Digital Media Literacy and Their Role at Elderly Live
(Studies Phenomenology at Yang-Eyang School Community at Jember)

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ABSTRACT: This exploratory descriptive phenomenological research aims to understasnd how an elderly person has an understanding of digital media and experiences when using it through theoretical perspectives, concepts, and indicators of digital literacy. Furthermore, this research also explores how to deal with intergenerational communication that occurs between the elderly and children in the context of parenting in the digital media era. Research shows that the elderly have a fairly good, critical, balanced level of understanding about the positive and negative impacts of the internet for their self and their children. Most of the elderly are able to use digital media in their daily lives to communicate, and some others can use digital media to create content. Yang-Eyang also take action to guide the elderly for apply parenting patterns that are adapted to the world of children to build intimacy. Even so, the elderly also implement several strategies to regulate children's use of digital media that run by Yang-Eyang Community.

Keywords: Digital Media literacy, The Elderly, Yang-Eyang Community

INTRODUCTION

Communication activities in various fields of life have experienced a transition that is almost entirely accessed via the internet and digital media (Khang et al., 2013; Valentinetti & Flores Muñoz, 2021). The Internet is an example of a rapidly growing medium in the new media era (Flew, 2012). One of the age categories that has the highest level of internet access has been recorded since 2019: most Indonesian children are aged 7–17 years, namely 48.2% (Pahlevi, 2022). The high number of children who access and use the internet can be a positive potential; for example, children can gain broad insights about useful knowledge and find it easier and faster to get information about school assignments (Damayanti et al., 2020). Conversely, the internet also has several threats and challenges for children's development, which can become problems in children such as decreased interest in learning, closed and solitary personalities, physical health disorders, and sleep disturbances (Anggraeni, 2019). Apart from that, it can also cause social

problems such as *cyberbullying, cybercrime*, pornography, and sexual crimes, hate speech, and the disclosure of private data (Hidayatuladkia et al., 2021).

Based on this description, the use of the internet by children requires assistance from parents. Good parenting is parenting carried out by both parents by instilling life values in children (Sherr et al., 2018). Nonetheless, not all Indonesian children have ideal parenting conditions from both parents. This condition necessitates the transfer of child care to third parties. Based on data from the Indonesian Child Protection Commission, it is stated that 75% of children are not cared for by their parents. Child care is given to other people, either caregivers *(babysitters)*, *extended family*, or child care institutions such as *daycares* (Komisi Perlindungan Anak Indonesia, 2018). A survey of 210 parents in Indonesia found that around 37% of the childcare process was transferred to grandparents due to economic factors, death, and parental divorce (Pagarwati & Rohman, 2020).

Caring for children by grandparents who are in the elderly (elderly) category is also called "grandparenting." *Grandparenting can be defined as grandparents caring for grandchildren or as a substitute for both temporary and long-term parental care* (Fridayanti, 2021). Parenting of children by the elderly, when linked to the context of the current development of digital media, can be an interesting phenomenon that creates its own dynamics. One of them is the element of the *generation gap* between children and their grandparents (Loipha, 2014). The generational gap is becoming increasingly complex in today's digital age. Considering that children are part of the *digital native generation,* while the elderly are part of the *digital immigrant generation. "Digital native"* is a term to describe the condition of the generation of children who have been living an all-digital life since birth and are connected to information and communication technology based on the internet and social media. The grandparents in the elderly category are part of the *digital immigrant generation. "Digital immigrant"* is a term for a generation that requires transition and adaptation in the process of adopting the use of internet-based communication technology devices and social media (Creighton, 2018).

In addition to differences in terminology and characters between generations of children and the elderly, all aspects of the elderly begin to decline, such as their physical, mental, and social functions, and it is not uncommon for the elderly to have difficulty adjusting to the environment, even his own family (Nuriana et al., 2019). Even the elderly will find it difficult to adapt to learning new technologies (Claudia & Tjandra, 2018). The elderly in general are an age group that struggles to keep up with technological changes and their impact on lifestyle (Abacı et al., 2013). The problems that occur in the older generation are due to the progress of various aspects of life that are no longer suitable for their youth, making it difficult to keep up with the very rapid developments of the times (Fozard & Wahl, 2012). The elderly are also known as the "*baby boomer generation.*" According to Nielsen, the *baby boomer generation* are people born between 1947 and 1964 who are currently aged between 54 and 71 years (Nuriana et al., 2019). As for some other references, the "elderly" category covers the age range of 60–90 years and over. Meanwhile, the generation referred to as "children" is the age group that is in the range of 0–17 years (Komisi Perlindungan Anak Indonesia, 2018).

Previous research found several dimensions that become obstacles for the elderly. Among them are the intrapersonal dimension, functional dimension, structural dimension, and interpersonal dimension. The intrapersonal dimension is related to psychological matters such as motivation to

learn digital technology and includes anxiety and the perception that digital technology only provides entertainment for young people. The functional dimension is concerned with physical conditions such as reduced vision and motor skills required to use digital technology devices. The structural dimension is supporting technical matters such as difficulty accessing digital technology due to financial difficulties with internet costs. The interpersonal dimension is associated with social environment support for adapting to digital technology (Ashari, 2018; Lee et al., 2011)

During 2017–2021, the number of elderly people accessing the internet has continued to increase since 2017. The percentage of elderly people with internet access has increased from 2.98% in 2017 to 5.73% in 2018. The number increased to 7.94% in 2019. Then in 2020, for the first time, elderly internet access touched a double-digit percentage of 11.44%. The elderly will use the internet at a rate of 14.1% until 2021 (Pahlevi, 2022). The use of the internet by the elderly is primarily for the purpose of interacting with family and for easy access to basic facilities and services, such as health and food consumption. Furthermore, there are three obstacles for the elderly when adopting information and communication technology. These barriers are intrapersonal, such as the fear of making mistakes, structural, such as inadequate access to data packets or signals, and functional, such as the health condition of the elderly, who are no longer able to use technology.

The elderly is also still included in the age group that receives minimal education about digital literacy. The condition of the digital literacy level of the elderly is also rarely discussed in research on digital literacy. A study entitled "Media and Digital Literacy in Indonesia: A Systematic Review" released the results of a review of several previous studies that had been conducted with a focus on assessing the level of digital literacy of the Indonesian people. As a result, of the eight scientific studies that were examined over various research years (2013–2018), none of them examined the condition of digital literacy in the elderly age group. The groups that became informants were students, the social community of an area, housewives, children aged 10–14 years, and productive business women (Limilia & Aristi, 2019). According to data from the National Development Planning Agency (BAPPENAS), the digital literacy level of the elderly in 2021 is still relatively low, namely 46.68% (Bappenas, 2021).

Based on the data mentioned above, the elderly age group still needs education and research studies related to digital media literacy. This is also one of the reasons for conducting this research. Digital media literacy is the knowledge and skills to use digital media, communication tools, or networks in finding, evaluating, using, creating information, and utilizing it in a healthy, wise, smart, accurate, precise, and law-abiding manner in order to foster communication and interactions in everyday life (Kementerian Pendidikan dan Kebudayaan, 2017).

A community in the city of Jember, Central Java, called the Yang Eyang School and the Tanoker Community has special awareness and concern for digital literacy for the elderly. This community organizes educational programs for the elderly that focus not only on empowering the elderly as individuals, but also on how the elderly care for children of different generations, including in the context of digital media literacy education. The elderly in this community become caregivers for their grandchildren, who are left to work by their parents as migrant workers or workers in other countries, and some also have careers as traders or civil servants,

farm workers, drivers, motorcycle taxi drivers, small traders, teachers, and others. Working parents choose to leave child care to grandparents and not use housemaids because it is safer and more economical. This school is a collaboration between Karang Werda Bungur, Sumber Lesung Village, Ledokombo District, Jember, East Java, and the Tanoker Community. The Tanoker Community is a learning forum for the Ledokombo people, especially in accompanying the growth and development of village children, most of whom were abandoned by their parents to become migrant workers in big cities in Indonesia and abroad. The goal is to jointly build a positive platform for child care, such as fulfilling children's rights. Karangwerda Bungur was founded in 2007. Karangwerda Bungur was founded by Ms. Enik Supiyah and her late husband, the late Mr. Wisnu. This organization is a forum for the elderly to be productive and creative in old age. Those who remain active in sports, study, and recite the Koran together in 2017, this cohesiveness gave birth to a recitation group called "Khairunnisa," led by Mukaryati, to improve spiritual quality. Then, in 2018, empowerment activities for the elderly continued to develop with Mrs. Juhariyah until the Yang Eyang School emerged, which became a means for grandmothers to learn many things, especially childcare. Yang Eyang School has 48 students ranging in age from pre-elderly to elderly. Mbah, Uti are all elderly women (also known as "Grandma" or "Grandmother"). The average school age ranges from 55 to 80 years. The requirement to become a member of the Yang Eyang School is to have grandchildren.

Educational activities at the grandparents' school are carried out twice a month, namely in the first and fourth weeks. He then practiced with each of his grandchildren at home. In fact, they also remind each other's neighbors' grandchildren when they do bad things. Elderly gatherings at Yang Eyang School are a form of joint parenting. When in grandparent school forums, they provide information to each other about child development. If something goes wrong, it becomes material for discussion and is resolved together. The learning model at this school is discussion and collaboration about the developmental conditions of the grandchildren, including in the context of using digital technology. The material discussed comes from the problems experienced by the elderly in everyday life. For example, one of them finds a child who is behaving badly. They convey it in school and should not get angry when reprimanded. They correct each other to form a good child's character. In fact, they have developed their own curriculum. like the bad effects of gadgets on children and how to use them. Get to know the types of illegal and intoxicating drugs and how to find out which children are affected by these drugs. Then, knowledge about deviant sex and ways to prevent children from becoming victims in addition, knowledge about healthy living and avoiding radicalism even how to make healthy herbal medicine and recognize children's health and the effects of unhealthy food.

The Yang Eyang School and the Tanoker Community work together in terms of childcare and capacity building for the elderly. The grandchildren play in the Tanoker community. There they learn to dance, tell stories, play on stilts, and more. Furthermore, if the Yang Eyang School needs competent resource persons, cooperate with the Tanoker Community to bring in experts. In this community, grandparents have great and dominant power. They have enormous potential, but there is sometimes an inappropriate mindset in educating grandchildren, such as spoiling them, feeding them unhealthy food, and buying them gadgets. In fact, spoiling children will make them a generation that is not tough and gets sick easily. Increased understanding of family education,

positive parenting patterns, and educating children in the digital era is given to the elderly at Yang Eyang School.

METHOD

This study uses a qualitative method. Qualitative research methods are research procedures that produce data in the form of written or spoken words from people and observable behavior (R. Bogdan & Taylor, 2015). Qualitative research allows researchers to gain insight, make new discoveries, and develop individual interpretations of a phenomenon (Sugiyono, 2022). This study uses qualitative research methods with a phenomenological approach. Phenomenology investigates how community members describe their daily world, particularly how individuals with awareness construct meaning from interactions with other individuals (Creswell & Creswell, 2018; Hasbiansyah, 2008).

The data collection technique used in this study was interviewing. Interviews are used to reveal, explain, and provide understanding, not to make a measurement (Moleong, 2018). This study used a semi-structured interview method and was conducted *online using the WhatsApp Video Call* communication channel. The selection of informants in this study was carried out using a *purposive sampling technique. Purposive sampling* is an informant or sample selection technique in which the unit observed is selected based on the researcher's considerations about which one is the most useful and representative (R. C. Bogdan & Biklen, 1998).

In selecting informants, the researcher then asked for help from the researcher to conduct in-depth interviews with several informants, namely active members of the Yang-Eyang School who had experience raising grandchildren in the age category 0–17 years and need to use social media day-to-day. The key informant in this study was Ms. Juhariyah, as the Yang Grandmother's Coordinator and Principal, who is responsible for implementing the Yang Grandmother's School programs as well as personally carrying out the role of caring for the elderly for her grandchildren. The process of analyzing qualitative research data is described as follows (Miles & Huberman, 1994):
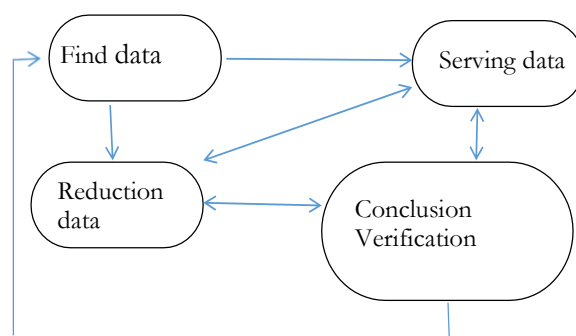

Figure 2. Qualitative Data Analysis

The figure shows the interactive nature of data collection with data analysis; data collection is an integral part of data analysis activities. Data reduction is an effort to conclude data, then sort the

data into certain conceptual units, certain categories, and certain themes. The results of the data reduction are processed in such a way as to make them look more complete. The results can be in the form of sketches, synopses, matrices, and other forms; it is very necessary to facilitate the explanation and confirmation of conclusions. The process does not happen once but interacts several times. This really depends on the complexity of the problem to be answered and the sharpness of the researcher's analytical power in making comparisons during the data collection process.

RESULT AND DISCUSSION

Elderly Digital Media Literacy in the Context of Understanding, Selection, and Use of Digital Media Data analysis begins with the most basic thing about digital media literacy, which is related to the selection and use of digital media in the daily lives of the elderly. In this part of the discussion, researchers do not focus on quantitative calculations such as duration, frequency, or patterns of digital media use by the elderly. The discussion is focused on the reasons behind the selection and use of digital media by the elderly. Next is about how the elderly express their experiences with using digital media in their daily lives. One of these analyses is based on the concept of a technology acceptance model for the elderly, or what is called the Senior Technology Acceptance Model (STAM) (Chen & Chan, 2014), and adopted from the concept of a general technology acceptance model called the Technology Acceptance Model (TAM) (Davis et al., 1989). The general technology acceptance model is based on two things. The first is perceived usefulness (PU), which means whether a technology provides important and necessary benefits or uses for its users. Second, it is related to perceived ease of use (PEOU), which can be interpreted as whether a technology provides convenience and does not require a difficult effort to use it (Davis, 1989).

Of the 5 elderly informants interviewed, there were 4 people who used digital media in the form of cell phones with Android technology to open the WhatsApp application and use chat and video call features. One person is used to using the online meeting application, namely Zoom. One person chooses to keep using a cell phone that does not yet have digital technology, aka what is called an "old school cell phone," only for calls and short messages (SMS). One person used to use WhatsApp, Facebook, and Instagram.

Informant 1:

> *"Personally, yes, ma'am, yes, Alhamdulillah, I am already quite used to using a cellphone." Use WhatsApp. Zoom, videocall, and so on. I, too, made the slides for any invitations, events, or webinars that evening using Power Point; that's all; but it was difficult to study at first. The difficulty is that you know how quickly you forget. How did you forget how to do this, how did you make this? So yes, I often ask my grandchildren, "How is this done?" But now I'm getting used to it." (Miss Juhariyah, Principal Yang Grandmother)*

Informant 2:

> *"For me, God willing, it will be smooth." Yes, you can, sis. You can open anu WA; God willing, I can. Yes, when I was young, all of this did not exist yet, but, sis, when I was still teaching, it started to exist too. The children also had cellphones, when my grandson's mother was still at school, right? and in 1999, there was also Ms. So, I have started studying, and God willing, I can do it. (Mrs. Lina Siswati)*

Informant 3:

> *"So, sis, my grandchildren live far outside the island, in Sulawesi, so if I miss them, I frequently make WA video calls with them... so I'm used to using them (Videocall WhatsApp)"(Ms. Katrin Sriyani)*

Informant 4:

> *"Alhamdulillah, I can see WA, Facebook, and Instagram. For other, more sophisticated model operations, the elderly has expired. Oh, my goodness!" The point is that now that communication is fast, everything... (Mrs. Supatmi)*

Informant 5:

> *"I'm using an old cellphone, ma'am." Haha. If my grandchildren have Androids, I only text and call. I do not want to use WhatsApp. So, the little granddaughter uses an Android cell phone. Currently, you still use old-school telephones. Ha ha. I do have a lot of friends. The friend likes to tell stories and confide in stories. I am busy anyway, and my time is limited. Even though he is retired, there are other tasks from friends. So, if you have a friend to confide in, right over the phone, call right away, and I'll answer right away. But if via WA, you still must... (reply to chat, respond), hehe, so that is the problem. "It's not because of anything, because when I... is that... I'm still very busy, you know, sis." Mrs. Mukaryati*

Based on the data obtained from the informants, it is known that the elderly actively selects and use digital media based on their motivations, needs, and goals in their daily lives. Based on the digital literacy theory, the elderly at Yang Eyang School is at the level of "digital competence," which includes skills, concepts, approaches, and attitudes and behaviors in using digital media (Zhong, 2015). The elderly also fulfills two essential elements of digital media literacy: access, which is the ability to find and use technology devices skillfully, and sharing information wisely and relevantly based on the needs and goals of others (Hobbs, 2010). In general, the elderly use digital media to communicate and socialize, although for some other elderly, namely Mrs. Juhariyah and Mrs. Supatmi, the use of digital media is not only limited to communicating but also to run programs at the Yang Eyang School and interact with external parties. So, in this condition, the level of digital literacy that has been achieved is digital usage and digital transformation, namely the use of digital media for professional interests by involving innovation and creativity skills in creating content and so on. This is also in line with the essential elements of digital media literacy, namely create, in the form of the ability to compose and produce content using creativity and confidence in expression, accompanied by an awareness of goals, audiences, and the right techniques. The selection and use of media by the elderly is also based on the situation and social conditions they face. For example, Mrs. Katrin, who communicates with her grandchildren via WhatsApp video call due to the long distance, and Mrs. Mukaryati, who chooses to use an old cell phone with considerations of ease of access, are more efficient in providing communication responses via ordinary telephones.

Elderly Digital Media Literacy in the Context of Critical Thinking, Understanding, and Assessment of Digital Media Use in this part of the discussion, the elderly at Yang Eyang School

share their ability to understand and evaluate digital media and all its functions and benefits, as well as the threats and dangers it poses. The concept of digital literacy, namely its cultural, cognitive, and critical aspects. Cultural: understanding the various contexts of users of the digital world; cognitive: namely, thinking power in assessing content; and critical: addressing the content (Belshaw, 2011). Furthermore, the essential elements of digital media literacy, are explained through the analyze, evaluate, and reflect elements (Hobbs, 2010). Analyze and evaluate, that is, understand how to interpret messages and have critical thinking skills to analyze content, quality, truth, credibility, point of view, and understand the good and bad effects of media messages and content. Reflect, namely the ability to apply social responsibility and ethical principles to determine how social identity and life experiences, as well as behavior.

The elderly at Yang Eyang School also apply digital media literacy practices by conducting learning, having discussions, and caring for their grandchildren by collaborating with each other and exchanging insights and experiences. The activities of the elderly at Yang Eyang School are also not only internal within the family or between members but have penetrated the external community segment to share experiences of the elderly empowerment program. This is in line with the essential elements, namely social responsibility (Belshaw, 2011), and with the concept of digital media literacy, namely Act (Hobbs, 2010). Acting is defined as the ability to involve oneself in individual and social roles. This element aims to be able to share knowledge and solve various social problems that exist in families, workplaces, and communities at the local, regional, national, and international levels.

Thus, strengthening the explanation above, the researchers concluded that the elderly have their own uniqueness and way of dealing with digital media. This is in line with research which states that when using digital media, the elderly are experiencing: (1) intrapersonal, (2) structural and (3) functional barriers (Ashari, 2018). Intrapersonal barriers are overcome by social factors, while structural and functional obstacles are overcome by individual factors. It is also found that the overall elderly's effort to adopt social media emerged out of necessity.

Informant 1:

> *"Yes, the existence of technology now is indeed sophisticated, miss; there are activities and events that can also be done online, via Zoom, and so on." Making presentations can also be done using a laptop. So, some time ago, if I'm not mistaken, this past June, we the grandparents had an agenda to chat with Japanese students; you know, we talked about the customs that exist here, and those who were there also told us what the customs were like there. Lha chat: yes, we use Indonesian; they use Japanese; there is a problem with the translator. "So yes, it can be connected. Hahaha." Mrs. Juhariyah*

Informant 2:

> *"Technological development is good." But yo... Children must be accompanied. If you leave it later, you can play the cellphone all day long. Parents should know. I'm afraid that there will be shows for parents but watched by children in the spectacle. In my opinion, it can be dangerous and damage the mental development of children. That is what I think, yes. In fact, the internet and cellphones are good for learning and knowledge. If you have a peer, you can search on Google. But if a child who usually knows games also usually forgets the time, forgets to eat, forgets to pray, and forgets to study, so if we are not*

accompanied by our parents and we as parents are not firm, it's too bad for the future, sis. "I believe this is..."(Ms. Lina Siswati)

Informant 3:

"My grandson from child number two lives far away, outside the island, in Sulawesi, so if I miss him, I can use WA Videocall." If it's about the cell phone, I'll tell you: if you use a cell phone, don't take too long. And now, with his parents, it has been tough if you only use your cell phone on Sundays. However, after school, ma'am, use the internet. Yes, you have to use your cellphone every day. But I still must control it. "If he opens YouTube, that still has to be controlled too." (Mrs. Katrin Sriyani)

Informant 4:

"Everything is like this; my era and that of my grandson were different." During my time, everyone really looked at the book, really studied it—what was the title?—and then explained and summarized it, right? If the child is not now, for example, if there are LKS worksheets and you can't answer, look at Google and answer immediately. If we used to look at books, oh, this page, if nowadays you don't know the answer, just look at Google; that's it. The reasoning is lacking now, in my opinion, as you know. Yes, the answer is yes. The term is "instant yes." Writing problems also cannot be like before, because now there is no need to write; you can just look at the exams online. In the past, you were required to write well.

"Communication is fast at this time." My grandson, when he is hungry at night, gets the food (from an online food ordering application). I think if you are with your grandchildren, all you must do is say, "Order them right away." because living with grandchildren is so easy. Nowadays, all children are given cellphones so that they do not cry. What do you see on the cellphone, like a teletubbie, so you don't cry? I also have my own experience. In the past, when I was teaching, I had students. From a young age, the habit of being given a cell phone was what caused his nerves to get disturbed; his eyes kept looking to the right. Mrs. Supatmi

Informant 5:

"The first and second grandchildren automatically use cellphones in relation to their education." In my opinion, the third grandchild has both advantages and disadvantages. The negative is that if you cannot control it, you can see it too close. So, it must be watched. Only positively, my granddaughter is three years old and can read. Yes, so what is self-taught learning like that? I got it straight from the cellphone. Yes, and the fun is in English. Foreign language, ma'am. So, even though it is in English, a three-year-old can read it. In fact, he does not really like Indonesian; it is hard to teach. Mrs. Mukaryati

Based on data from the elderly regarding digital literacy skills in understanding and assessing the development of digital media technology, several positive and negative things were found. The positive side of digital technology is that the sophistication that is presented makes it easy to communicate over long distances, even across islands and countries. In addition, digital media also makes it easy for children to obtain references to learning resources, insights, and knowledge. Digital media also makes it easy to order daily needs such as food. On the other hand, there is a threat from the use of digital media that worries the elderly. For example, the use of digital media, namely cell phones or cellphones that are too long in duration, playing games that make children forget time and obligations, a lack of growth in children's reasoning because digital media offers many instant ways, and adverse effects on the physical, especially a decrease

Digital Media Literacy and Their Role at Elderly Live (Studies Phenomenology at Yang-Eyang School Community at Jember

Yardha, Anom, Harahap, and Iswadi

in or even damage to the sense of sight (eye). In this section, the elderly reveal how the communication process works, what is done with their grandchildren in the context of digital literacy education in daily life, and what dynamics are encountered when communicating with children of different generations.

Informant 1:

> *"You have to build closeness with the children, Miss." Remember to hug frequently as a child and as an adult.The important thing is for the children to use language that doesn't dictate, doesn't order, and doesn't force it when the child isn't feeling well. So, if the child wants to listen to us and trusts us, then we use a relaxed way of communication, inviting them to sleep while sleeping. When toddlers are invited to listen to fairy tales, we invite them to chat and discuss in simple language that children understand. Then, if we want our children to be close to us and not feel that their privacy is restricted when playing on the cellphone or whatever, invite the children to chat casually and be joked about, so the children are not closed off to us. Mrs. Juhariyah*

Informant 2:

> *"Yes, there are sometimes mba, children's names, right?"We as parents have to be smart with our children. How do we do it? Maybe we lure them with their preferences, that is. "For example, when we invite you to eat or something like that, or when we invite you to do sports or go for a walk, that's what you usually want to do." (Lina's mother)*

Informant 3:

> *"Regarding the cell phone, I will tell you that if you use a cell phone, don't take too long." And now, with his parents, it's been tough if you only use your cell phone on Sundays. But after using it online, Ms. Yes, you have to use your cellphone every day. But I still have to control it. If he opens YouTube, he still has to be controlled. control with his parents, but yes, because the parents are busy working, it's too bad that when school goes online, it makes me cry."Sis, the parents are busy, and sometimes the parents themselves are confused. Ask me how to deal with homework like this, deal with conditions like this; that's it; tell me by phone; ask me. (Katrin's mother)*

Informant 4:

> *"I think that in the past, children could be managed." But for three years, children hold cellphones for online activities, so cell phones are like pillows. Oh, my goodness!Because of the impact of this corona, I don't. Come on, it has to be regulated; I have arranged not to keep playing with cellphones. "Aside from the cellphone, there should be plenty of other toys."(Mrs. Supatmi)*

Informant 5:

> *-- "Yes, I, as the mother of my child, must frequently control what is on the child's cell phone." If the child is sleeping, we will take the cellphone, and we will see. When he's playing on his cell phone, we see him, we approach him, and that's it. The anger is that, if you're eating, you hope that your cell phone is turned off. But it's difficult for kids nowadays, sis, so yes, we have to keep reminding them that way. So far, our children have been taught to work and to clean the house. He plays on his cell phone after the chores are done. Alhamdulillah, communication can run smoothly. Yes, you must be patient... what is it? Be patient, you know... hehe. It's called a child; if you're having fun, then we disturb you, and sometimes you feel bad. But yes, we must be patient and painstaking to continue to provide good input. My*

grandson holds his own cellphone. Even those who are 3 years old have their own cellphone. Yes, there are positives and there are negatives, Ms. It's just that the results are negative; he seems okay with that person; that's cool; you know the model. Maybe it's because he can do it on his own, Ms. Grandchildren as young as 2.5 years old hold cell phones. Yes, if number 1 is number 2, there is no problem. If child number three has a bad feeling, he likes it and tweets about it; that's what I'm confused about sometimes, speaking in English; finally, he guides me, what does he want... Haha.. As long as it's good, I leave it; if it's not good, I turn it off. I can only turn it on and off, miss. Oh, my goodness! All this time, his parents made educational viewing programs like that, so it never came to anything bad like that. Yes, ma'am, it's programmed for those animals, the alphabet, and cartoons for the little ones. The way to limit it is, yes, lots of toys, fairy tale books, which he can already read, and books about friendship. We can reduce it by reading books with big letters in two languages: English and Indonesian. English is passionate about him; his accent is also very Caucasian, miss... She rarely leaves the house, Miss. If asked to go out, she will go anywhere; it's a hassle to lead her, Miss. Next to the house there is a kindergarten school; if you are invited to play there, you will not want to go home. Anyway, he is always with me, he wants to be with Uti all the time, and his parents are busy at work. (Mrs. Mukaryati)

In general, the elderly use digital media to communicate and socialize, although for some other elderly, the use of digital media is not only limited to communication but also to run programs at the Yang Eyang School and interact with external parties. Generally, the elderly is considered an age category that has difficulties accessing and using digital media technology, but for the elderly at Yang Eyang School, this is not a significant obstacle. As for some of the elderly, studying and using the media does require quite a challenging effort and process, but this does not dampen the enthusiasm of the elderly at Yang Eyang School to keep learning about how to become quality seniors, one of which is in the role of caregivers for grandchildren.

The elderly at Yang Eyang School shared their ability to understand and evaluate digital media and all the functions, benefits, and threats it poses. The elderly interviewed have balanced perspectives and interpretations of digital technology. The elderly has good digital skills to be able to assess and convey an understanding of the benefits and threats posed by digital technology. The use of digital technology provides many conveniences for communicating, learning references, and meeting daily needs. On the other hand, excessive use of digital technology can cause several adverse effects, such as visual disturbances, children forgetting time and obligations, and a lack of social sensitivity in children.

The elderly at Yang Eyang School also apply digital media literacy practices by conducting learning, having discussions, and caring for their grandchildren by collaborating with each other and exchanging insights and experiences. The activities of the elderly at Yang Eyang School are also not only internal within the family or between members but have penetrated the external community segment to share experiences of the elderly empowerment program. Even though the elderly and their grandchildren have many differences, the main one being generational differences, closeness and familiarity can still be established through the right communication process. And the elderly at Yang Eyang School are a reflection of the parenting character that is close to children but still applies firmness to a variety of things to protect their grandchildren from the negative consequences of digital technology use.The communication process carried out in the context of this research is related to digital literacy education for grandchildren. The

elderly has four types of interaction patterns with their grandchildren, which are as follows: patterns of interaction having fun with grandchildren; patterns of interaction taking on the role of parenting; patterns of interaction with family wisdom holders; and patterns of long-distance interactions.

There are several forms of communication carried out by the elderly towards the grandchildren they care for, including providing a variety of alternative choices for other activities for the grandchildren so they do not continue to focus on using digital media technology. For example, by inviting them to play, eat, exercise, take a walk, or communicate verbally through casual chat, telling stories, or reading fairy tales for the elderly with grandchildren who are teenagers, the rules, and limitations for using digital media can be applied in the form of agreements, such as allowing the use of digital media after completing assignments. As for the elderly with grandchildren who are still toddlers, at this stage the arrangements that are applied to the use of digital media are to actively accompany children when they are playing with digital media and provide alternative options for other fun activities, such as reading fairy tale books.

Forms of verbal communication are also carried out, namely by using words or utterances that are close to the child's daily life and easily understood by the child, not by using sentences that dictate, order, or force. Hugging is a form of nonverbal communication that is used with children. Furthermore, what is also interesting about the communication process between the elderly and the grandchildren being cared for is the form of long-distance communication using the media in the form of WhatsApp video calls.

CONCLUSION

Based on the data obtained from the informants, it is known that the elderly actively selects and use digital media based on their motivations, needs, and goals in their daily lives. Most of the elderly interviewed are used to using digital technology in the form of Android system-based mobile phones (HP) that can access the WhatsApp conversation application (chat, voice call, video call) in their daily lives. Others are used to using the online meeting application, namely Zoom, accessing Facebook, and Instagram. The elderly at Yang Eyang School have also used Tiktok to create digital content when they are doing gymnastics. Even so, there is one elderly person who prefers to keep using old cell phone technology with considerations of time efficiency and the convenience of responding immediately using regular telephone features and short messages (SMS).

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