

HERMENEUTIC CIRCLE IN DIGITAL LITERATION AND ITS RELEVANCE AS AN ANTIDOTE TO HOAX

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Abstract

This article presents the results of the observations about digital literacy that were studied philosophically through Gadamer's hermeneutic approach. The reason for using this approach is to achieve an understanding of how the subject and its history play a role in the digital literacy process, where ontologically, the content of information has been visualized into the digital world so that a philosophical understanding is needed in understanding the virtual reality. This research is included in the classification of qualitative research with an analysis with three stages, namely reducing data that is very general and broad in a more specific form, and relevant to digital literacy and hermeneutics; then classifies the dimensions of digital literacy so that it is easy to determine the dimensions of the hermeneutics; interpret digital literacy to clarify the dimensions of hermeneutics in it; and concludes and draws relevance to efforts to overcome hoaxes. The results obtained from this study are on a hermeneutical analysis of the process of digital literacy as a catalyst for peace, that equalizing the elimination of discrimination at the historical-ego level can be achieved through the application of hermeneutical digital literacy that is by promoting dialectical historical understanding, where contemporary history dialecticism with the history of the past which is often claimed by certain groups as the heyday and the fruit of their work.

Artikel ini mempresentasikan tentang hasil observasi peneliti tentang literasi digital yang dikaji secara filosofis melalui pendekatan hermeneutika Gadamer. Adapun alasan penggunaan pendekatan tersebut yakni untuk mencapai sebuah pemahaman tentang bagaimana subjek dan kesejarahannya berperan di dalam proses literasi digital, di mana secara ontologis, konten informasi telah divisualisasikan ke dalam dunia digital sehingga dibutuhkan pemahaman yang filosofis di dalam memahami realitas virtual tersebut. Penelitian ini masuk ke dalam klasifikasi penelitian kualitatif dengan analisis dengan tiga tahap yaitu mereduksi data yang bersifat sangat umum dan luas ke dalam bentuk yang lebih spesifik, dan relevan dengan literasi digital dan hermeneutika; selanjutnya mengklasifikasikan dimensi literasi digital sehingga mudah untuk ditentukan dimensi hermeneutikanya; menginterpretasikan literasi digital dalam rangka memperjelas dimensi hermeneutika di dalamnya; serta menyimpulkan dan menarik relevansinya dengan upaya menanggulangi hoax. Hasil yang didapatkan dari penelitian ini adalah pada sebuah analisis hermeneutis tentang proses literasi digital sebagai katalis perdamaian, bahwa penyeteraan penghapusan diskriminasi pada tataran ego-historis dapat dicapai melalui penerapan literasi digital

yang bersifat hermeneutis yakni dengan mengedepankan pemahaman kesejarahan yang dialektis, di mana sejarah masa kini didialektikakan dengan sejarah masa lampau yang seringkali diklaim oleh kelompok-kelompok tertentu sebagai masa kejayaan dan buah kerja mereka.

Keywords: *Hermeneutics, Literacy, Digital Literacy, Peace, Subject.*

INTRODUCTION

The polarization caused by the momentum of the presidential election a few weeks ago left a complicated problem which was thinking about the joints of our nation's unity, which had long been knitted by the founders of this country. Political polarization has mingled with a more vital domain, namely religion. Indeed not religion as "an sich" but rather the phenomenon of diversity. Naturally, we worry about disintegrative things that threaten the integrity of the nation, especially in the disruptive era, where there was a massive transformation marked by the virtualization of the real world into a variety of digital information that became the information channel of modern society.

Fast and unlimited access to information exposes us to dilemma choices because digitization of information has the constructive and destructive potential for national unity, which is nothing but a prototype of the embodiment of abstract values regarding civil society¹ —which is also often referred to as civilized society.

In the context of digital literacy in politics and citizenship, author prefer to call it civil politics, because the discussion of digital literacy is not merely an ethical domain with a bit of moral standard but rather a significant epistemological problem in shaping political preferences and the realization of national unity. Nevertheless, in this paper, we will be consistent with the term civil society.

The polarization of Muslims and citizens

¹ The most commonly used definition was created by CIVICUS, which conceives of civil society as the arena outside the family, the state, and the market, which is created by individual and collective actions, organizations, and institutions to advance shared interests (VanDyck, 2017)

in general after the presidential election did have an impact on the strengthening of group sentiments containing latency of intolerance. Various kinds of intolerance existed long before the momentum of the presidential election and indeed have flourished along with the historical revolutions of the Indonesian people, especially in the post-colonial era marked by the establishment of the Unitary State of the Republic of Indonesia. One of the information about various types of intolerance can be seen in the press-release of SETARA Institute research results published on March 31, 2019 ("Against Intolerance in the Political Year," 2019). SETARA Institute has recorded 160 incidents of violations of freedom of religion/belief (KBB) with 202 forms of action, spread in 25 provinces. Most violations occurred in West Java, with 24 incidents. DKI Jakarta is the next most significant locus with 23 events. East Java and Central Java occupy the third and fourth positions with each number of events 21 and 17. Banten and DIY complete the top six with 11 events each. Even though the country has normatively confirmed its commitment through Article 28E Paragraph (1 & 2), and Article 29 Paragraph (2) of the 1945 Republic of Indonesia State Constitution, Law no. 39/1999 concerning Human Rights, and Law No. 12/2005 concerning Ratification of the International Convention on Civil and Political Rights.

The emergence of hoaxes is a difficult thing to avoid in the era of digitizing information. The problem of hoaxes does need to be studied in more depth, involving philosophical thinking about the nature of knowledge. In the earlier part of the thesis, author will emphasize that the failure of information literacy both obtained from

digital and conventional sources is an epistemic problem. Therefore, strengthening the epistemological dimension in the efforts of digital literacy is very necessary to do.

Hoax does not only spread through text but can also be through a combination of text and images, or Utami (2018) is called a meme. The approach used by Utami in studying the meaning of hoax in the context of politics and democracy in Indonesia is the practical approach to memetic. Hoaxes, like memes, alter original items into new forms of artifacts, with new messages that resonate with existing beliefs in society (Utami, 2018: 85). Finneman & Thomas (2018: 9) distinguish the definitions of hoax and fake news and call them related as “sister” relationships. Media hoaxes are containers that produce fake news. From there, we can clearly distinguish the meaning of the dichotomy of these two things.

According to the work of Craft, Ashley, Maksl. (2017: 1), false, misleading, and exaggerated information in general, and conspiracy theories in particular, can flourish in the digital media landscape. The research focuses on the role of media literacy, especially news media literacy as a counter to the impact arising from misinformation, and is more inclined to the conspiracy theory endorsement (CTE) approach.

Intolerant understanding is a derivative form of epistemological model that develops and legitimates into a kind of collective knowledge or even a collective belief. Talking about the epistemological mode, we will undoubtedly confront how each subject in his effort to process his knowledge of reality, which then becomes the driving force in determining practical choices in his life. This driving force, which in the structuralism approach, is commonly referred to as “basic assumptions.” Many internal and external factors influence this knowledge, such as primordial factors that exist in religion, family, and in the context of a country’s society. However, what is often highlighted are intolerant actors acting in the name of religion. Therefore the act of terror is not only based on the bias of interpretation of

religious texts in theological discourse but also touches on all socio-historical aspects of humankind in its history where information literacy is also included.

The foundation of collective knowledge that is deeply rooted has implications for how individuals in the social community look at the world, especially in viewing understandings (isms) and their adherents who oppose them. Intolerant understanding that has been mixed with certain ideologies becomes dangerous for the integrity of the nation because if intolerant understanding has found its locus in specific ideologies, it will have implications for collisions in the form of affirmation of other ideologies.

Various approaches in various studies on digital literacy are quite comprehensive in examining the role of digital literacy in counteracting hoax, exceptionally to maximize the ability of the community to measure and identify which news is false and which are not. Aufderheide in Lee (2018: 460) explained that media literacy is an individual’s ability to access, analyze, and evaluate media. However, a more in-depth analysis—beyond the technical level—is crucial to digital literacy, which is, at the philosophical level is still needs to be considered. The problem of understanding of information is an interpretive activity that plays an epistemic domain and existential consciousness, either individually or socially. Therefore, to complement as well as an explanation of the novelty of this research, the researcher uses the Hans-Georg Gadamer hermeneutic approach, namely hermeneutics, that pays special attention to the dimension of existential consciousness in the ontological domain.

LITERATURE REVIEW

The Urgent of Digital Literacy

Etymologically, literacy is a combination of Latin (*littera*) and English (*action*) terms and can be interpreted briefly as representations of sounds or words in written form (“Merriam-Webster,” n.d.). Bradley in Alamsyah & Purnama (2017: 245)

defined digital literacy as a prerequisite for people to participate in the Information Age. In this era, advances in Information and Communication Technology (ICT) has changed the way of people to produce, distribute, consume and reproduce information. ICT also creates virtual work, virtual environment, and virtual roles that affect the lifestyle of modern peoples.

If drawn into the context of information technology advancements, literacy continues to find its relevance as processing information obtained from sophisticated and easily accessible information delivery media. The problem is, to what extent can every subject in society be able to be a literate person so that it also can avoid hoax?

The rapid progress of information technology in the 21st century has a significant impact on civilization. The historical scroll shows that an advanced civilization cannot be separated from the indicators of literacy progress, where humans who are members of that civilization can either self-literate or not. The intended self-literacy is the ability to process information that he receives from any media.

Dissemination of information to individuals is inseparable from the role of the media. The effectiveness of information dissemination is very likely to depend on the delivery medium. In this digital age, media is no longer limited to things that are physical but more complex. Government regulations in overseeing the dissemination of hoax become more complicated because digital systematization is filled with complex algorithms that require serious technical countermeasures. However, that countermeasures are not technically effective enough in dealing with hoax information. Therefore a more fundamental assessment is needed so that it can touch on metaphysical matters or things that are hidden behind the physical phenomena of information dissemination.

Discussing media literacy, especially digital literacy, the discussion of mass media is also essential because it has a vital position in society. The understanding that developed

in the community was influenced by the role of the media to convey information, especially when political interests interfere with it. Of course, the impact becomes a chain and requires us to think critically.

Therefore, media literacy and digital literacy contain similarities, and there is no need to be too directed towards dichotomous sorting because they both lead to literacy goals. One goal is to be able to process information correctly and not be misled.

The Medium of Information Dissemination

Before reaching the discussion about digital information dissemination media, it is also important to pay attention to the role of the family as a vital information agent in social life. Based on the results of interviews conducted by Hastasari, Suranto, Hajaroh (2018: 162) with the teacher, it indicates that some of the students who were identified as naughty at school, most came from families who were not harmonious. For example, because both parents wander or parents are less concerned and fully submit their children's education to school, and so on. Therefore, role models in the family play an essential role in the success of digital literacy, at least give the advice, to be honest, and also exemplifies.

Also, formal education obtained from schools has a significant influence on the dissemination of information. Ideally, a good education is an education that can form good characters such as responsible and critical characters. The ability to think critically is a prerequisite for achieving the capability of self-literacy because critical thinking is part of human consciousness as a whole human being. Relevant to this, as written by Khasri (2019: 7) regarding Paulo Freire's opinion that education should be in sync with "critical ideology," which includes social change. Freire also explained that the educational process was not only intended as a forum for information dissemination with a mere barometer of textual information literacy abilities. More than that, education must shape awareness of current social

conditions. The formation of consciousness is a hermeneutical process.

Responsibilities, as well as critical, are two crucial aspects in the process of information literacy, especially amid rapid advancement in information technology or the digital era, where responsibility is increasingly fading, which caused by the freedom to access and disseminate increasingly unlimited information. Starting from that point, then the ideal education should be able to form a container for self-literacy maturity.

In discussing the hermeneutical dimension in the digital literacy process, it is essential to know that the urgency of digital literacy is caused by the rapid technological advancement and the complexity of the problems it raises. Behind the advance of information technology, there is a need to consider its significance to society. Then the discussion about the media is a meeting point of the problems relating to literacy itself because, after all, we cannot neglect that the media has a vital role in the social dynamics of society.

The media has power, although surprisingly, it is difficult to determine what kind of power media has. The main strength of the media lies in the fact that the media can shape what we know about the world and can be a significant source of ideas and opinions. The media can influence the way we think and act. The power of media can be seen if we observe the media as a whole rather than a concern to individual media such as television. It will be more clear if we concern about various examples of the use of media such as advertising campaigns. Such campaigns use various types of media and therefore reduce and enforce the message they convey (Burton, 2008: 2).

There are several essential issues in the mass media, namely, first, reality in the media. The effort to understand reality is an individual activity that is coordinated and follows the exchange process that is characteristic of every human interaction. The meaning produced and accepted by social actors is a form of self-understanding of a reality. The meaning is constructed or

formed socially. Reality cannot be taken for granted by every social actor. Reality can only be accepted after going through a dialectical process that is reciprocal and repetitive among social actors. In other words, the meaning of reality is a product of exchange that occurs between social actors, who are part of the social structure, bringing their respective subjectivities (Hermawan, 2017: 29).

Second, news. News does not reflect objective reality. Instead, the news is a subjective reality, namely a construction carried out by journalists. News is a creation of the selection and fabric of images into a reality that is processed. In constructing the story, journalists rely on the facts of the event which they covered, but they are also strongly influenced by external elements of the event, such as deadlines, limited space, and their reason. (Hermawan, 2017: 32-33)

METHODS

This research belongs to the category of qualitative research and is more specific to library studies. Research with a qualitative approach departs from the dimension of subjective philosophy with nominalist assumptions, where human characteristics are seen as voluntary and free will, so qualitative research holds firmly to anti-positivistic assumptions (Dwiastuti, 2017: 65). Thus the author seeks to explore philosophical characteristics by using hermeneutic framing in finding a solid foundation in realizing the discourse of digital literacy.

In the data analysis stage, the data analysis technique used in this study is the data analysis technique that refers to Alan Bryman's qualitative research model with deductive analysis theory. This deductive analysis theory by Bryman (2012: 24) is called a representation of the similarity of viewpoints between theory and social research. Referring to this theory, the author deducts the hypothesis he proposed, which is from subjective to empirical.

RESULTS AND DISCUSSION

Hermeneutical Dimensions in the Digital Literacy Process

Efforts to transform reality or facts encountered by journalists in the form of news involve an understanding of physical facts that are absorbed by the senses, which Jerome Kagan calls Schemata. Schemata is knowledge in the form of representation of the physical features of an event or event (Kagan, 2016). Still referring to Kagan (2016), that humans are the only species that can operate two realities. Kagan called it Schemata and Words. Schemata and words are two entities that cannot be separated from human life, especially in their activities, to build an understanding of reality. The sense perception of material things (Schemata) in the context of informative or unrelated "news" always relates to words (Word) so that it can be concluded that the literacy process also involves Schemata and Words. Thus, hoax contains problems with the availability of Schemata and Words. In another sense, it is flawed in terms of correspondence with the words that hung in the news.

The power possessed by the media in influencing social dynamics and social development requires every element of society to be selective in receiving information. Processing information is an activity that takes place inside the head of an individual as a thinking subject. The process of processing information is then called literacy. However, it should be emphasized that literacy is not only equated with translating messages in the form of language symbols into applicative understanding. More than that, the symbols contained in the message have significance for one's ideology, even the wider society. Therefore, digital literacy is a hermeneutical activity in understanding messages leading to a holistic understanding. In this case, hermeneutical activity contains epistemological aspects that involve the role of individuals as subjects who think to understand reality.

In concepting his hermeneutics, according to the work of Abel in Mootz &

Taylor (2011:183), Gadamer agreed with his teacher, Heidegger, that ontologically, "the interpreting subject belongs irreducibly to the world he or she interprets, or in other word it means that subjects have unique way to be exist in this world. The hermeneutical circle is constitutive of all understanding that is the consequences of human's existence within co-existence. We must not try to escape this circle but, on the contrary, correctly situate ourselves within it, for a 'presuppositionless' interpretation is impossible." In short, "understanding is a way of belonging to the world."

In the era of digitizing information, reality has been transformed in such a way that it can be said that the ontological basis of reality - which is corresponded by the news - has shifted toward virtualization or in Jean Baudrillard's term called simulacra, a concept of the simulated world. The thesis is that there is no objective fact from the news that it can be justified because journalists have presented news in the form of simulations of empirical realities that he encountered in the field. In this discussion, of course, we will not dissolve in the discussion of Jean Baudrillard. The concept of Simulacra is only as a supporting variable in finding the hermeneutical dimension in digital literacy, where the virtual reality presented by digitizing information is the simulacra itself. So our focus on this discussion is about the role of the subject in the digital literacy process.

There are several main points in the Hans-Georg Gadamer hermeneutics. First, "Bildung," which is a culture or tradition that influences the subject in understanding reality. In the case of digital literacy, the subject as an audience is bound by tradition. For example, in the tradition of religious communities, some traditions are following religious values that function as presuppositions. That presumption is what directs the intention of the subject to the news that he wants to digest. So that interpretation can be possible about information that can vary, depending on the style of each tradition. However, it must be stressed that even though

tradition is constructive for understanding, it does not mean that it is deterministic for understanding.

Second, historical significance. However, a journalist as a news text author is a child of history, where he spawned the news text. The process of writing news from the results of empirical observations in the field relates to the historical context of the subject. George H. Taylor and Francis J. Mootz wrote that Gadamer and Ricoeur also shared a fundamental perspective that understanding is always interpretive. Understanding is always inextricably informed by the perspective we bring to bear in the act of understanding. Understanding is a product of our language, our history, our traditions (Mootz & Taylor, 2011: 1). Therefore Gadamer emphasizes controversial matters in understanding texts. In the context of Hans-Georg Gadamer hermeneutics, the subject in understanding the news text must know the historical background of the news writer (journalist) concerned because, after all, the journalist is a child of history in which he spawned news. For example, journalists who work in certain news agencies are also bound by the rules of the game where they work. For example, news portals A has political tendencies, in addition to economic-centric pragmatism. Therefore it is necessary to understand the historical conditions or the inner journalists when they spawn a story.

Third, "horizon fusion." The attachment of the subject in the process of understanding something with the horizon of thinking also has implications for hermeneutic claims. However, hermeneutic claims look very able to be compatible. It can only occur in immense knowledge, namely in the profound unity of the whole tradition with the present (Gadamer, 2004: 337). That is what is meant by horizon fusion. The subject in the process of digital literacy must be able to understand the personal situation of the news writer (journalist) when he spawned the news. News is an individual result from a journalist about what he encounters in the field. Likewise, with the photos displayed, it can present a variety of interpretations

because the photo is also an integral whole of the personal situation of the journalist.

If related to digital literacy, we will be directed to two important things, namely the epistemology of the subject—as an observer of reality—and the ontological status of reality in the digital world. The process of understanding the message contained in information or news is part of human cultural activities. Thought itself is a cultural product. As explained by Parsons in Jenks (2013: 84) about culture, namely first, that culture is "spread and transmitted", culture is a legacy or a social tradition; second, that culture "is learned, not manifestation", in terms of its particular content, from the formation of human genetics; and third, that culture is "shared". Culture, on the one hand, is a product of, and, on the other hand, a determinant of human systems of social interaction.

In anthropology, there is no standard definition of culture. However, the Parsons definition above is sufficient to represent the main ideas about culture, so it can also be concluded that culture is the most practical thing because it is also a social act. Thus, it related to Gadamer's thesis that the activity of "understanding" is the modus of humans to exist in their world and also that understanding is bound by tradition in a cultural system. So, by maximizing the role of the subject, by revitalizing dialectical understanding of history and following the three points of Gadamer hermeneutics thought above, the purpose of digital literacy as an antidote to hoaxes can be realized completely.

Realizing Civil Society

The discourse of the industrial revolution 4.0, which is also often followed by the term disruption era, does not necessarily have a positive value for public knowledge. Correct knowledge is a knowledge acquired in the right way through logical thinking and correspondence with factual reality. We are undoubtedly familiar with the term globalization, which has preceded the emergence of the term industrial revolution

4.0. Information disclosure is an essential indication in the globalization process. In the dissemination of information, national borders seem to become less and less critical. It also raises concerns about national identities that can be eroded. Billig in Ariely (2012: 540) explains that sometimes a national identity can be perceived as banal and be taken for granted, and sometimes it serves to stimulate solutions entering the battlefield.

At times it can be united nearly all members of the nation, and at times it may be a source of friction among them. The meanings that people attribute to national identity are not static but dynamic, as national identity changes over time. The only consensus, therefore, that has developed from research on national identity to date is that it is multidimensional (Ariely, 2012: 540-541). We will not go too far in discussing factual reality in the direction of metaphysical discourse as we can find in the Kantian tradition. Here, we limit what is referred to as "factual reality" only to the understanding of events that happened or the substance of information that can be validated. The verification indeed dwells on an empirical level.

The implications of the discourse of the industrial revolution 4.0 not only affect the economic sector but also on things that have a negative value that is the emergence of a lot of hoax news or commonly called hoaxes. The presence of hoaxes is very detrimental to the nation because of its very significant impact in triggering the disintegration of the nation. Especially in the democratic party or election season, hoax news is often accompanied by expressions of hatred nuanced SARA--is an abbreviation of the word "suku, agama, ras, dan antargolongan" which mean ethnic, religion, race, and groups. The momentum of the election often plays dirty political intrigues or black campaigns like dropped each other by using hoax news. The impact is not only detrimental to those competing in political contestation but also has an impact on national political stability which is then destructive for the integrity of the Indonesian nation. When viewed in terms of security, it is obvious that hoax news can

threaten national stability.

At the theoretical level, referring to Gadamer hermeneutics, the role of humans as "Subjects who think" becomes very vital in the process of digital literacy. Information virtualization is characterized by the ease of access that is approaching unlimited, making control over information by the government more complicated and confusing. Law enforcement officials have formed a task force that focuses on dealing with cybercrime. However, this is not enough in addressing the phenomenon of hoaxes. Strategic steps are needed in the field of culture. The hoax itself is a harmful cultural product. So, it is more appropriate to use a legalistic approach, but also to use a more fundamental approach. Culture is a concept that consists of world-views, belief systems, artistic expression, and ideational phenomena and is a social process that is relatively autonomous (Joseph, 1998: 8).

As a practical step in anticipating hoaxes and realizing civil society, it is necessary to strengthen national identity. Strengthening the nation's identity is coherent with the nation's historicity in its meeting with the dynamics of civilization, including technological progress. One form of strengthening national identity is through cultural strategies. Culture is an aspect of human life that proves that humans are never finished with themselves, especially in a social context; humans will always proceed. The process includes a civilization project, which is about how civilization still exists. In line with humans, culture is always in the process, so it is neither stagnant nor mechanical. As explained by García Canclini in Demuro & Gurney (2018), that cultures is not homogenous, singular or fixed but somewhat fluid and complex. In the context of intercultural communication, globalization and cross cultural mixtures, the hybridity of culture is a *sine qua non* consequence."

With a clear cultural strategy and not just playing at the theoretical level, the goal of achieving a society that is capable of titrating itself can easily be realized. Selective efforts in responding to information characterize

the ability to self-literate. Being selective about information means being able to think critically and logically. A critical and logical mind will easily detect hoax information. Thus, digital literacy, accompanied by critical and logical thinking skills, is very much needed in the era of disruption, where hoax is very easily spread and affect many people.

In addition to the above, strengthening the national identity can also be done by intensifying the love of Bahasa Indonesia—as a national language—and the local language, which is typical of the heterogeneity of the Indonesian nation. Introducing a love of Bahasa Indonesia is very important, because today, many people ignore Bahasa Indonesia, and instead dissolve in the hegemony of foreign languages. However, it does not mean that foreign languages are not necessary, but rather are addressed as instruments of communication between nations, not a national identity. A concrete example of intensifying love for Indonesian is regulating the naming of places such as parks, shops, shopping centres under the name Indonesia. It can also be done by holding Indonesian certification that can compete with TOEFL and IELTS.

This paper offers a thesis that the understanding of multiculturalism in viewing cultural diversity in Indonesia can be a catalyst for the realization of “civil society.” Multiculturalism is a way of looking at diversity within a country, namely ethnic, ethnic and cultural diversity. A multicultural country will face common identity problems and partial identities that support the formation of communal identity. However, there are challenges to the application of the catalyst, namely ethno national discrimination. As explained by Barbieri (2004: 13), ethno national discrimination is caused by the nation-building process through political efforts to build communal identity unity. Language standardization, the creation of state symbols, and the writing of collective history are some of the instruments used.

Nation-building relies heavily on strengthening the distinction between

the dominant cultural identity and its competitors and aims to cultivate preferences about groups rather than groups outside them. Relevant to this, Brewer, Gonsal Korde, Van Dommelan. (2013: 531) also wrote that living in a diverse, multicultural society may not always be sufficient to provide the conditions for complex identity formation.

Ethno-national discrimination, as explained by Barbieri above, is caused by the root of the complex identity problem, where communal identity meets vis a vis with the partial identity that underpins it. The meeting will always be related to the dominance of one identity over another, as well as partial identity adjustments to central or communal identity.

The existence of identity barriers cannot be separated from the political behavior of the elites in this country. However, there are essential things which also must be discussed and should not be underestimated namely the nation-building cultivation media. One of the most effective media is mass media. Technological advances have also accelerated the process of disseminating the information so that the political effort behind nation-building has strengthened its significance for national and state life. It would be too naive if we continue to affirm the slogans of “nationalism” from the political elite, without being accompanied by a critical mindset. Then the question “how far is the suitability of the nation-building agenda with the political preferences of the Indonesian nation which is not only multicultural but also multi in all fields?

In the context of digital literacy, when viewed from Gadamer’s perspective, literacy itself is a hermeneutical process. Society as an accumulation of subjects that interpret reality needs to be considered in a nation-building process. Thus, the subjects participating in forming a communication organization influence the common understanding of things. In the context of civil society, the common understanding in question is an understanding of how people’s tendencies are towards things that are foreign and not part of their communal emotions.

Consequently, a serious effort is needed in directing the political preferences of the nation towards a more democratic direction, namely by not producing policies that are dominated by political interests, especially those that are of political oligarchy. This is very important to realize the concept of civil society in the context of a heterogeneous nation. As written by Sharma (2015: 601):

“The civil society refers to a body of self-generated, self-propelled non-State organisations which, on the one hand, regulate the conduct of citizens so that they act as a collective according to their “general” for instance, “moral will” keeping common good in mind; and, on the other hand, control the government in consonance with it and give expression to that will.” The civil society performs the function of mediation between the citizens and the government and acts as an intermedeary between the two, though does not replicate either. The civil society does not represent particularistic but normative ends and general interests like environment protection, child welfare, women’s development, care of the physically and mentally handicapped, genuine representation and all-round time-bound development of the downtrodden and minorities, protection of human rights, etc.”

Therefore, the idealization of civil society—in the context of Indonesian literacy in the digital age—is to place the role of the people in the nation and state progress project. If people in a country mature in processing and understanding information, then the country’s problems will be increasingly minimal, especially those relating to stability and peace.

CONCLUSION

Three important points need to be considered in seeking digital literacy, especially to create peace in Indonesia. First, by strengthening the nation’s identity through a clear cultural strategy; Second, by focusing on strengthening historical awareness that can be implemented in educational curricula

and non-discriminatory government policies; Third, equalization of socio-cultural identity position. Through equalizing socio-cultural identity positions, the unification of identity becomes unnecessary. Equalization of socio-cultural identity such as the elimination of discrimination at the ego-historical level can be achieved through the application of hermeneutical digital literacy, namely by promoting dialectical historical understanding, in which current history is dialecticized with the past history which is often claimed by certain groups as a period of time—the glory and fruit of their work. Therefore, dialectics is very important in digital literacy.

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