

MEDIATIZATION OF RURAL COMMUNITIES IN THE CONTEXT OF FUTURE COMMUNICATION

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Abstract

The purpose of this study is to show that there are differences in the use of media in each society, as it is related to the social situation and cultural values of each. This study refers to mediatization as a concept that states that there is an interrelation between communication practices and media development with socio-cultural dynamics. This study uses digital ethnography as a method to collect and analyze data from three Facebook accounts (REJOTANGAN, WONG PUCANGLABAN (WP), and KALIDAWIR) and their followers. This study finds that the socio-cultural context underlies the practice of using media. Also, the media plays a role in shaping social activities, especially in terms of communication and media practice. This study concludes that no matter how sophisticated media technology is, future use and media literacy requires socio-cultural perspectives and knowledge. Media literacy also needs to understand the need for responsibility and the impact of using media on individuals and society. To a certain degree, media users also need an agnostic spirit - in the sense of being able to understand information comprehensively and critically, check its validity from various reliable sources, and implement it so that it can be personally and socially beneficial.

Key Words: *Mediatization; Rural Communities, Media Agnostic*

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INTRODUCTION

Society relates to the media in most of their daily activities. This is related to the human ability to develop digital technology and integrate it with communications tools. Thus, the ability of these communications tools is not only as a medium or a means of conveying messages. However, humans can then also use the media in business activities, studying, shopping, and various other social activities. In fact, in addition to digital technology, humans are perfecting technology in genetic engineering and also leading to intellectual engineering.

This study considers the idea of developing media for intellectual engineering as utopian. That idea assumes that if humans have succeeded in presenting technology in various activities, then technology may also be developed in various aspects of humanity. That utopian idea refers to studies that find the potential for dependence, dehumanization, and human dystopia on the media in everyday life (Goldberg, 2016). In simple logic, the creation will not be able to exceed the ability of its creator. This study then criticizes the utopian idea of digital media for two reasons. First, humans have abilities that continue to develop so that they can create, utilize, and adapt to developments in media technology (Krotz, 2014). Second, the community becomes a *human agent* (Hepp, 2012) which shapes the socio-cultural dynamics. That is, media users have intellectuality - in the sense of cultural awareness and resilience to filter and give space to certain knowledge that can be practiced in a social environment. Thus, media users can accept various cultural discourses, as well as only choose and implement certain discourses that are under the values of their social environment (Takahashi, 2010).

In addition, the idea of intellectual engineering also seems utopian because society has socio-cultural diversity. This means that every society can construct and practice media information in a subjective, contextual, arbitrary, and evolving form (Lundby, 2014). Therefore, this study reflects the utopian idea of media development in rural communities which have strong socio-cultural ties and values underlie in communication and media practices.

This study is interested in discussing utopian idea that predicts technological developments have the possibility of doing intellectual engineering. It is undeniable that some symptoms that indicate dystopia -as a contrast to utopia- have appeared in the use of media. Thus, utopian symptoms may also appear and have the potential to appear in the development of communication and media practices in the future (Aslinger & Huntemann, 2013). In this study, dystopia is not defined as an unwanted society. However, dystopia refers to the act of using media that has a negative impact -either on the individual or on society. This study sees that media use dystopia is related to the lack of literacy, especially the lack of ability to integrate socio-cultural knowledge into media skills. Previous studies have shown that some rural areas in Indonesia have limited media infrastructure (Purbo, 2017). Likewise, rural communities need media literacy, in the sense of understanding how to operate, and understand the impact, and regulation of media use. This study wants to explore whether utopian or dystopian symptoms appear in the practice of using media in rural communities -which are said to have limited infrastructure and literacy, but have strong socio-cultural relations.

Media users need intellectual capacity. Capello (2017) explains, that intellectual capacity refers to the ability of media users to select and process information in a critical, creative and responsible way; and turn information into knowledge that has social benefits. That is, the intellectual use of media can also be practiced in selecting, processing, and implementing information according to the socio-cultural environment. In a more general concept, intellectual capacity means media literacy to understand information and the use of media, as well as adapt and benefit from social culture.

Based on the explanation above, this study selects rural areas that have communication practices in the dynamics of people's lives. This study examines Tulungagung as a regency that represents a rural area. Geographically, Tulungagung is located in East Java and is bordered by the Java Sea. The majority of the population of Tulungagung have a livelihood in agriculture, fisheries, or small & medium enterprises (SME). Tulungagung people has a high number of media and communications tools usage (above 50%) as shown in **Table 1**.

	Phone or Computer	Internet
Male	79,49	59,68
Female	74,74	58,8

Table 1. The Use of Communication Tools in Tulungagung Regency
Source: Tulungagung Regency in Figures 2020

The high use of media and communication tools for the people of Tulungagung is related to the topography, which has many mountains and coastal. In addition, Tulungagung is also the origin of the highest number of migrant workers in East Java (Yudha, 2001). Tulungagung people uses various choices of media and communication tools to stay connected with their families and relatives who live far apart. Tulungagung Regency has 19 districts as shown in **Figure 1**.



Figure 1. Map of Districts in Tulungagung Regency
Source: Tulungagung Regency in Figures 2020

Mediatization, Utopia, vs Dystopia Media

The relation between society and media is tied with the social environment and cultural values. On the one hand, the socio-cultural context underlies the practice of communication and the use of media. On the other hand, the development of media and communication practice also shape socio-cultural dynamics. This interrelation between communication practices and media development with the socio-cultural dynamics of society is what is referred to as *mediatization* (Hepp, 2012; Krotz, 2014; Lundby, 2014). In mediatization, the media is not only a message intermediary or mediator. However, the role of media shapes and is embedded in various social aspects.

The role of the media is related to the development of technology that is integrated into it. However, humans have developed communication tools with digital technology and the internet. The integration of digital technology and the internet created *new media*. The term new media refers to communication media that are integrated with digital technology and the internet and have different characteristics than old media such as TV, newspapers, or radio (Creeber & Martin, 2009). One of the characteristics of new media is in the direction of information dissemination through a network of interconnected users. This is different from conventional media which has directions and sources of information from one center, to many audiences.

The sophistication of new media that has digital technology also allows users to change, manipulate, and spread information on an unlimited network. Media is also more practical because, through one tool, users wherever they are can perform several activities at the same time. This, in a certain perspective, creates a socially distant situation. That is, in the same physical environment, people as media users can pay their personal attention to another environment in the virtual world.

The format, function, and impact of new media are then responded to in various discussions that predict the development of media in a utopian or dystopian manner (Goldberg, 2016). Speed, practicality, sophistication, automation, and certainty are utopian propositions. Utopian idea stands from the perspective of digital media. Meanwhile, users' perspectives question how the future of human and humanity will survive.

In a utopian view, humans began to use technology in various aspects of life. Physically, some people start doing organs transplants, using artificial limbs, and even doing genetic engineering. Like computers, some human "hardware" is starting to be replaced by technology. The academic discussion then began to question, whether there is dehumanization in the sense that human "software" begins to be replaced by technology.

The use of the word substitution may not be correct, but it also does not mean that it is wrong. Some media users can fulfill the needs of socializing on Facebook, self-actualizing on IG, or presenting themselves on Zoom. Users also create relationships through account links, pay attention through emoticons, and have economic convenience in converting Go-Pay balances.

Some people see the phenomenon of user dependence on digital media as a representation of social dehumanization. Then, they relate the phenomenon to the term *agnostic* in a narrow sense. That is agnostic as individualism from the surrounding environment and only cares about the virtual world. However, the spirit of agnosticism is not only in the religious aspect. Brand-agnostic and home-schooling are social concepts that developed based on the spirit of agnosticism.

Dystopian Social Media Use

Media dystopian includes the notion that users are irresponsible and do not value the existence of information. Digital media dystopian demands responsibility for thoughts, relationships, community, and social life because the future of users can gain or lose, depending on how they respond and behave in them. Internet use leaves four dystopian: neurological (damaging the brain), psychological (inhibiting emotional development), political/social (weakening social bonds, public spaces, and democracy), and economic (exacerbating exploitation, undermining markets, weakening the economy).

Neurological Dystopia

Carr (2010) argues that spending a lot of time online impairs brain function. Brain connections are constantly shaping and reforming. The brain is like a plastic –not only in

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childhood but throughout adulthood— which development is influenced by routine behavior. The internet doesn't just produce behaviors like scanning, skimming, and multitasking. But through repetitive behavior, internet use alters the brain's "neural circuits". The implication is that users experience the loss of a longer attention span, reading capacity, and deep thinking.

In hypertext analysis (Carr, 2010), links are described as being designed to attract attention. Links are "annoying" and slowly weaken the user's brain. Search engines also create bad habits as a disincentive to read closely, at length, and think critically. This atrophic mental incapacity eventually also affects the formation of long-term memory. With the use of the internet, the faucet of information is overwhelming, bulky, and unstructured. The brain's out-of-bounds work makes it more difficult for memory to distinguish relevant and irrelevant information. The use of the internet is different from reading a book which gives room for the process of transferring information to long-term memory in a fast and stable association.

Likewise, the internet damages the psychological health and well-being of users. Turkle is worried that there will be dependence on the internet in terms of emotional needs because virtual interactions seem safer, more controlled, and less risky than face-to-face. Users also don't seem to need to consider other people's needs and desires, because they are in distant space. The implication is that users have the potential to see other people as objects, demean intimacy, be irresponsible, and even create alienation in themselves by no longer understanding the value of courtesy, expression, and empathy.

The internet also directs users to form fantasies that are too perfect, for example in the identity of social accounts. Users find it difficult to accept and manage their drawbacks. Finally, there is an addictive desire, where the user is too strong to want to spend time on the internet.

Psychological Dystopia

Feelings and emotional states are not only personal-psychological dispositions but also the relationship between the individual and the collective. Ngai (2009) argues anxiety has a temporary character; as an emotional hope for the future. Anxiety has no possession and only clings to objects, as does fear. Anxiety moves quickly and is projected between different objects. The more a person thinks about the object, the more anxiety increases. Users have undeveloped minds and uncomfortable relationships. In the absence of authority, they end up producing and trapped in a reality that only exists in the virtual world.

Social and Political Dystopia

Even more basic concerns are projected into social and political aspects. The activity of creating avatars - of different ages, genders, and temperaments - is a way of self-exploration. However, imagination when interacting with avatars reduces the opportunity for gathering or learning. A person learns to categorize the good, and the bad, and conform to shared norms, values, or expectations when they gather and form a community.

Economic Dystopian

Digital dystopia allows the user to engage in a virtual reality that is all too much fun, leaving him even more distant from the real world. The existence of digital media also redefines the chain of production, distribution, and consumption. Thus, conventional markets must adapt as digital media excels in terms of opening up economic resources, cutting production costs, streamlining storage procedures, expanding distribution reach, and accelerating consumption.

Digital dystopia opens creative avenues for exploitation. Users are trapped in a “market economy” that commodifies information. Users can be unaware of the economic motives behind an application platform and feel they are not harmed materially. Although on the one hand, this willingness means a door of profit for other parties, whether in material, immaterial, political, or other social aspects.

RESEARCH METHOD

This study uses a qualitative approach with digital ethnographic methods to track three social media accounts that have sub-district coverage. This means that these accounts use names and contain content about the socio-cultural situation in the sub-district area. Researchers consider that the sub-district coverage can represent the socio-cultural situation as well as the dynamics of the society in a rural area because it is not too homogeneous at the village level or too heterogeneous at the district level. This study then determined social media platforms based on previous studies which showed that the majority of Tulungagung people use Facebook (Yudha, 2021).

The use of digital ethnographic methods is to understand the meaning, practice, and socio-cultural background from the perspective of the account user. This study understands digital ethnography as a development of ethnographic methods (Bryman, 2012) which then retrieves and processes digital data (Murthy, 2008), including data from social media. The similarities between digital ethnography and ethnographic methods are, first, they both have ethnographic principles and specific goals; namely studying the socio-cultural aspects and behavior of the community. Second, the implementation of both can relate the existence of the internet (digital data) with the real life of the community. Third, both explore the understanding and meaning of socio-cultural phenomena from the perspective of the research subject.

The explanation above explains that this study uses digital ethnography to relate data from Facebook to socio-cultural aspects. In other words, this study is not in a mediacentric approach (Flew, 2017) which places data from Facebook in a dominant position in the dynamics of society. This is solely for the sake of maintaining the ontological studies and digital ethnographic methods, which see that every community can build socio-cultural dynamics and specific media use practices. Thus, digital ethnography is the right method to reveal the socio-cultural context, of various communication and media experiences from the perspective of the Facebook account user under study.

Previous research on community involvement in digital media determines the selection of platforms/accounts based on the number of friends/followers (Taillon, B.J., et al., 2020), views, likes, shares/retweets, comments, web traffic, promos, and actions (Shawky, S., et al, 2019). This study then selected three Facebook accounts by taking into account the uniqueness, number, and active interactions of their followers; namely REJOTANGAN, WONG PUCANGLABAN (WP), and KALIDAWIR as research objects. The specific form of interaction of the three account followers is important to show the socio-cultural context of communication and media practices.

This study collects data through observation and documentation of uploads, as well as interviews with followers who actively upload or comment. This study then selected three random uploads that appeared from June to July 2022. Data checking was done through triangulation of informants, by confirming answers between informants. Determination of informants through purposeful techniques by considering membership experience, media literacy, and active participation of each individual. The profiles of the informants in this study are as **Table 2** shown below:

Initial Name	Sex	Description
DK	Female	Follower of KALIDAWIR
BT	Male	Follower of KALIDAWIR
CA	Male	Follower of WONG PUCANGLABAN (WP)
DDP	Female	Follower of WONG PUCANGLABAN (WP)
AM	Female	Follower of REJOTANGAN
IM	Male	Follower of REJOTANGAN

Table 2. Informants Profile
Source: Research Data

FINDING AND DISCUSSION

As a rural area that has a mountainous and coastal topography, several districts in Tulungagung Regency are still experiencing limited media infrastructure. However, the community in each district already has a Facebook page to accommodate the communication of its members. The following **Table 3** shows several accounts that contain content about districts in Tulungagung.

No	Districts	Population	Group Account	Followers	Post/day (average)
1	Besuki	35.555	INFO DAERAH BESUKI (TULUNGAGUNG) DAN SEKELILINGNYA	4,2K	48
2	Bandung	43.788	Info seputar Bandung campur Besuki boyolangu Tulungagung (isb)	6k	37
3	Pakel	51.322	INFO SEPUTAR KECAMATAN PAKEL	7,4K	53
4	Campurdarat	58.600	Info Wong Campurdarat	6,6k	32
5	Tanggunggunung	25.057	KECAMATAN TANGGUNGUNUNG	1,4K	8
6	Kalidawir	64.499	KALIDAWIR	84K	85
7	Pucanglaban	22.304	WONG PUCANGLABAN (WP)	18K	102
8	Rejotangan	74.527	REJOTANGAN	28K	118
9	Ngunut	79.844	INFO WONG NGUNUT	29.9K	13
10	Sumbergempol	68.170	SUMBERGEMPOL	2.6K	22
11	Boyolangu	84.708	INFO SEPUTAR BOYOLANGU {ISB} TULUNGAGUNG	11K	54
12	Tulungagung	66.321	INFO SEPUTAR TULUNGAGUNG (ISTA)	6K	9
13	Kedungwaru	92.048	Kuliner Kedungwaru Tulungagung	1,3k	9
14	Ngantru	56.814	Wong Kecamatan NGANTRU	22K	199
15	Karangrejo	39.784	INFO SEPUTAR KARANGREJO SENDANG NGANTRU	3,6K	14
16	Kauman	49.998	INFO seputar KAUMAN TULUNGAGUNG	4,3K	31
17	Gondang	54.589	Gondang Tulungagung	5,4k	36

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18	Pagerwojo	30.680	Wong Pagerwojo	3,3K	3
19	Sendang	44.574	INFO SEPUTAR SENDANG, TULUNGAGUNG, JAWA TIMUR	1,6K	4

Table 3. District’s Population and Facebook Accounts
Source: Research Data

This study examines the account pages of REJOTANGAN, KALIDAWIR, and WONG PUCANGLABAN (WP) because they have the number of followers, participation rates, and interactions, and reveal the uniqueness of the upload theme.



Figure 2. WONG PUCANGLABAN (WP) Facebook Posts
Source: Data Research

The post on the WONG PUCANGLABAN (WP) account page as **Figure 2** shown above are about advertisements for selling goats (left), banana needs (middle), and selling shallots (right). These advertisements represent the needs and socio-cultural situation of the Pucanglaban residents. For information, Pucanglaban has a large area of land for agriculture and plantations. Thus, the society has a livelihood in agriculture, plantations, and farm. Residents then advertise their business on the Facebook page. Likewise, the public outside Pucanglaban also places advertisements for their needs for agricultural, plantation, or livestock products on the WONG PUCANGLABAN (WP) page.

Informant BT said that he had advertised selling goats since 6-7 months ago on the WONG PUCANGLABAN (WP) page. He can sell up to 50 goats for the Tulungagung area and more than 50 goats for the Blitar, Kediri, Semarang, and even Banyuwangi areas in one month.

“Before, I was selling motorbikes. It's only been 6-7 months selling goats. On average, in one month there are 50 goats for Tulungagung. If outside Tulungagung it can even be more than 50 because the price of goats in Tulungagung is cheaper. I already sold to Blitar, Kediri, Semarang, Banyuwangi. It's been a lot.” (Informant BT, July 7th, 2022)



Figure 3. KALIDAWIR Facebook Posts
Source: Data Research

Meanwhile, Kalidawir District has geographical conditions bordering the sea. Residents advertise fishery products through the KALIDAWIR page as shown in **Figure 3** above, on the left. Interestingly, residents outside Kalidawir District also advertise fishery products on the KALIDAWIR page. Informant DK who lives in Rejotangan District advertises Nile Tilapia (ikan nila) in KALIDAWIR because she understands that the account becomes a reference for public who are looking for fish and other marine products.

“I'm originally from and stay in Rejotangan, but I advertise in KALIDAWIR Facebook page. It's okay, as long as I can deliver. I'll deliver to Kalidawir because usually there are a lot of orders. I think people used to post and look for advertisements about fish on KALIDAWIR, that's why I put mine, my Nile Tilapia, there too.” (Informant DK, July 7th, 2022)

In addition, many residents of Kalidawir become migrant workers abroad. So, there are many job vacancies both domestically and abroad on the KALIDAWIR page as shown on the right. Several followers also shared their experiences related to life as foreign migrants.

Others also expressed the dynamics of a working family as in the middle picture. Previous studies reveal that the family life of migrant workers has the potential for divorce (Latifah, 2015). The study also relates the number of overseas migrant workers to the high divorce rate in

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Tulungagung. One of the reasons is that working abroad cannot replace the role in the family as a mother, father, child, or parent (Hakim, 2003).

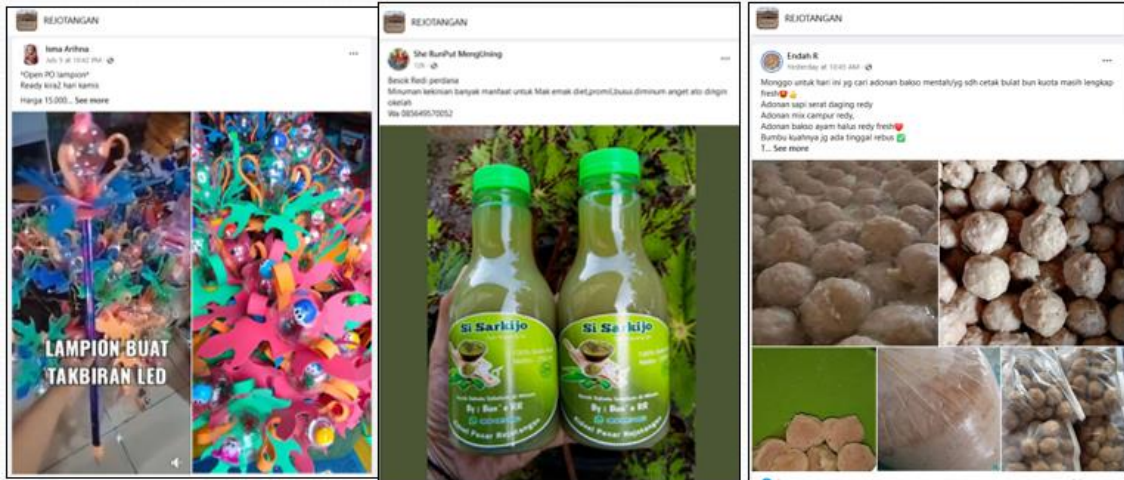


Figure 4. REJOTANGAN Facebook Posts

Source: Data Research

The three uploads on the REJOTANGAN account page above in **Figure 4** shows advertisements for lanterns, bottled drinks, and meatballs. All three are produced by small and medium enterprises (SMEs) on a home scale. Compared to Pucanglaban and Kalidawir districts, residents in the Rejotangan are more likely to develop SMEs.

Informant IM said that his interest in buying food through REJOTANGAN Facebook page was because it was cheaper and faster.

“Usually, I buy food or snacks. The good thing is, because those who sell around the house, are still in one district area. I can immediately pick up or have the goods delivered. Moreover, it's a homemade product, not from a factory. If it comes directly from the manufacturer, the price is cheaper.” (Informant IM, July 7th, 2022)

New Media: User Agnostic Spirit

Informants told about their membership on several Facebook group pages. For example, AM, who is not from Kalidawir, Pucanglaban, and Rejotangan sub-districts, admitted to following district accounts because he wanted to know daily information around Tulungagung.

"I'm originally from Boyolangu District, but I've been in these groups for about a year. There are about 9 groups that I follow. I've never actually posted an ad. But I often

comment or send private messages. Usually, I am interested in information on selling food, goods, or clothes.” (Informant AM, July 7th, 2022)

Similarly, informant DK also said that she advertised fishery products on several accounts. Those accounts are free. So, informants DK uses them as media to promote her selling that is easy and practical.

“I put it on my account and groups account. I think it is okay. As long as we are selling and put honesty. The more ads, the more people know. After all, it's also free to advertise.” (Informant DK, July 7th, 2022)

The three group accounts show the existence of socio-cultural values that shape the interaction and use of followers (Lekhanya, 2013). That is, the use of media represents the needs, economy, human potential, and natural resources of a society. In different social and cultural contexts, making uploads on each page also reveals their respective characteristics.

Meanwhile, the answers of the informant's AM and DK indicate the presence of media-agnostic symptoms. One implementation of agnosticism is to reduce or even eliminate behavioral loyalty. For example, a school organizes teaching and learning activities with an orientation to test scores, not character education. Like someone who buys a product because it's cheap, not because they want an authentic taste. Informants AM and DK also showed a degree of agnosticism in the sense that they joined the group's website not because of a sense of membership or belonging to the sub-district, but for economic purposes. AM and DK's actions are common because social networks in the media are arbitrary. Numerical group ties resulting from membership in digital media also do not have a strong regulatory basis. So, users are easy, free, and can join or separate from groups anytime.

In a certain perspective, the fragile ties of group membership can also be a symptom of dystopian. Fragile group ties are certainly a problem in a formal organization, family, nationality, or even just friendship. More or less, the ease of joining many networks in the virtual world has the potential to be a suggestion in people's attitudes in the real world. For example, people who feel they can find or rely on buyers through Facebook may heed the commitments of real-world sales and purchase agreements. Low commitment and loyalty in virtual space are considered not very significant in the real world because media users easily create other accounts. It is also an alibi for cases of online fraud, where users can easily create and delete accounts or fake identities online.

Informant CA told his experience at WONG PUCANGLABAN (WP) when he got a promise or an agreement but it was not kept.

“I once advertised looking for helpers to help with the harvest. There were several responses and those who agreed would come to help. But not all of them came.” (Informant CA, July 7th, 2022)

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CA's experience has also been experienced by BT. According to BT, ads or agreements on Facebook are risky. However, this risk can be minimized. BT also believes that when someone keeps their promise, the buyer will be loyal and will subscribe again.

"If it's a false promise, it's already a risk. Sometimes people just ask at length, but they don't buy anything in the end. It is common. That's why I always deliver my stuff and ask for photo ID to anticipate." (Informant BT, July 7th, 2022)

Informants BT did not ask for an advance payment. Informants BT also has the potential to suffer losses if the sale and purchase agreement does not occur and has already delivered the goods. At the very least, informants BT will suffer transportation losses.

In the context of media, there are behaviors of media users who tend to be less responsible, do not keep commitments, and even heed social values. These phenomena are considered agnostic, commonplace, and escape the snares of the law. Ethically there are missing human and social values as a form of digital media dystopia.

This study also observes user behavior that limits and predicts actions based on socio-cultural rationality (Webster & Trevino, 1995). Some informants are not always active, but still, monitor and read uploads. For example, informant DDP explained that she only commented if she had a need.

"I always read the posts in the group. There are notifications, so I always read. But if I don't need it -as I don't want to buy or I am not interested in any ads, I won't comment." (Informant DDP, July 7th, 2022)

Informant media action is also directed by limited rationality. That is, users cope with the abundance of information by narrowing choices down to a 'repertoire' relying on cultural values and network recommendations. Informant IM said that he would see reviews or check the seller's account if he wanted to buy or establish a relationship with someone on Facebook.

"Identities on Facebook are easy to fake. Usually, I see the history of the account. Since when do they have an account, how many friends, and how is the language when they are commenting whether polite or not. I also see the reviews, before I buy. I understand, reviews can also be done with fake accounts. The seller can create another account and continue to give good reviews of his merchandise. The problem is selling or interacting on Facebook is between person to person directly, right? There is no money security system like in the marketplace. But at least, that's my anticipation step. After all, what I bought was not expensive. And the people in the Facebook group are only Tulungagung people" (Informant IM, July 7th, 2022)

From a dystopian perspective, digital recommendations have the potential to manipulate opinion-leading, social contagion, and distribution dominance. If users read recommendations

from verified or authenticated accounts, it won't be a problem. However, digital technology also has algorithmic capabilities that can provide automatic recommendations according to digital commands. So that orders over the system must be kept neutral from the interests of one party. Likewise, procedures are needed to verify membership in a group to minimize identity falsification, distortion, or a monopoly of opinion.

The explanation above shows that media users need insight into participation, access, context, or involvement of socio-cultural aspects in increasingly algorithmic media. Media users need to learn to understand new models of surveillance, platform dynamics, ecosystems, communication activities, norms & violations, distribution, and digital circulation.

Another challenge is understanding digital tracking to anticipate provocative issues such as the illegal downloading or dissemination of personal information. Therefore, users and account administrators need protocols for validating identities, understanding rules, and etiquette in group interactions. Meanwhile, another source of digital problems is e-waste every time a user searches for text, plays, tweets, or updates Facebook status. Digital media studies should not ignore the environmental impact of digital living material output.

The further implication of the above discussion is that the study of media user behavior also requires socio-cultural knowledge. It is also possible that references to other disciplines can also help predict and solve the problems of media users in more specific contexts such as religion, politics, or economics.

CONCLUSION

This study concludes that humans can control the use of media and construct information in it, as long as they have awareness and control over the boundaries of virtual reality and offline reality. Media, no matter how sophisticated, is still a tool as long as the user has a central role. However, the user becomes a means of spreading the interests of certain parties who can master the logic of the media. The exclusivity and inequality of media literacy have the potential to create instability and even dehumanization in the socio-cultural context.

Every society as a media user needs to understand the concept of digital dystopia to be able to distinguish the boundaries between real and virtual needs and reality. Thus, literacy needs to emphasize the concept of media dystopian -in the sense of explaining the responsibilities and consequences of using media for personal or social purposes.

At the theoretical level, the implications of this study then elaborate on the rational limitations as a framework for analyzing the motivations and preferences of media users. Society can then predict the implications of media on economic, political, religious, and other social aspects in the future.

Meanwhile, media developments also show that there are agnostic symptoms that are one form of media dystopian. Agnostic is a form of response to understanding the nature and

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impact of media. The agnostic spirit is not about individualism that is indifferent to social relationships or the use of media for personal gain. Rather, agnostic means a spirit of deep, critical thinking, the ability to seek valid information from various sources, and understand the importance of maintaining social relations and balance.

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