Digital Literacy of Cisungsang Indigenous Community through Tular Nalar

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ABSTRACT

The digital age requires people, including indigenous peoples, to be aware of the positive and negative impacts of social media. The negative impacts need to be addressed effectively through digital literacy programmes. Tular Nalar comes as a digital literacy programme in the form of informal education. The purpose of this research is to understand the Communication Experience, Motives, and Meanings of Tular Nalar activities in Kasepuhan Cisungsang. This descriptive qualitative research uses a phenomenological approach as its research method. Data were collected through observation and interview techniques. The research findings show that the Tular Nalar programme has a positive meaning for the indigenous people of Kasepuhan Cisungsang. The research also revealed the tendency of indigenous people to share information with others due to the additional knowledge gained at Kasepuhan Cisungsang. Furthermore, the study revealed that digital literacy training not only improves individuals' skills in using technology but also creates a positive domino effect through knowledge sharing and awareness of the dangers of misinformation.

Keywords: Tular nalar; elderly; cisungsang indigenous community; digital literacy; information sharing

Literasi Digital Masyarakat Adat Cisungsang Melalui Tular Nalar

ABSTRAK

Era digital menuntut masyarakat, termasuk masyarakat adat, untuk sadar akan dampak positif dan negatif dari kehadiran media sosial. Dampak negatifnya perlu diatasi secara efektif melalui program literasi digital. Tular Nalar hadir sebagai program literasi digital dalam bentuk pendidikan informal. Tujuan dari penelitian ini adalah untuk memahami Pengalaman Komunikasi, Motif, dan Makna dari kegiatan Tular Nalar di Kasepuhan Cisungsang. Penelitian deskriptif kualitatif ini menggunakan pendekatan fenomenologis sebagai metode penelitiannya. Pengumpulan data dilakukan melalui teknik observasi dan wawancara. Temuan penelitian menunjukkan bahwa program Tular Nalar memiliki makna positif bagi masyarakat adat Kasepuhan Cisungsang. Penelitian ini juga mengungkapkan adanya kecenderungan masyarakat adat untuk berbagi informasi dengan orang lain karena adanya tambahan pengetahuan yang diperoleh di Kasepuhan Cisungsang. Lebih lanjut, penelitian ini mengungkapkan bahwa pelatihan literasi digital tidak hanya meningkatkan keterampilan individu dalam menggunakan teknologi tetapi juga menciptakan efek domino positif melalui berbagi pengetahuan dan kesadaran akan bahaya misinformasi.

Kata-kata Kunci: Tular nalar; lansia; kasepuhan cisungsang; literasi digital; berbagi informasi

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INTRODUCTION

Digital literacy is crucial in this era of digital transformation. It is very important for various levels of society, both young and old generations. According to Greenberg et al. (2023), digital literacy is the ability to use technological facilities and tools integrated with printed or written content for cultural development, awareness raising and knowledge sharing.

The digital age characterised by technological advances is creating a new culture and challenging traditional digital literacy concepts and practices (Tyner, 2014). Digital technology brings various benefits to indigenous peoples, such as access to information, improved communication and economic development. However, it also provides challenges, one of which is for the Kasepuhan Cisungsang indigenous community.

The Kasepuhan Cisungsang Indigenous Community, which inhabits the Lebak region of Banten, is famous for its rich traditions and culture (Ulumi et al., 2018). However, in this digital era, they are faced with great challenges due to technological limitations and lack of digital literacy. Limited access to the internet and technological infrastructure has left the Cisungsang indigenous community behind in many ways. They have difficulty accessing important information, such as news, education, and public services. This makes them marginalised from the global flow of information and knowledge. Their lack of digital literacy also makes them vulnerable to hoaxes and online scams. Lack of knowledge on how to use technology safely and responsibly makes it easy for

them to fall into the trap of misinformation. This condition then becomes something that needs to be considered by literacy activists.

Along with the challenges, post-pandemic online-based activities continue to roll out causing various demands that occur not only in urban areas but also in rural communities and indigenous peoples. This has widened the digital divide, creating a gap between indigenous people, especially the Cisungsang indigenous people, and modern society.

Therefore, in this era, interesting and creative activities packed with various learning methods are essential to facilitate community learning. Therefore, the Tular Nalar programme emerged as a non-formal education programme implemented nationally in Indonesia, with a focus on combating circulating hoaxes. A program that points to community literacy in the digital era. In entering today's information age, of course, active and creative activities are always packed with various learning methods that make it easier for people to learn them (Astuti & Binu, 2022).

Astuti & Binu explains, The Tular Nalar program itself was conceived when Indonesia (and the world) was in a situation of uncertainty in the midst of a pandemic. The pandemic has caused massive changes in society. In an effort to reduce the spread of the virus, health protocols were established which among others required social distancing and eliminating crowds that had the potential to become clusters of virus spread. The government also imposed a policy of closing schools, schools and campuses. The learning

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system that was originally dominated offline (*offline)*, shifted to online (*Online*). This policy change is instantaneous. Neither side was prepared to face. However, the most felt problem is the unpreparedness of infrastructure networks and learning materials in digital form. According to Astuti and Binu (2022), through the Tular Nalar program, including the elderly in the indigenous community of Kasepuan Cisungsang, receives informal education on digital literacy, specifically addressing fake news.

There have been previous studies related to digital literacy and society. The first research is a qualitative study by Sabrina (2019) entitled "Digital Literacy as a Preventive Effort to Overcome Hoaxes". The results show that first, digital literacy as a necessity in communication life will be reviewed from the theoretical concept to its importance. Second, this paper will discuss the relationship between digital literacy and hoax prevention efforts in the post-truth era. Third, a mechanism to improve digital literacy skills will be presented as a preventive effort. The relation of digital literacy in combating fake news lies in the role of the audience's cognitive ability in the information verification process. In fact, at a higher level, digital literacy can help individuals provide alternative information to information that has been confirmed false. If controlling social media content is difficult for media owners, governments and other groups, digital literacy is one solution. By promoting digital literacy, self-control over the use of social media can be optimised. Increasing digital literacy as a form of self-control is a solution to

prevent cases of circulation of false information (hoaxes) from recurring and increasing. Digital literacy can be an effective way to tackle false information (hoaxes) in the post-truth era, by introducing signs of fake news, information verification procedures, and following up on information that is categorised as hoaxes.

Another previous research is "Digital Literacy Learning System for Indonesian Citizen" by Rahmah (2015). The results of this study revealed that the digital divide in Indonesia requires digital literacy education to be delivered through several knowledge transfer mechanisms. Specific informal initiatives in digital literacy education focus on parenting as a role model, so education must be delivered to every party involved in the education of children and adolescents. Some types of learner roles and groups require a profiling mechanism that shows the learner's digital literacy understanding and basic objectives. It is answered by the learner persona. Different states of learner understanding and goals require alternative types of knowledge and evaluation of the level of understanding. This digital literacy requires continuous improvement regarding several factors: detailed curriculum for each role and learner group mentioned in the learner persona, the most effective knowledge transfer, and indicators and ways of measuring comprehension evaluation.

Based on previous research, what is new in this study is that digital literacy is specifically focused on the indigenous people of Cisungsang Village. Indigenous people have significant differences compared to society in general, apart from the

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digital gap, there are customs that they need to maintain. In the second study, it was explained that there needs to be an effective programme in delivering digital literacy, in this study it is Tular Nalar. The purpose of this research is to understand the communication experience, motives, and meanings of Tular Nalar Activities carried out in Kasepuhan Cisungsang based on a phenomenological approach.

RESEARCH METHOD

This study was a qualitative descriptive research. Qualitative descriptive is a term used in qualitative research to refer to a descriptive study (Kim et al., 2017). Qualitative descriptive (QD) focuses on answering research questions related to who, what, where, and how an event or experience occurs, until it is finally studied in depth to find patterns that emerge in the event. The research was conducted in Kasepuhan Cisungsang in November 2022. The data was collected through in-depth interviews with Tular Nalar participants and thorough observation by attending planning meetings, facilitator training conducted by MAFINDO, and following the entire Tular Nalar programme from start to finish. Informants in this research include Suwirya (56) who is one of the leaders in Kasepuhan Cisungsang, Halim (63) who is a junior high school teacher, used to passing on knowledge by word of mouth, and Suryadi (63) who is a farmer and active social media user. The approach used in this research was a phenomenological approach. Phenomenology was chosen by the researcher to objectify people, the

environment, programs, processes, and individuals in the community or social unit.

RESULT AND DISCUSSION

The Cisungsang indigenous people are a minority group living in Lebak Regency, Banten. They have unique traditions, culture and knowledge that have been passed down for centuries. However, the people of Kasepuhan Cisungsang have their own values/views in looking at modernisation that is increasingly appearing in life. For the people of Kasepuhan Cisungsang, modernisation is something that cannot be avoided. The development and progress of the times require them to be able to adapt to things that are modern in nature. However, for them, adapting to new things does not mean that they have to break the old traditions. New things are only limited to knowledge that becomes knowledge for them. They still adhere to traditional values that have been passed down from generation to generation from their ancestors (Ulumi et al., 2018).

The majority of indigenous people in Kasepuhan Cisungsang work as farmers in remote villages (Halimah & Guntara, 2017) who rarely acquire knowledge about digital technology, including the internet and applications on their Android mobile phones. Mobile phones are usually only used to communicate with relatives and capture moments through photography. However, some indigenous communities believe there are programmes that can create opportunities to raise awareness about the dangers of fraud and the spread of fake news, which they sometimes receive

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through messaging apps such as WhatsApp, one of which is Tular Nalar.

The Tular Nalar activity in Kasepuhan Cisungsang is a collaboration between the community and academics in Banten. In its implementation, this activity is presented with a touch of local wisdom rooted in Kasepuhan Cisungsang known as "The Action of Telling Taleus Ateul" which means the prohibition of spreading slander or delivering false news. The phrase represents the philosophy of life based on the local wisdom of the Kasepuhan Cisungsang indigenous people, where parents always remind their offspring not to slander others in their daily lives, because it will harm themselves. Even if they dare to spread false news, inevitably it will be revealed through an outbreak of disease or other disasters that cause them to experience disaster or be destroyed by Allah SWT. This prohibition has become a habit of parents who always remind their children in Kasepuhan Cisungsang to behave in a disciplined manner, or in other words, to live in an orderly manner.

From this point of view, the existence of digital literacy training such as Tular Nalar is very important in improving people's understanding of digital information, especially in traditional villages with limited technology. Such training plays an important role in equipping communities to take a critical stance on information, enabling them to distinguish between true and false information.

Indigenous peoples' motivations for joining Tular Nalar vary widely. One reason is their adherence to local customs. The customs and traditions of the indigenous people in Kasepuhan Cisungsang, including taboo rules, provide a very important foundation for their lives. Despite restrictions such as not being able to speak freely, adherence to these cultural rules and values remains consistent. This local wisdom provides a strong foundation in supporting the adaptation of community life in the current digital era.

In addition, this digital literacy training also guides the community in using social media and digital applications wisely. The community can learn to manage social media and digital applications responsibly, so that they do not become the cause of the spread of inaccurate information or hoaxes.

The experience of the Kasepuhan Cisungsang indigenous community in participating in the Tular Nalar training has a deep meaning. This experience is very profound because it provides an opportunity for indigenous peoples to learn about digital technology and the dangers of hoaxes directly from experienced facilitators. Indigenous people tend to understand the material taught well and gain new knowledge after directly receiving training materials from facilitators. In particular, activities such as Tular Nalar that use group methods and face-to-face delivery of materials are the first experience for indigenous peoples in Kasepuhan Cisungsang.

Participation in Tular Nalar activities provides valuable experience for indigenous peoples. They became familiar with the function of hoax checking applications such as Turn Back Hoax from

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MAFINDO or www.turnbackhoax.id. In addition, they also tried to understand how to check facts through websites such as https://cekfakta.com and gained the easiest understanding of checking the veracity of information through WhatsApp chatbots. The overall experience provided new insights and skills that are useful in facing complex information challenges in this digital era.

These valuable experiences led research informants to express impressions that support Safitri & Dyatmika's (2021) statement that "digital literacy and education about fake news are needed by people from various backgrounds." Iim Suwirya (56) expressed his happiness in participating in the Tular Nalar activity:

> *"Alhamdulillah, setelah diadakannya kegiatan pembinaan mengenai permasalahan tersebut. Penggunaan aplikasinya dengan baik, sangat bermanfaat bagi saya pribadi umumnya nantinya dapat menular ke masyarakat luas di Cisungsang. Teruma akan ditransmisikan hasil pelatihan ini ke keluarga dulu baru ke teman Karena program ini sangat bagus"* (Suwirya, 2023)

> (Alhamdulillah, after the coaching activity on this issue was held, the good use of the application was very beneficial for me personally and generally can be spread to the wider community in Cisungsang. I will transmit the results of this training to my family first and then to my friends because this program is very good)

Based on Suwirya's statement (2023), the digital literacy training was very beneficial for him. He felt a better understanding of how to use digital applications, such as WhatsApp, Facebook, and YouTube. He also felt more confident in using digital technology. This statement supports the theory presented by Katz et al. (Katz et al., 1974) outlined several types of audience satisfaction with the media, including the following: Firstly, in the cognitive aspect, it is related to

knowledge/education, where people want to gain a broad understanding and knowledge of information. Secondly, the affective aspect aims to obtain enjoyable experiences, emotions, and beauty. The third aspect is social integration, where the goal is to improve self-quality and self-confidence. It is this aspect of self-confidence that becomes a need for someone to fulfill. The person referred to here is directed at the elderly whose self-confidence decreases as they age (Karni, 2018; Pamuji, 2021).

Halim (63), shared his thoughts in line with Iim, the previous informant. For him, digital literacy training not only had a positive impact but also provided significant support for the community to understand and adopt digital applications. With this belief, his hope is that the knowledge gained through this training can be disseminated by participants to others in the Kasepuhan Cisungsang community.

According to Halim, the training opened up a new understanding of the use of digital applications, and its positive effects were so strong that he felt it was important to share his knowledge with the surrounding community. His hope goes beyond personal utilization, aiming to touch and benefit his social environment. This reflects a spirit of sharing and caring for the improvement of digital literacy among the local community.

> *"Sangat positif sehingga membantu masyarakat dalam menggunakan aplikasi ini, semoga dapat ditularkan oleh masyarakat adat penerima materi ini kepada masyarakat lain di Kasepuhan Cisungsang."* (Halim, 2023)

> (It is very positive that this program helps the community to use this application. Hopefully, this program can be spread by the indigenous

community who received this material to other communities in Kasepuhan Cisungsang.)

Based on Life Review Theory, Halim's statement can explain that people often self-reflect on their lives. This process can encourage the desire to share knowledge and experiences with others as a way to give meaning and value to their lives (Butler, 2001; Jackson & Mazzei, 2022). The form in the context of this research is digital literacy and education about hoaxes obtained from the Tular Nalar training at Kasepuhan Cisungsang.

Furthermore, research findings show the tendency of people to share information with people they consider in need (Huisman et al., 2020). This is in line with the concept of altruistic behaviour (Hidayati, 2016) and caring in society. The arturistic theory explains that altruistic behaviour, such as information sharing, may be driven by the motivation to help others (Batson, 2011, 2014; Batson & Powell, 2003). The motivation to share information may be driven by a desire to help others who may lack understanding of digital information. This is supported by research. Wang and Hou's research shows that people who have more knowledge and experience they want to share, and they also have more time and energy to do so (Wang & Hou, 2015).

In the context of this research, people with more knowledge can be agents of change who play an important role in improving digital literacy and disseminating information that can empower other indigenous communities. Through concrete actions such as knowledge sharing, indigenous peoples can make a positive contribution to creating a more literate environment that is protected from the negative impact of false information. The third informant, Suryadi (62), expressed his gratitude for this activity as he can now choose what is right and what is wrong;

> *"Pokoknya makasih banyak, banyak manfaatnya, orang yang belum paham Menjadi pengertian, orang yang belum tahu menjadi tahu, sehingga kita bisa Memilih mana yang benar mana yang salah, mana yang dipakai dan mana yang tidak boleh digunakan." (Suryadi, 2023)*

(In short, thank you very much, it has many benefits. People who do not understand become understanding, people who do not know become knowledgeable, so we can choose which is right, which is wrong, which is used, and which is not allowed to be used)

Suryadi's understanding of digital information was crucial, considering the rapid and easy dissemination of digital information nowadays. Misinformation or hoaxes can have negative impacts, such as dividing communities or even causing social unrest.

From the results of the research, it can be concluded that digital literacy training has a positive impact on the community. The training not only helped improve their understanding of digital information but also encouraged them to be more critical in receiving information and using social media and digital applications responsibly.

The participation of indigenous people in Tular Nalar activities not only shows their desire to develop themselves, but also shows a spirit of sharing and concern for improving literacy, especially among the elderly. Some of them not only aim to enrich their personal knowledge, but also to spread the knowledge they have gained to their families and communities in Kasepuhan Cisungsang.

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False information or hoaxes pose a serious challenge, and digital literacy training is an effective tool to address it (Phippen et al., 2020). Researchers concluded that participants not only gained knowledge but also felt a responsibility to pass on the information to people who did not attend the training. This shows that the training not only changed individual understanding but also triggered motivation to actively spread the truth and combat the spread of false information.

Tular Nalar activities for indigenous communities indirectly become a means to share new knowledge with the surrounding environment, including family. This reflects the high spirit of sharing and caring among the communities. The communities are indirectly agents of change who seek to make a positive contribution to the community in Cisungsang Kasepuhan. As such, these activities not only stimulate individual knowledge growth but also support the development of the community as a whole.

Such awareness supports Mezirow's Transformative Learning Theory (2018) which explains that "learning can lead to changes in the way individuals think and act" (Mezirow, 2018). In the context of digital literacy, digital literacy training can bring about changes in the way individuals think and act in understanding and using digital information. These changes can include increased awareness of the dangers of false information, as well as motivation to play an active role in spreading the truth and combating the spread of false information.

The importance of Tular Nalar activities is also related to the reality of modern life, which is often referred to as the post-truth era. In this digital era, distinguishing between truth and falsehood has become increasingly challenging. Although technology has positive impacts, concerns about negative impacts, especially with the emergence of the post-truth era, are shaping our thinking. The post-truth era can be defined as a time when truth and lies are difficult to distinguish, and people tend to prioritise justifying their beliefs over seeking objective truth. Therefore, it is important for the community, especially the elderly involved in Tular Nalar activities, to become guardians of truth and information literacy in an effort to support better understanding amid the complexity of this digital era (Teteki & Ummah, 2022).

CONCLUSION

The digital literacy training provided by Tular Nalar not only has a positive impact but also supports technology adoption in the community. The training not only improves individual understanding but also opens the door to sharing knowledge and experience with the surrounding community. The research findings show that older people have a tendency to share information, driven by altruistic traits and motivation to help others understand digital information. Thus, digital literacy training not only improves individuals' skills in using technology but also creates a positive domino effect through knowledge sharing and awareness of the dangers of misinformation. Elders as agents of change make a significant contribution

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in creating a literacy-aware environment, facing the complexities of the digital age with a better understanding and willingness to share knowledge.

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