done by profiling, in which, among other things, researchers can live-in at the research location. Determination of the research location using purposive sampling technique with the criteria of villages / villages in areas that have good media access and are areas that have local wisdom. To achieve this, data rows must be treated through three activities that occur simultaneously, namely data reduction, data presentation, and conclusion drawing (15).

RESULTS AND DISCUSSION

A. *Sadranan* Tradition and It's Opportunities as Media Exposure Filter Model

At the time interval of the middle of the month of Sa'ban / Ruwah according to the Javanese calendar, residents in Cepogo village hold the Nyadran or Sadranan tradition. This activity is in the form of a feast at a public cemetery to send prayers to ancestors who have died. There is a unique fact about how Sadranan is in Cepogo village, after a feast was held at the location of the local tomb, followed by a gathering. Relatives, friends and relations, came to gather. The host has also prepared various dishes to entertain guests who come. So that the atmosphere is similar to the celebration of Eid or Eid. According to the village elder of Cepogo, KH Maskuri, the tradition of sadranan was packaged from the teachings of Wali Songo, where in the 1450s, Sunan Kalijogo carried out his preaching to the southern interior. At that time, this area was not



familiar with religion, but people had gathered in groups and gathered to pray a prayer. This sadranan has a meaning so that humans will remember their predecessors, parents or ancestors.

In its development there are efforts to do it collectively at funerals. In that series, there is a Punggahan festival that takes place in each environment. In the evening there is a joint dzikir tahlil, where the next day there is a bubak or cleaning of the village tombs, which is followed by gathering again at the grave for Nyadran and prayer together. At that event, each villager brings tenong or a tool like a large tray containing various foods. Then, after the dhikr, tahlil and prayers together, the dining place was opened to eat together and entertain the heirs who came at that time for pilgrimage and nyadran. Another sociological dimension in nyadran is the gathering to the massive residents of the community. After the pilgrimage to the grave, the heirs from afar stopped by their relatives in the local village. More than that, not only relatives or close relatives, but also the outer circle where they invite their friends and co-workers. This was academically confirmed by Bayuadhy, who said that the Sadranan Ruwahan Tradition was the Nyadran tradition carried out by the Javanese people to welcome the coming of the month of Ramadan (Bayuadhy, 2015) Nyadran is usually held in the month of Ruwah (Sya 'ban) before the fasting month (Ramadhan). Usually pilgrims bring flowers to be sprinkled on the graves of their ancestors. Nyadran people usually pray for their grandparents, fathers, mothers, or relatives who have passed away. After praying, the community held a feast together in a place that could accommodate a large number of people. Each family who participates in the feast brings various types of traditional food that are commonly used for festivals (Bayuadhy, 2015). So the Sadranan Ruwahan Tradition is Sadranan which is carried out before the fasting month. The implementation between Sadranan Mauluddan and Ruwahan is the same, the only difference is the time of implementation. In addition, it is not only the elders who participate in following the Tradition but the youth or village youth. The preservation of this tradition can strengthen the ties between residents, making them harmonious, peaceful, and safe.

The Sadranan tradition is one of the local wisdoms owned by the people of Dukuh Kadipiro. In the dictionary sense, local wisdom consists of two words of wisdom (wisdom) and local (local). In the English Indonesian dictionary of John M. Echols and Hasan Sadily, local means local, while wisdom is the same as wisdom. In general, local wisdom can be understood as local ideas that are wise, full of good-value wisdom, which are embedded and followed by

members of the community (Affandy, 2017). If viewed from an etymological point of view, the word tradition comes from Latin, namely tradition which means 'passed on' or 'habit'. In the simplest sense, it is something that has been done for a long time and has become part of the life of a community group (Anton, 2015). Sadranan or nyadran comes from the Sanskrit language, sraddha which means belief. When nyadran, people in the countryside clean the tomb. In addition, the community also sows flowers and prays for their respective ancestors in order to have a good (good) place with God. The highlight of the Nyadran ceremony is a feast of salvation in each house (Bayuadhy, 2015).

The Sadranan tradition is a custom inherited from the ancestors in a certain area which is carried out by the community with a goal to be achieved. Furthermore, chronologically it can be described how the implementation of the sadranan follows the stages that have been agreed upon and from generation to generation. The procession of implementing the Sadranan tradition consists of several stages, namely:

1. Kondangan Malam / Tahlilan In the implementation of the invitation or feast of the night / tahlilan, local villagers pray together to ask forgiveness from the ancestors, and pray blessings to God Almighty. Kondangan or feast of the night / tahlilan will usually be held at the time after Isya 'prayer. The villagers go to the location of the invitation or feast night / tahlilan which takes place in the village cemetery complex in their respective regions.
2. Clean the Tomb The next day at around 5 am, the people of Cepogo Village flocked to the tomb to clean it up, especially the graves of their ancestors and the graves of figures who were considered meritorious and important in Cepogo Village. The spirit of this activity is for the tomb to be clean so that it provides a sense of comfort for residents or families who want to visit and make pilgrimages to the graves of their ancestors. In addition, this grave cleaning event also creates a sense of kinship and a peaceful atmosphere for the local village community.
3. Tenongan The Sadranan tradition in Cepogo Village is also synonymous with tenongan. The tenongan started with someone who brought food to the people who were cleaning the tomb. Then this tradition continues today. Tenong is a place made of bamboo which is used by the Cepogo village community as a container for food to be brought to the tomb.



4. Gathering The final part of this Sadranan tradition is gathering. The atmosphere of hospitality during the Sadranan tradition is not much different from the gathering during the Eid celebration. Sadranan in Cepogo Village is also often referred to as the Eid of the mountain slopes. The village community will visit their parents and relatives place first, then they will visit the houses of village leaders, religious leaders, or local village elders. If they have many siblings, they will usually share a place so that as many siblings as possible they will be visited.

If we take an inventory of values with the dimension of local wisdom, then the opportunities offered by Sadranan can be described as follows: 1. Memorial reflection, a psychological reality when making pilgrimages and praying at the funeral of ancestors or parents. 2. Intimation of Communication, a communication reality that occurs when residents and relatives visit each other, to houses which are private spaces 3. Inheritance of Virtue, a sociological reality when cultural values then flow from generation to generation are typed into moments that are repeated and repeated (cultural events), then the spirit or cultural spirit will become a media exposure filter modeling material. 4. Social Capital acumulation, interaction between citizens is actually the interaction of multiplying social capital. People who are not involved in interactions are likely to be socially alienated. He then became socially poor in the local community structure, because he did not try to enrich him.

B. Villagers Filter Model Based On The Local Wisdom Of Nyadran and Gugur Gunung at Cepogo, Boyolali Regency

Local wisdom that is manifested in the Nyadran tradition, when examined carefully, can contribute to the media selection activities carried out by the Cepogo village community. This was said by one of the informants who is also a youth leader in Cepogo village. According to Anjis, it is a very good thing when the world, which is full of wild information from outside, gets a good filter. A folter that actually comes from activities that come from our local culture. Furthermore, it can be explained that defining the concept of media literacy is not only from the technical-technological dimension, but also touches the cultural aspects which are the context in which media literacy is created and manifested in order to prevent and overcome its impact where local wisdom is the idea of a wise local community. , full of wisdom, with good values embedded in values and followed by the community (Darmastuti, 2012).

On the other hand, exposure to the media with various kinds of content which are considered as modernity is a part of the thought of the established traditional society. One of the disturbances (in this context) came from the increasingly powerful messages carried by the mass media. The people of Cepogo Village are in a transitional / transitional condition, from traditional to modern, where communication access, the internet, mass media and others can be accessed. Media literacy is the ability to access, analyze, evaluate and transmit messages in print and non-print formats, namely television, video, film, advertisements and the internet (Potter, W.J; 2005). In Law Number 32 of 2002 concerning Broadcasting, it is stated that the state controls the radio frequency spectrum used for broadcasting for the greatest benefit of the people. So whatever information is conveyed by the broadcast media must be of benefit to the public, namely the need for healthy broadcasts. Furthermore, the above model will be discussed with the approach introduced by Sonia Livingstone, which is as follows:

1. Access

Access to media is a dynamic social process, where after initial access is carried out, development of understanding (literacy) leads media users to develop significantly and continuously under various access conditions (updates, upgrades, hardware development and software applications). The problem is gaps in socio-demographic material, social and symbolic resources, gaps in access to knowledge, communication and online participation will continue. Accessing which is used in this research is the ability of the audience in finding, obtaining, and gathering information. Access to media can be found anytime and anywhere. In terms of their ability to access mass media, the people of Cepogo Village are quite good. They have become part of the media audience because several print, electronic and even internet services are readily available and affordable.

2. Analysis

Analysis is a skill that can help someone explain the form of a message, structure, segment, message impact, and so on. Analysis is concerned with the ability to search, change, and select information tailored to individual needs. Uses and gratification theory states that people actively search for certain media and certain content to produce certain satisfaction (or results). In developing this theory, people are said to be active because they are able to study and evaluate various types of media to achieve



certain goals. In terms of their ability to analyze the content of media messages, the informants stated that they, especially children, were not yet aware of the negative effects of mass media broadcasts. They do not yet know that the reality in the mass media is constructed in such a way based on the political economy of the mass media. Most people also have not developed various abilities to take advantage of the various opportunities offered by online media. The wisdom held by the Cepogo village community is related to the ability to analyze media messages, namely tolerance and selflessness so that they are respected in society. This means that the impressions that depart from these recommendations are not suitable for consumption so that the impact of these impressions does not occur on media users. Even though the community does not have the ability to analyze mass media messages maximally, they are less sensitive to the construction of mass media impressions, but the cultural values of the Cepogo village community which teach cooperation, peace and hard work encourage them to be able to determine what shows are worth watching or not worth watching.

3. Evaluation

Evaluation is the ability to link received media messages with experiences. Evaluate information based on parameters, such as truthfulness, honesty, and importance of the message producer. So, by evaluating the awareness that the audience still has the prerogative right in interpreting media messages for themselves. Of the interviewed informants, they have not been able to carry out evaluations based on these parameters. This is because the mass media functions as a medium of entertainment and the information obtained is not checked again with other sources. Local wisdom used by the Cepogo village community in evaluating media messages is guided by local values. These local values include their adherence to togetherness, mutual cooperation, tepo sliro, and leadership and religiosity.

4. Content Creation

Producing messages as part of message creativity is a person's ability to compose messages or ideas with words, sounds, or images effectively in accordance with the principles of communication science. Creating media is related to the production and distribution of media content, as well as

communicative competence. The results of observations and interviews show that when referring to Livingstone's media literacy limits which include access, analysis, evaluation and creating content, of course the Cepogo village community has certainly not reached this level, even if it has not reached expectations. But through local wisdom, the negative effects of mass media exposure can be prevented so that the culture that develops in Cepogo villagers is on local culture, not media culture.

CONCLUSION

From this research it can be concluded that the filter models that can be made with a local wisdom approach are (1) Memorial reflection, a psychological reality when visiting and praying at ancestral or parent burials, (2) Intimation Communication, a communication reality that occurs when visiting each other between citizens and relatives, to houses which are private spaces, (3) Inheritance of Virtue, a sociological reality when cultural values then flow from generation to generation where when typed into a moment that is repeated and repeated (cultural event), then the spirit or cultural spirit This will be the media exposure filter modeling material, and (4) Social Capital Accumulation, the interaction between citizens is actually an interaction that increases social capital. People who are not involved in interactions are likely to be socially alienated. He then became socially poor in the local community structure, because he did not try to enrich him.

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