Counseling Communication in Improving Media Literacy of Subang Coastal Communities

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ABSTRACT

Media literacy is a necessity for people who live in the midst of the development of communication technology. The overflow of information, and easy access to media, requires the provision and strength to filter and criticize any content received by the public. By using descriptive methods, this study aims to determine how counseling communication can improve media literacy in the people of Desa Bojong Tengah, Kecamatan Pusakajaya, Kabupaten Subang. The results showed that village government officials institutionally guide community leaders, community leaders informally and personally guide farmer groups, teachers guide formally guide students at school, and parents guide their children in a persuasive and coercive manner. The results of this study are expected to have an impact on the government in making regulations in increasing the importance of media literacy in the community and school environment. Then it has an impact in the formation of a special team that conducts media literacy counseling in each region.

Keywords *: Communication; Counseling; Media Literacy.*

ABSTRAK

Melek media menjadi kebutuhan masyarakat yang hidup di tengah perkembangan teknologi komunikasi. Informasi yang meluber, dan akses terhadap media yang mudah, dibutuhkan bekal dan kekuatan untuk memfilter dan mengkritis setiap konten yang diterima masyarakat. Dengan menggunakan metode deskriptif, penelitian ini bertujuan untuk mengetahui bagaimana komunikasi konseling dalam meningkatkan melek media masyarakat Desa Bojong Tengah Kecamatan Pusakajaya Kabupaten Subang? Hasil dari penelitian ini menunjukkan bahwa praktik komunikasi konseling dilakukan oleh beberapa bagian, mulai dari aparat pemerintah, kelompok dan tokoh masyarakat, guru di sekolah dan guru mengaji, dan orang tua di dalam keluarga. Hasil dari penelitian ini diharapkan berdampak kepada pemerintah dalam membuat regulasi dalam meningkatkan pentingnya melek media di masyarakat dan lingkungan sekolah. Kemudian berdampak dalam pembentukan tim khusus yang melakukan konseling melek media di setiap daerah

Kata kunci : Komunikasi; Konseling; Melek Media.

INTRODUCTION

Initially, the presence of the mass media was greatly appreciated by everyone. Because its presence can be considered, and as evidence of the progress of human civilization. However, over time, the existence of mass media in society is debated about its role and function, because mass media has also had a negative impact on society. Croteau (1997) states that under the conditions of the Age of Media Society, the media dominates life. Media with its power is able to provide various things that human beings are looking for, ranging from entertainment, education, politics, food, and so on.

John Vivian (2008) said that the presence of mass media has really penetrated (pervasive) into the recesses of human life in the modern age. Deutschmann and Danielson also say the same thing, if the news in the mass media has entered the joints of human life. Mass media has spread to various human lives, participating in coloring, adding to the crowd of patterns, and almost influencing every human being (in Tubb, 2001: 214). Alvin Toeffler (1980) and John Naisbitt (1982), mention that the effect of the presence of the media has given birth to an information society.

However, in its development, the presence of mass media, which is accompanied by the information technology industry, is booming in various countries, resulting in the formation of information infrastructure and media conglomeration. The public is bombarded with various information. Ideally, this condition should be directly proportional, when information technology becomes more massive, it must be balanced with the establishment of society regarding the information disseminated by the mass media.

People who are surrounded by information from various mass media have not been able to maximize information properly. Society is more to users as well as loyal consumers of every product offered by the mass media. This condition is certainly disturbing, because people who are considered information literate, based on the results of Hamid's (2016) research, make more choices on types of information that are more toxic to the psyche, than those that increase knowledge and increase morale.

However, the one-sided media can provide servants with good information, but also does not rule out providing information that can be shackled (Lie, 2004). Information from the mass media can change perspectives, mindsets, lifestyles, and people's habits (Hamid, 2016). No exception to the impact of the presence of social media. Cahyono (2016) found several negative impacts of social media including being able to change people who are far from being close and those who are close to being far away, face-to-face communication is decreasing, people are becoming addicted and forgetting themselves because they are busy playing social media, can trigger tension, there are no boundaries with privacy, and society becomes vulnerable to the bad influence of others spread on social media.

Especially with the hoaxes that are spread freely on social media. Parham et. al. (2021: 59) in their research found that the effects of hoaxes on social media can give rise to panic, trigger conflict, trigger anger, can lead to divisions, and spread slander. Among teenagers, social media is used only to fulfill self-actualization needs. Information on hoaxes fakes, and hate speech in a structured manner, in the world of social media has also changed the communication style of teenagers in rural areas (Nugraha, et. al., 2019: 319). The level of understanding of media literacy is also low on average, such as teenagers in Sinarsari Village, Dramaga District, and Bogor Regency (Aziz et.al., 2020). It is more dangerous for children who are very vulnerable to the contents in the media. Children are easiest to imitate what they see in the media (Mutmainah, 2010).

The information literate society is still far from ideal. According to Toffler (1980) and Naisbit (1982), the information-literate society has just reached the euphoric stage of enjoying the information provided by the media. The public is surrounded, bombarded with various information, and exploited by the owners of their public space freely without anyone monitoring them.

It takes formulation and regulation as an effort to overcome the invasion of information from the media, to be able to overcome the negative effects of the media, namely media literacy or media literacy. Media literacy is an alternative to empower the public information siege of the mass media. Media literacy aims to teach people to use media more actively and critically. Media literacy helps the public not to quickly believe the information provided by the media and does not want to be exploited by the media to fulfill the interests of parties that do not benefit the public (Astuti, 2004). So it is non-negotiable, that media literacy must be taught to the community because no one is born into this world in a state of being media literate, No one is born media literate (Rahmi, 2013: 261).

The target of media literacy is people from various circles, both young and old. Young people are at a very critical point. Groups can be easily controlled by the media. Victims of lifestyle trends offered by the media, for example, can be quickly imitated by young people.

Another target that is no less important than a target for media literacy is parents. After all, parents are the first to transfer values in the family. By making parents media literate, it is hoped that parents will be able to teach cultural-educational values that can fortify family members from the bad influence given by the media.

Why are parents the target of media literacy? Based on the results of the 2013 Community Cares Media (MPM) research, as many as 50% of housewives watch TV between 5 to 8 hours a day, and 25% of housewives watch TV more than 8 hours a day (in Simamora, 2021). Housewives are also weak in selecting and sorting out programs that are worth watching, and also weak in filtering out

content for entertainment programs that are not good so that various information can easily enter the family room. This housewife is also unable to provide assistance to her family members when watching shows in the mass media, so there are many shows that are inappropriate for family members to consume (Simamora, 2021). According to Wirodono (in Simamora, 2021: 28), there are three categories of audiences who are vulnerable to the bad influence of the media, namely children, teenagers, and mothers.

People who have gained an understanding of media literacy are like people who have been given an inoculation or injection of immunity so that people can be strong when they receive persuasive media messages (Astuti, 2004: 425). People are not easily deceived and tempted by media persuasion.

In the United States, there are many public awareness groups in the field of media literacy socialization. These groups are not only initiated by a person or community but also initiated and assisted by the mass media. Because the mass media also has interests, namely: first, wanting the public to be able to use the media wisely and critically. Second, when the public is intelligent, then the public can reject the presence of "yellow" media, namely media that always prioritize the sensational side only for the sake of gaining profit, without empathy and siding with the public.

In Japan, they are much more active in promoting media literacy. The Ministry of Telecommunications and Posts of Japan established the Broadcasting Committee for Young People in 2000. Its task is to conduct research consistently on the effects of media exposure, as well as to conduct various media literacy activities in various schools. The Ministry of Telecommunications, in coordination with the Ministry of Education, incorporates media literacy into the school curriculum, starting from Kindergarten to Higher Education levels.

Meanwhile in Indonesia, counseling activities and increasing public awareness about media literacy has been carried out in several places and institutions, one of which is the Media Care Society (MPM) which is quite diligent in carrying out media literacy counseling to mothers. The counseling carried out by the Media Care Society not only understands and is critical of various media content, but is far from it, namely the community is guided to become officers whose job is to teach and campaign for media literacy to the community or other community members (Simamora, 2021).

What the Community Cares for Media (MPM) has done is good, but Indonesia, with a large population, needs communities and other media literate drivers, so that people are more enlightened and dare to reject media content that is not good quality. Based on the results of research on the understanding and condition of the community regarding media literacy, on average it is still a concern and still requires hard work to improve media literacy practices. For example, the research results of Indarsih, et. al., (2018) examine educators'

understanding of media literacy. Indarsih et. el., conducted a study on teachers at SDN 07 Ulujami, South Jakarta, the results of which showed that teachers lacked an understanding of media literacy. However, these teachers have never heard of the term media literacy.

Then the results of research by Novianti et.al. (2018) that most housewives in Babadan Village, Banguntapan, Bantul, are not familiar with using digital media. However, after the socialization and training of digital media literacy, these women not only understood but became agents of media literacy driving. These housewives who have been trained are the ones who carry out the socialization and dissemination of digital media literacy, both to their own families, as well as to their communities or workplaces. These mothers have succeeded in inviting others to be smarter in consuming media.

The community's media literacy ability is still lacking, which is also shown by the results of Romdoni's (2019) research which researched the understanding of media literacy in the Ciakar Village community, Cipaku District, Ciamis Regency. Then Rizkuloh (2018) who conducted research in the Wangisagara Village community, Majalaya District, Bandung Regency, that the Wangisagara Village community was able to use gadgets and social media, which were self-taught. The majority of the people of Wangisagara Village already understand the various symbols and emoticons that often appear in the media, including various terms used by social media users. However, the people of Wangisagara Village have not been able to be actively critical of the media content they receive. The same thing is also the results of Juditha's research (2014), that the Papuan border community is only limited to media literacy as media users, not yet critical and intelligent about media content.

Based on the phenomena and results of several previous studies, it is interesting to research counseling communication in improving the implementation of media literacy in the community, especially the Pesisir community of Bojong Tengah Village, Pusakajaya District, Subang Regency, which has information disclosure and freedom to use mass media. Because in previous studies most of the focus was on literacy in using media, not on the level of wise critical power towards mass media content and social media. The results of this study are expected to accelerate the increase in media literacy at various levels of society so that people are more prepared for various free information exposures.

Counseling communication in this study, namely counselors who play an active role as creators and senders of messages to the communicant. Before the counselor sends a message, the counselor collects as much information as possible, then sends it to the communicant. The message made by the counselor is so that the recipient is suggested and influenced by his cognition, affection, and

behavior (Kalsum, et.al., 2020:10). In connection with this research, the counselor is the person who gives messages about the importance, benefits, and how to implement media literacy among the Subang Coastal community. Then the counselor tries to fulfill the Cognition of the Subang Coastal community regarding media literacy, their affection is touched so they want to practice and teach media literacy to others.

Counseling communication in this study, namely counselors who play an active role as creators and senders of messages to the communicant. The results of this study can be used as a reference in conducting counseling communication to the community in improving the implementation of media literacy so that the implementation of media literacy can occur at various levels of society. To achieve the research objectives, this study used a descriptive method. According to Etna Widodo Muchtar's (2000) research using descriptive methods, the research only explains the symptoms that are the object of research, through various research variables that are interrelated with one another.

In this study, the researcher explains how the counseling communication process is used to increase media literacy in the coastal community of Subang. According to the dependency theory of mass communication effects developed by Sandra Ball-Rokeach and Melvin L. DeFluer (1989), the mass media plays a major role in influencing society so that change occurs.

RESULT AND DISCUSSION

Government Apparatus Counseling Communication

Implementing a media literacy culture in the coastal community of Bojong Tengah Village, Pusajakaya District, Subang Regency, it has been carried out approximately 3 years ago. At that time, around 2019, there were a lot of hoaxes in the community. The government is promoting an anti-hoax campaign, fighting hoaxes, how to identify hoaxes, and attitudes towards information that smells like hoaxes. The campaign against hoaxes or hoaxes is carried out from the central government to local governments. There are appeals and directives to villages from the central government.

During the Covid-19 pandemic crisis that emerged around 2020, there was a lot of information that smelled of hoaxes and negative remarks on digital media, as well as social media. It is difficult to distinguish which news is valid, and which news is aimed at playing against each other, creating chaos in society, made by people or groups who want horizontal conflict and chaos in society. For example, for covid 19, there is a lot of various news circulating among the people of Bojong Tengah Village, ranging from covid that was deliberately created so that many people die, covid that deliberately divides the people so that people do not want to go to worship at the mosque and so on. Then, when vaccinating, there were

also many hoax news circulating that vaccination was dangerous and could make humans controllable because vaccinating meant inserting a chip into the human body. And there is a lot of other hoax information that is disturbing and makes the people of Bojong Tengah Village believe it and many don't want to be vaccinated. This condition was confirmed by informant A6 who was worried about the news circulating that when we were vaccinated our bodies were inserted into chips so that it could be controlled.

Issues like what happened in Bojong Tengah Village are also popular in other areas. The steps taken by the government of Bojong Tengah Village, Pusakajaya District, and Subang Regency, which support the central government's programs and policies in fighting hoaxes, were disseminated to the public through several communities or community groups. To the communication of the PKK women, the tackle assembly, when before the khatib went up the pulpit there was an announcement about this.

This anti-Hoak socialization activity is under the coordinator of Babinsa, Bojong Tengah Village. As explained by informant A1 that no program is organized by the village itself. However, there is a circular from the central government, asking the village to conduct outreach to residents to be careful with spreading information that smells of hoaxes. Village officials also support the programs and policies of the central government, especially since hoaxes are very disturbing and dangerous for the community. The government also advised the public not to easily believe the information circulating, both in the mass media and social media.

The Bojong Tengah Village Government is also active in distributing this circular to several community groups. Among them was the PKK group in Bojong Tengah Village, as acknowledged by informant A2 as a village activity in the PKK group that had been involved in counseling in 2019. Counseling on hoaxes, and warnings to be careful when using the media. The existence of socialization as a form of counseling from central to regional governments regarding media literacy was also strengthened by A3 informants so that from this socialization the public became aware and ultimately more alert.

Even if it is only once, the effects of counseling communication from the government to the public regarding media literacy have already been felt. At least there is new knowledge about media literacy among the lower classes of society.

In addition to intensive counseling communication about media literacy from the government, there are also government regulations that aim to form a special team or institution to handle media literacy. However, at the village level, there is no experience, knowledge, background, or awareness from officers or officials of Bojong Tengah Village, Pusakajaya District, Subang Regency regarding how to teach and the importance of media literacy.

There is an assumption among village government officials that media literacy is not that important for the community. Currently, what is often asked for help from the community is economic problems. How to create facilities and business opportunities that can generate income for residents, so that they can improve the standard of living of rural communities. Media literacy matters are left to each individual and family. However, village officials also really hope for understanding, awareness, and responsibility for village communities to remain more mature and wise in using mass media and social media. As said by informant A 1, people need more economic assistance, and work, if, for an understanding of the media, it seems less enthusiastic.

What is said by informant A 1 is the findings of Damanik (2012) that there are several factors that influence the implementation of media literacy, namely age, education, and economy. This economic factor is the problem and homework for the Indonesian state. The community is still faced with the problem of how to increase the level of welfare.

The lack of desire, lack of awareness, and lack of knowledge about media literacy among the officers of Bojong Tengah Village, Pusakajaya District, Subang Regency is quite unfortunate. However, this condition, not only in Bojong Tengah Village but in several other villages in other areas is not much different in terms of conditions and knowledge. Many village officials do not make media literacy a village program and several communities or village groups carry out this activity. According to Badri (2016), the village and the apparatus above it need to provide training and assistance to the community. Through this training for village officials on media literacy, village officials are not only able to be media literate but also become media literacy officers to the community. To the results of research by Fahmi et.al., (2021); Romdoni (2019); Rizkuloh (2018); Juditha (2014), people are only able to use gadgets and media, they are not fully media literate.

The government's role is needed in implementing media literacy in the community so that people are more immune to various exposures that are spread in mass media and social media (Sari, 2017). Because people who are not media literate can easily be fooled. The government's movement against hoaxes by re-installing the values of Pancasila and Bhineka Tunggal Ika can be a model for media literacy (Adila, et. al., 2019). In addition, the government can also support reading culture from childhood to old age. For example, the government supports quality reading sources and empowers the existence of regional libraries (Suswandari, 2018).

Communication Counseling Groups and Community Leaders
Village government officials and the local community members of Bojong Tengah Village, in implementing media literacy among the people of Bojong Tengah Village, also involve the heads of farmer groups and community leaders.

Both from the clergy, farmers, businessmen, and people who are considered elder and influential so that their messages will be obeyed by the community.

The heads of farmer groups and community leaders in Bojong Tengah Village were asked by village officials to help disseminate and communicate counseling about understanding and independence in media literacy. Community leaders who are involved in building opinions, or calling on the public about the importance of awareness in using the media. Ahyar (2017: 109) shows in the results of his research that involving community groups can increase youth initiatives in their environment to change their mindsets in using media.

In Bojong Tengah Village itself, it has implemented a media literacy implementation strategy by involving figures and scholars in Bojong Tengah Village. One of them was done by informant A1 who had served as a representative in Bojong Tengah Village and liked to invite other figures to remind families and the environment to be careful in spreading anything on social media. Because the effects are very dangerous. At first, it was a joke, but starting from these jokes sparked a dispute.

The implementation of the introduction of media literacy carried out by figures and scholars is not formal. At every opportunity and at the right moment, they can introduce, remind, and encourage the public to maintain caution in sending messages in groups, using social media, and monitoring intensively for their children to use cell phones when using social media.

The more often there is casual chat about the dangers of impressions or information from the mass media in the midst of society, it will trigger awareness and ultimately foster caution in using mass media in society. These community leaders are like agents or the right hand of the government in promoting the media literacy movement. However, the media literacy movement will not be realized if it does not involve other people, starting with community leaders, and groups active in the local community. The role of community leaders as counselors in the community in the environment. Then the role of the group can be as a supervisor who cares about the use of media in society (Savitri, 2017).

Involving figures and groups can accelerate and strengthen public opinion, or an even more massive movement in society regarding media literacy. Because when compared with the growth of media and communication technology devices that are so fast when compared to the level of public awareness in media which is still lacking. Savitri (2017) said that since the freedom of information supported by advances in communication technology for the media, mass media and new media have increased sharply. Media undergoes a metamorphosis into digital media that makes it easy to use. Even in Bojong Tengah Village, the growth of smartphone users and the like continues to experience a significant increase. As if there is no economic gap, various mobile phones which are classified as

smartphones have spread to the people of Bojong Tengah Village. Even the middle and lower economic classes are forcing themselves to have gadgets that are in accordance with the times.

Owning a smartphone and the like seems to be the standard and principle of the lifestyle of the people of Bojong Tengah Village. Although in rural areas it is not as strong as using cellphones for every activity, such as ordering food and drinks and shopping online, for other activities they are very dependent on cellphones and social media.

The presence of communication technology devices (smartphones) has a negative influence. According to Baran (2010: 23) that the existence of new media with more sophisticated technology, can influence in various ways, as well as present a new culture of society. Like a new culture that is present and is really felt by the people of Bojong Tengah Village, such as being able to make calls while looking at faces, and being able to send pictures and videos more easily. You can learn anything on Youtube, and play online games until you lose track of time.

The same thing was also done by A5 informants who like to promote their products on Instagram and Whatsapp groups. This A5 informant is a public relations scholar, so he at least knows what is right and wrong in using mobile phones. And he also occasionally watches YouTube for entertainment when he's late. Apart from that, he was not at all colonized by the seduction of social media and mass media.

What did informant A5 do in using active social media, and did not want to fall into spending time playing on social media. Because informant A5 has studied in the field of communication science and knows very well the impact of using social media and mass media for a long time and repeatedly.

Informant A5, apart from being mature in age, his work also makes him more mature, in addition to having a college past that makes it easy to implement media literacy. So don't worry about various information and impressions in the mass media and social media, because he already has quite strong knowledge and filters. Not only for himself, but he also indirectly invites his family and neighborhood to practice what is called media literacy.

However, this A5 informant has a very small capacity, and limited energy and abilities, when compared to the number of people who use social media and mass media. In addition, the increasing pressure from the mass media, which anytime and anywhere, continuously bombards the public with various information.

The high use of media in society, because today's media not only presents information, can increase user knowledge, there is a variety of entertainment, but also media users can interact directly with media owners or program managers. This is what attracts and attracts media users to continue to be close and familiar with the media so that it is increasingly difficult for people to be motivated to

become critical of the media.

If society is difficult to be released from the confines of the media, society will be easily conditioned, directed, and formed according to the interests of the media. Don't think the media doesn't have any interest in any of their shows. In all the content provided by the media, the media indirectly or secretly teaches values or ideologies to its users. For example the value of consumerism, lifestyle, hedonism, and other negative and dangerous principles.

Media literacy which is assisted by figures and groups with counseling communication, helps the community to be able to protect themselves from negative media exposure. The community is assisted in selecting and sorting media content that can be taken for a better life, and rejecting media content that can endanger themselves (Rahmi, 2013: 269-270); James Potter (2004).

Based on the results of Ahyar's research (2017) that the assistance of media literacy to teenagers by leaders and community groups can change the perspective of teenagers in using the media. The same thing also happened to mothers when they received an explanation about the benefits of media literacy either at the tackle assembly or the place of activities of the mothers, as a result, they became aware of and at the same time a borer of media literacy in their family environment and the environment in which they lived (Novianti et.al., 2018).

Teacher Counseling Communication in School

Communication counseling that can be done by village officials, community leaders, and groups in the community, can also be done by teachers in schools or more broadly involving the world of education. Damanik (2012) states that in addition to age and economic factors, other factors influence the practice of media literacy, namely education. In education, there will be a transformation of positive and good values as provisions in carrying out life's tasks.

In Bojong Tengah Village there are 3 State Elementary Schools, namely Senter State Elementary School, Martadinata State Elementary School, Diponegoro State Elementary School, and one Madrasah Ibtidaiyah. In addition to formal schools, there are also informal schools that are places for learning to read and write the Koran and other religious lessons, namely those managed by the Nahdlatul Ulama (NU) community organization and the Islamic Association (Persis) which have different pillars of society.

The number of formal and informal schools is quite a lot for a village on the coast. This condition indicates that the number of students is also quite large, the enthusiasm of the children to learn is quite high, and the level of awareness of parents to give their children education is quite good. From each academic year, the number of students in this formal and informal school is never short of students.

The presence of this school can be an opportunity to be used as a place to

introduce and improve the implementation of media literacy for elementary school students, namely by incorporating this media literacy material into learning materials in classes, either inserted in the subject or there is a special material. Thus, students gain additional knowledge and insight that are not only valuable but also useful for their future preparations as teenagers or adults. Because in the future, it is predicted that the development of technology and content in the media will grow rapidly. If it is not prepared since childhood, it will be even more difficult to raise awareness for media literacy.

But unfortunately, there are quite a lot of schools for this elementary school level, teachers and teachers in both formal and informal schools do not introduce media literacy to their students or students. Not only that, but the teachers also do not understand what is meant by media literacy. It's the same in junior high school. Teachers and student coaches do not introduce media literacy, either formally in school subject matter, or in other activities.

Not only in schools in the Bojong Tengah Village area and Junior High School which are secondary schools for teenagers in Bojong Tengah Village whose teachers do not understand media literacy, it turns out that there are also teachers in South Jakarta who do not understand media literacy (Indarsih et. al ., 2018). There are also teachers who think that the programs shown on TV for children are harmless, so children are free to enjoy them (Amalia & Haris, 2017).

It is unfortunate that the competence of teachers in Bojong Tengah Village is lacking. The existence and role of the teacher as an external factor can stimulate students in introducing and then inviting students to practice media literacy (Suswandari, 2018).

In addition to formal schools, media literacy or media literacy taught in non-formal schools, such as routine religious recitation groups, and religious schools for children, can include it or be strengthened with material from other religious sciences, such as fiqh, faith, and morals. , the history of Islamic civilization. Also, introduce that religion does not allow its followers to spread false information (hooks), slander, watch pornographic shows, and so on. However, it is a shame that informal schools do not touch on any material about media literacy. In fact, according to Ahyar (2017), these figures and several groups can insert media literacy material in religious activities and other non-formal education.

Informal schools as educational institutions that support formal schools. What is not obtained in formal schools, can be obtained in informal schools, including how religion talks about simplicity, being careful in speaking, giving messages on social media, and not being easily influenced by the persuasion of content in the media, all of which are media literate material.

There is no media literacy material in informal schools because teachers think that media literacy material should be introduced in formal schools. Informal schools are more focused on strengthening religious knowledge. Arnus (2000) said

that media literacy provided in non-formal education, such as Al-Quran education parks, and religious forums such as assemblies tackle, can be realized with the support of teachers, and preachers who actively convey messages to the public about the dangers of content that are not qualified in the mass media. This means that the inputs that teachers have are lacking, including the input of information about media literacy in formal schools.

There is no media literacy material in formal and non-formal educational institutions, and teachers in formal and non-formal schools do not know about media literacy, because in the educational curriculum there is also no material about media literacy (Isro'i, 2018). There must be additions to the curriculum regarding media literacy (Ainiyah, 2017). UNESCO's section on international education, recommends four pillars of competence in the curriculum, including learning to know, learning to do, learning to live together, and learning to be. To achieve these four pillars in education requires information literacy (Hasugian, 2008).

Family Counseling Communication
The implementation of media literacy in the family environment in Bojong Tengah Village is also considered less than optimal. There are still many parents who let their children freely play games and watch YouTube for a long time. There is an assumption that parents are happy when their children are busy playing alone and do not interfere with their parents' work or routine. There is also pride that their children are skilled at using cell phones. They claim that their children are intelligent and can keep up with the times. Very few parents in Bojong Tengah Village supervise their children playing with their cellphones. Moreover, to give a proverb or direction, so that their children do not go too far using cellphones, limiting time in using cellphones.

Many children who use smartphones without supervision when interacting on social media, or playing virtual games with their friends in cyberspace, are certainly very dangerous for their mental and physical development. Children do not yet have the insight, experience, and awareness of the negative impacts of using social media freely and for a long time. After all, parental guidance as to the head of the family when family members consume media is very vital (Savitri, 2017).

Although in Law Number 24 of 1997 concerning Broadcasting it is very clear that media content must protect and empower the audience, especially children and adolescents. Among them is broadcasting the program at the right time, and there is an explanation of the classification of audiences according to the event. However, it would be better if parents, as filters for information in the family, remain vigilant and media literate.

Family is the key to success in increasing media literacy awareness. Through

family communication, parents communicate as well as counselors for family members to promote media literacy. Parents, who are more often involved in family communication are mothers, it is important to realize their role in the transfer of media literacy to other family members. Mothers who are often at home, when gathering with family to watch TV shows, must accompany their children in enjoying the spectacle (Savitri, 2017). If parents, especially mothers, already have the principles or rules of media literacy, even if the children's programs are not friendly to children, then they will not be too worried because their parents will be protected (Nurnisya, 2013: 27). The role of parents is to provide an understanding of media literacy and to do gatekeeping on events and broadcasts published by the media (Sulandjari, 2013).

The role of parents in the family is non-negotiable in increasing the understanding of family members about media literacy. A practical way to do this is by reducing the time children spend using cell phones, and looking for other substitute activities that are more useful, which can inspire, hone their motor and kinesthetic skills, and even if they are forced to give up cell phones to children, they must be with extra supervision. because social media is a source of various information. It may be that at first they watch the usual shows and lots of entertainment, but they click on links or sources that are specifically for adult entertainment.

This is where the role of housewives in implementing media literacy. In fact, there should be no training, education, or higher level of education for housewives, as long as they are willing to try to supervise their children in using their cellphones, or limit the hours their children use (Gemiharto, 2016). Moreover, if parents have received treatment regarding media literacy, they will be more careful with their children in accessing mass media (Bintarti et. al., 2011).

Parents must be brave and firm with their children. Because usually a child when he is used to using a cell phone, then when it is forbidden he will whine, cry as a form of protest, and ask his mother and father to obey him. And parents for the sake of the good and the future of their children must be brave and firm. As did informant A9, who likes to take his cellphone when his child is holding it for a long time, even though he is crying, he still lets it go. After a while, the crying will stop.

Mothers are the ones who stay at home the longest, and most of their time is spent with their children. However, the problem is that in Bojong Tengah Village, almost 30% of the young mothers work abroad as TKW, so they spend 2 to 3 years together with their children. Their children live with their grandparents who are physically weak, their knowledge and understanding are far from expectations regarding media literacy, supervision is also very loose, so many TKW children are materially able to buy cellphones but they are free to use them. As a result, they become children who freely receive inappropriate information.

Don't be surprised if these kids are older than their age.

This condition was experienced by one of the families in Bojong Tengah Village, namely informant A 10, who is 60 years old and takes care of 2 grandchildren from his third child. Previously he also raised the grandson of his first child. If you don't work abroad, the economy won't be possible. There is not enough income to make ends meet. They are left to use their cellphones as long as they are happy.

Then the role of parents as well as media literacy counselors for their teenage children. The implementation of media literacy among teenagers is quite varied, depending on the environment and habits of teenagers in each family. if they have good media literacy forging since their children, then when they are teenagers it will not be difficult, in fact, they will relatively use social media or mass media for profitable personal interests. As did the teenagers in Jatimukti Village, Jatinangor District, they optimize social media as a medium to promote their products, review food, and recommend to their followers. That way, you can benefit. Not only that, by taking advantage of the advantages that exist in the mass media, it can expose the natural potential that is near where he lives, as an attractive destination to visit (Trulline, 2017: 25). According to Potter (2004), Jatinangor teenagers are already able to use the media for good purposes, namely exploring their expertise, then determining the information needed from the various existing media content.

CONCLUSION

Based on the results and discussion, counseling communication in implementing media literacy in Bojong Tengah Village, Pusakajaya District, Subang Regency consists of several parts, namely counseling communication carried out by village government officials by socializing the dangers of hoaxes from the central government; counseling communication conducted by community leaders and groups as a source of information from village officials; communication of teacher counseling to students by providing awareness of the dangers of pornography to students; and family counseling communication by increasing parental supervision of children in using gadgets and watching television. However, the counseling communication that he does is not optimal, because of his minimal understanding and skills regarding media literacy.

The results of this study can be a recommendation for government officials to make regulations and a special team that conducts media literacy counseling in each region, and suggestions for subsequent research are to intensively examine public awareness in media, and community empowerment strategies regarding media literacy so that it is known how much influence media on society, and it can also be seen an effective strategy to overcome the influence

of media content from time to time.

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