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Aceh Local Wisdom and Media Literacy

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Abstract

Aceh local wisdom and teenagers through Media Reading. This research is looking at the final year teenagers through their media reading by giving the definition over pop culture and Korea drama in particular. Many societies, included teenagers don't realize the massive media attack. So far, teenagers have been treating media as friend as well as intimate partner which can entertain them at any time and every time. They need information, entertainment, issues and the others. Kids and teenagers are group of sensitive age to be influenced by many incoming pop culture. More over in fashion and lifestyle. This circumstance has been becoming teenagers as main promotion target as well as product profit, especially through the hidden drama series they watched. This is more difficult situation according to the globalization. Information can be accessed at any time and every time. Therefore, there is a need sort of protection, what we called "ability of media reading". The local wisdom is a part of manifestation of the local culture which is revived in order to filter the import foreign culture. According to the research is that, the combination between ability of media reading and the local wisdom can be made as pure ancient traditional culture which was deeply rooted in a nation, and therefore this research done. The result of the research indicates that the indigenous local wisdom which is referred to religion can become a filter for teenagers in receiving the given information. If the given information is opposed to religion and the local culture, they will be strongly opposed to this media message. But, if the given media message is tolerable, they will be more tolerance in accordance to the situation and possibilities.

Keywords: *media literacy, local wisdom, teenagers*

Introduction

Many people do not realize they are on the media attack at present. They assumed mass media as a friend or an intimate partner which entertain them every time and present always whenever they need information. Infact, many research has been done regarding impact on of mass media over it is user. None the less, the traditional mass media, such as cinema, theater, old mass media like newspaper, television, and others and internet as new media. But this is unable to change the style of media user in general nor make people becoming more smart in choosing and classifying menu offered by mass media.

The trend that still exists among teenagers is something relating to Korea (read: South Korea). Many South Korean popular culture become warm in all over national media. Starting from the K-Pop (Korean Pop) which consists of several vocal group combining with dancing movement, from the simple one to the special expert. Other than K-Pop, another popular culture easy to be

found in our daily media is Korean Drama. Not only teenagers becoming has been influenced by this drama, mothers also enjoyed the same of this entertainment.

Even though, both Indonesia and Korea in one region geographically, but both countries have differences in culture and made the Indonesian more familiar to the Korean drama which served by the industrial culture, and become trendy in these years. Aceh culture has far differences with the Korean, but it is young people have been enjoying and regularly following the concerned popular culture, like the ways in fashion style, like hijab cover (Jilbab).

The development of this ginseng country has made it is popular in Indonesia, including Korean development in media industry. We are as costumers suffered from cultural invasion. Teenagers have been encouraged to know more followed by it is self actualization having huge potential receiving lot of information openly in compare to youth which is matured emotionally. Korean drama is full of love story which creates watchers angry, sad, happiness.

Media Literacy and Local Wisdom

According to Sihabudin (2013: 4) media literacy is ability to understand, analysis and deconstruct media influence. This ability is directed to people becoming alert to media accessed. Ahmad (2012: 45) mentions local wisdom definition is a process in searching results in society. Local wisdom opinion could be understood as "indigenous ideas" with local character. According to him, this issue has expanded to many problem, sort of identity, religion and social politics. This issue comes up to the surface but rarely discussed it is philosophy. Means, is local wisdom result appearing in peoples believe or part of struggle over globalization.

1. Female Teenager and Popular Culture

According to Lestari (2012: 108) generally, youth period is treated as difficult period in personal achievement . This condition according to psychology idea is a struggle between identity, pleasure, sex and selfishness, it is demand to respect moral and social norm that prevailed in society. Psychological expert also mentioned that youth period as storm and stress period which describes struggle and pressure.

2. Encoding-Decoding Code

One of the study which learns on public is reception analysis. According to Hagen &Wakso (2000: 7-8) is a study on the role of reader in reading process. Reception analysis here means is a study that focused on meaning, production and public experience in their interaction with text media. It is focus is on decoding process, interpretation and reader as a core concept from reception analysis. Another definition proposed by Jensen and Rosengren (1990) is reception analysis one research form public research which is based on empiric qualitative and aims at integrating humanism and social science view in reception and definition process.

There are several contextual factors in reception study which influences definition. Like identity and public background, sort of gender, racism, education, age, job, situation where public reads the text, their initial assumption before reading text. This background is developing individual public life and experience with media. In this regard can be seen relation between public and how they interpret the media given message (Croteau&Hoyness, 2000: 268).

3. Decoding Korean Drama from Informan Perspective

Focused Group Discussion (FGD) participants are interesting in watching Korean Drama. It was proved while the discussion, deliberately they explain the story, as under

"Good, attractive, the episode is not much"

is relatively suitable in searching of teenagerself actualization what we call storm and stress period, the drama story creates instable emotion becoming stable.

There is difference between the recent Korean drama with the 2009 Korean drama according to the FGD participants, in which the recent drama shows more vulgar kissing episode. The 2009 drama showed only simple Asia kissing episode, but now the kissing session is more European touch. Even the shooting was done in Europe. As other east culture in general, the FDG teenager participants felt that this kind of episode is treated as uncommon to be watched in front of their family, like mother, father, brother and sister. They are in one idea that the drama staying in one roof between non marriage couple which is not allowed by the religion and disinterested female.

Talking about fashion, particularly Korean fashion, manyresponses from the FGD participants. This part is very interesting part for teenager participants. From many delivered questions, most of them are interesting to fashion trend that made by Korean creative industry.From dresses to make up.

But there is difficulty in the Aceh context for applying this Korean fashion. It looks string, not accordance to the applied syariah, also the used color is not proper to the Acehnese color skin. But, when they are our side Aceh, they can dress such fashion style. Regarding Soju drink, for participants it is harmful (haram), their principle is not to drink it, even in the cold and snow frozen area like South Korea. But some who use to drink it for little bit in order just to warm the body, so they will drink it. One from the majority of participants who argued that Soju can be drink to warm the body.

Almost, all the FGD participants have similar answer regarding regular family agenda. Family in Indonesia have regular program to gathering together in celebrating great days, like Idul Fitri, religious ceremony and red days. In usual days, family has activities, like education institution, etc. Close relation with parents also varied each other. Who more closer with father, also who more closer with mother. But internal family relation sometimes may take small conflict between sisters and brothers due to homework responsibilities. Knowing the Korean drama also varied. Who knows it from her mother, some of mothers who against the Korean drama watching hobby. The FGD participants agreed that most of the culture and lifestyle and social value presents by the Korean movie against the Acehnese value which is based on Islam. Sort of staying at one room with couple in no marriage relation and kissing, for participants, they just follow the drama story and not implement it is attitude, because it is not relevance to them. Other than college activity, argued that having family agenda, reading Islamic book and gathering with Korean drama lover community.

Regarding the Korean drama road story, the participants are offering dominant "decoding" with communicator. The participants coming from university, interesting the stories which are giving lesson and new inspiration to them, which not just give an entertainment. Another interesting point form the Korean drama, it is brilliant stories, which not only entertain lovers in fashion, lifestyle, handsome actor and beautyactress, but the stories inspiring new inspiration for communicant.

This reasons made them comfort and never bore following the Korean drama progress, this proved by most of the participants enjoying the drama starting from their Junior High School (SMP). Like authis struggle life who is success in becoming a doctor that inspires them. Rivalry between South and North Korea inspires them too. Many stories by professions, from doctor to journalist, psychologies turbulences, love in family, life struggle, ancient Korean kingdom, horror comedy, able to control communicant emotion. In this matter, communication also becomes dominant reader.

The FGD participant agreed that the supporting factor, like soundtrack, actor and actress, have been fulfilling communicant need on this entertained drama. From this point, the FGD participants are giving dominant definition.

According to the participants, kissing action within this drama is more apparent in comparing to initial of it is existence. The recent Korean drama is more influenced by the western culture. According to them, the European influence on the drama, makes drama more attractive. Irrespective of that, they will not joint such lifestyle. Moreover, it is not allowed by the religion without marriage relation, this condition is being treated not common by the eastern people, especially Aceh. This has been proved that when the kissing action is going on, some of the family member trespasses, they jump or accelerate the television channel. They are also not motivated to imitate the kissing action due to the religious prohibition for the non marriage couple.

Regarding habit of the Korean tradition which allows man and women staying together in one house without marriage relation, audiences agreed this is not tolerated. The women position will be disadvantaged in this position. Even the dressing style is attractive, but they still adjust with the local culture, in practice it means, they read as negotiation.

Conclusion

Local wisdom value is referred to religion as filter for youth in receiving the given information. If it is value is opposed to religion they will be strongly opposed by the society. But if it is strongly against the religious value, they are strongly in position of opposition. On the other hand, if it is assumed permitted, so they are in the position of negotiation by seeing whether the circumstance and possible situation. The religious role is essential to protect the people access to media. Other than that, family is another important consideration in control norm and behavior, nevertheless, environment too.

Suggestion

Looking at virtue cultivation of syariah value on teenagers from their childhood through family which is based on formal and non formal education, the stakeholders should able to make programs that can create teenagers character in Aceh, from local value wisdom. Unconsciously, youth behavior is built up properly without pressure, this leads them to be good character not only when the being in Aceh but also outside Aceh. The researcher further recommends to be done research on teenagers who not getting proper formal education. How is media reading by them, do they have sufficient filter? When the stakeholders produce regulation, it can cover whole groups in society which can find a suitable structure in delivering next message.

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