

Social Media and Media Literacy: A Study on Students of STAIN Bengkalis

Hikmah Muftiana¹, Nadana Mardhotillah², Risna Milani³

^{1,2,3}Sekolah Tinggi Agama Islam Negeri Bengkalis

ABSTRACT: This study critically examines the media literacy competencies of students enrolled in the Communication and Islamic Broadcasting program at STAIN Bengkalis, Indonesia, within the context of escalating social media usage and the growing threat of digital misinformation. Employing a qualitative descriptive methodology, the research focuses on assessing students' mastery of twelve essential digital media literacy skills as conceptualized by Jefkins et al. (2009), which encompass critical thinking, ethical content creation, multitasking across platforms, collective intelligence, and intercultural communication. Through in-depth interviews, social media observations, and document analysis, the study reveals that students proficiently engage with a diverse array of platforms—including Instagram, WhatsApp, YouTube, Facebook, and TikTok—demonstrating adaptability and critical evaluation capabilities that enable them to identify and mitigate the spread of hoaxes effectively. Despite these strengths, the findings also uncover areas needing development, particularly in collaborative verification processes and expert consultation. The study contributes valuable insights into how media literacy education can be strategically enhanced to prepare students as responsible digital citizens capable of navigating Indonesia's complex digital information ecosystem.

KEYWORDS: Social Media, Media Literacy, Hoax, Digital Literacy, Critical Thinking

INTRODUCTION

Indonesia's digital ecosystem has experienced unprecedented growth, with over 212.9 million internet users recorded in early 2023, and social media engagement averaging more than seven hours daily per user (We Are Social, 2023). This pervasive digital presence, while enabling widespread connectivity and access to information, simultaneously exposes users—particularly university students—to a barrage of content, varying greatly in credibility. The surge of misinformation and hoaxes, notably disseminated via dominant platforms such as Facebook and Twitter, has raised profound concerns regarding its societal impact, including the distortion of public discourse and the exacerbation of social fragmentation (Kominfo, 2023; Fauzi & Fachrunnisa, 2022).

Media literacy emerges as a vital competency to navigate this complex information landscape. Defined broadly as the set of abilities to access, critically analyze, evaluate, create, and responsibly disseminate messages across diverse media forms, media literacy is recognized as a cornerstone for cultivating discerning digital citizens (Mihailidis & Viotty, 2017). Notably, the Indonesian government's "Makin Cakap Digital" initiative underscores a national commitment to enhancing these skills across demographic groups, with particular emphasis on youth and students.

Previous studies have extensively explored media literacy within Indonesian contexts. For example, Susanti et al. (2023) demonstrated that heightened critical media literacy significantly reduces youth vulnerability to misinformation, while Fauzi and Fachrunnisa (2022) highlighted the role of intercultural communication competence in mitigating online conflicts rooted in digital misinformation. Internationally, scholars such as Hobbs (2020) and Jenkins et al. (2009) have advanced frameworks situating media literacy within participatory culture and critical thinking paradigms, emphasizing users' active role in content creation and evaluation.

What distinguishes the present study is its targeted examination of media literacy through the lens of twelve specific competencies proposed by Jefkins et al. (2009), applied within a focused population of Communication and Islamic Broadcasting students at STAIN Bengkalis. Unlike broader national surveys or generalized youth studies, this research provides a granular, qualitative insight into how future media professionals enact media literacy skills across diverse social media platforms in a context deeply intertwined with Islamic values and local cultural norms.

Theoretically, this study integrates concepts from participatory culture theory (Jenkins et al., 2009), critical media literacy (Hobbs, 2020), and distributed cognition (Hutchins, 1995), framing media literacy as a dynamic interplay between individual agency, social networks, and technological affordances. This multidimensional approach offers a comprehensive understanding of how students engage with digital information environments to counteract misinformation, an area that remains underexplored in Indonesian higher education research.

Social Media and Media Literacy: A Study on Students of STAIN Bengkalis

By bridging theoretical insights and empirical observations, this study aims to contribute nuanced knowledge on media literacy practices in a culturally specific setting, informing educational strategies to cultivate critical, ethical, and digitally competent media practitioners in Indonesia's evolving information society.

METHODOLOGY

This study utilized a qualitative descriptive design to deeply explore the media literacy competencies of Communication and Islamic Broadcasting students at STAIN Bengkalis. The qualitative descriptive approach was selected for its ability to provide rich, straightforward descriptions of participants' real-life behaviors and perceptions without heavy theoretical imposition (Sandelowski, 2000).

The research subjects were purposively selected students from the targeted program, chosen due to their active engagement with media and relevance as future media professionals operating within Islamic and local cultural contexts. The object of study centered on their media literacy skills demonstrated across popular social media platforms including Instagram, WhatsApp, YouTube, Facebook, and TikTok, focusing on twelve competency indicators defined by Jefkins et al. (2009).

Data collection employed a triangulated method to ensure validity and depth:

1. **Semi-structured interviews** with 15 students provided insight into their self-perceived competencies and challenges in media literacy.
2. **Non-participant observations** of their social media usage captured actual interaction patterns and content creation behaviors over three months.
3. **Document analysis** of academic work and digital artifacts offered evidence of applied media literacy in educational settings.

Thematic content analysis guided data interpretation. Initial coding used Jefkins et al.'s twelve indicators as a framework, while allowing emergent themes to surface, assisted by recent media literacy theories (Hobbs, 2020; Potter, 2019). Rigor was enhanced through member checking and peer review to uphold trustworthiness (Lincoln & Guba, 1985).

Ethical protocols were strictly observed, with informed consent, confidentiality, and institutional review board approval obtained prior to research.

This multi-method qualitative approach enabled a comprehensive understanding of students' media literacy in the context of Indonesia's digital information environment.

RESULTS AND DISCUSSION

The accelerating advancement of information technology has undeniably facilitated rapid and widespread access to digital information. However, this surge also amplifies users' exposure to unverified and misleading content, particularly on social media platforms. Consequently, the cultivation of sophisticated media literacy competencies becomes essential for users to critically navigate this complex digital landscape (Potter, 2019; Hobbs, 2020). This study analyzes how students of the Communication and Islamic Broadcasting program at STAIN Bengkalis embody twelve core media literacy skills as defined by Jefkins et al. (2009), offering insight into their practical digital engagement and critical awareness.

1. PLAY: ADAPTIVE ENGAGEMENT WITH EMERGING PLATFORMS

The first competency, *Play*, highlights students' capacity to creatively explore and manipulate digital media platforms, demonstrating both technical proficiency and innovative use. In the context of rapidly evolving social media landscapes, students at STAIN Bengkalis show remarkable agility in adopting new technologies such as TikTok and Threads shortly after their emergence. This rapid adaptation is not limited to mere consumption but extends to active experimentation with platform features, including content creation tools, interactive elements, and algorithmic engagement strategies.

This behavior aligns closely with Jenkins et al.'s (2009) theory of *participatory culture*, which emphasizes that contemporary media users transcend traditional passive reception roles to become active producers, remixers, and distributors of content. Participatory culture fosters an environment where users "play" with media not only for entertainment but also for communication, self-expression, and social interaction. By engaging in this playful exploration, students develop a nuanced understanding of the affordances and constraints of various platforms, which in turn enhances their media fluency and digital dexterity.

Moreover, the *Play* competency facilitates a form of informal learning, where trial-and-error experimentation enables students to master platform-specific conventions and vernaculars. For example, mastering TikTok's short-video format or Threads' conversational thread structure requires users to understand timing, narrative pacing, and audience engagement techniques that differ from traditional media forms. This experiential learning reflects Dewey's (1938) pragmatic approach to education, where active participation and reflection lead to deeper comprehension and skill acquisition.

In the academic sphere, students leverage this playful engagement to support their studies by utilizing these platforms to disseminate class projects, share academic resources, or create awareness campaigns. Such applications demonstrate the instrumental value of *Play* as a tool for meaningful communication beyond leisure, effectively blurring the lines between education

Social Media and Media Literacy: A Study on Students of STAIN Bengkalis

and social media entertainment. This practical integration also resonates with constructivist learning theories, wherein learners construct knowledge actively through interaction with their environments (Vygotsky, 1978).

Observation findings reveal that many students actively maintain TikTok accounts where they post short videos summarizing lecture materials, practical demonstrations, or public service announcements related to Islamic communication values. For example, one observed student created a series of TikTok videos explaining key concepts of communication theory using engaging visuals and interactive captions, which received significant engagement from peers. Similarly, several students were noted to use Threads to participate in academic discussions, posting threads summarizing journal articles or sharing reflections on course topics.

Interview excerpts further support these observations. A student named Rina stated,

"When TikTok first became popular, I was curious and started experimenting with video-making for fun. Over time, I realized I could use it to explain my assignments in a creative way, which helped me and my classmates learn better." Another student,

Ahmad, shared,

"Threads allows me to organize my thoughts and share academic ideas more clearly than just short posts. I like how I can reply to comments and keep a conversation going about my study topics."

These insights illustrate how playful exploration of new social media platforms enables students not only to develop technical skills but also to enhance their academic engagement and peer learning.

Importantly, this adaptive engagement contributes to students' ability to remain current with digital trends, a critical skill in an information ecosystem characterized by constant change. It also fosters resilience against digital obsolescence, enabling students to navigate emerging technologies with confidence and creativity. Furthermore, by exploring diverse platforms, students diversify their informational sources, which is foundational for building critical media literacy and combating misinformation (Potter, 2019).

In summary, the *Play* competency among STAIN Bengkalis students represents a dynamic, proactive interaction with new social media platforms that cultivates both technical skills and critical awareness. Their ability to appropriate and repurpose digital tools reflects a sophisticated understanding of media as participatory, social, and evolving, laying a foundation for empowered digital citizenship.

2. SIMULATION: DEVELOPING PRUDENCE THROUGH REFLECTIVE INTERACTION

The *Simulation* competency involves users' ability to anticipate and rehearse possible media interactions, allowing them to critically evaluate information and avoid the pitfalls of misinformation. Students at STAIN Bengkalis demonstrate a growing sense of prudence in this regard, having learned from past experiences where misinformation circulated rapidly within their networks. This aligns with the framework of *critical media literacy* (Hobbs, 2020), which advocates for reflective skepticism and deliberate media engagement to minimize harm caused by false content.

Students actively simulate scenarios by questioning the validity of information before sharing it and mentally rehearsing the consequences of spreading inaccurate news. This internal "media rehearsal" parallels Dewey's (1938) theory of reflective thought, highlighting that thoughtful consideration precedes informed action. By doing so, students exhibit increased media responsibility, which is vital in preventing the dissemination of hoaxes.

Observation showed that several students pause to cross-check information on fact-checking websites or compare news stories from multiple sources before posting or forwarding messages on WhatsApp groups. For instance, one student was observed deleting a forwarded message on WhatsApp after realizing the source was unreliable.

Interview excerpts reveal this cautious approach: Rina shared,

"I always try to think twice before sharing news on social media. Sometimes, even if the headline is shocking, I check the source or search for other articles first." Another student, Ahmad, noted,

"After I was once fooled by a fake news story, I became more careful. Now, I always verify information before I forward it, especially in my family groups."

This reflective behavior embodies the critical engagement necessary to counteract misinformation and reinforces the need for media literacy education to emphasize evaluative thinking as part of the curriculum.

3. PERFORMANCE: ENGAGING WITH MULTIPLE PERSPECTIVES

Performance refers to users' ability to enact different media roles and explore varying viewpoints, which broadens understanding beyond immediate social or cultural boundaries. Students at STAIN Bengkalis engage with media content both openly and anonymously to gain diverse perspectives, consistent with Hutchins' (1995) concept of *distributed cognition*. This distributed process allows knowledge to be co-created and shared across social networks, reducing the insularity of individual viewpoints.

By selectively engaging with different audiences and content types, students develop the capacity to critically analyze information from multiple angles. This prevents the formation of echo chambers and encourages empathy and deeper comprehension of complex issues, key aspects of intercultural communication competence (Spitzberg & Changnon, 2009).

Observational data shows students participating in online forums and social media discussions where they deliberately seek opinions differing from their own and sometimes create anonymous accounts to observe candidly without social pressure.

Social Media and Media Literacy: A Study on Students of STAIN Bengkalis

In interviews, one student, Lina, explained,

"Sometimes I use a separate account to read discussions without my friends knowing, so I can see honest opinions and not just what people expect me to say." Meanwhile, Budi said,

"I try to follow people from different backgrounds and beliefs to understand their perspectives better, especially on topics about religion and culture."

Such behaviors demonstrate a mature approach to digital media, embracing diversity of thought and fostering more inclusive communication practices. These findings suggest that cultivating *performance* skills supports democratic discourse and critical media literacy in pluralistic societies.

4. APPROPRIATION: ETHICAL CONTENT CREATION AND RESPECT FOR INTELLECTUAL PROPERTY

The *Appropriation* competency reflects students' ability to creatively incorporate existing media elements into new contexts while respecting ethical standards such as copyright and attribution. At STAIN Bengkalis, students demonstrate conscientious use of media content for academic and creative projects, which echoes the principles of *digital citizenship* emphasizing intellectual property rights (Ribble, 2012).

Observations reveal that students frequently combine multimedia resources—images, audio, video clips—in their assignments, carefully citing original creators. One student produced a video on Islamic communication ethics using licensed background music and explicitly acknowledged all sources in the description.

Interview data support this ethical stance. Dewi remarked,

"I always check if the music or image I want to use is free or needs permission. If I'm unsure, I look for alternatives to avoid plagiarism." Similarly, Arif shared,

"Respecting creators' rights is important, especially since we're learning to be responsible communicators in the future."

Such practices indicate a mature understanding of media ethics, which is crucial to fostering integrity in digital content production and combating rampant plagiarism.

5. MULTITASKING: MANAGING COMPLEX MEDIA STREAMS

Students demonstrate the ability to manage multiple information channels simultaneously, utilizing device features such as split screens and cross-platform apps. This multitasking skill aligns with *multimodal literacy* (Kress, 2010), enabling efficient processing and synthesis of diverse media inputs.

During observations, many students accessed WhatsApp, Instagram, and YouTube concurrently to cross-check information, watch tutorials, and discuss academic topics in real-time. For example, one student followed a lecture via Zoom while simultaneously browsing related YouTube videos and exchanging messages with peers for clarification.

In interviews, Rian explained,

"I often multitask because information is spread across different apps. Being able to switch quickly helps me understand better and spot misinformation faster."

This capacity enhances students' situational awareness in digital environments and supports rapid fact-checking, a vital skill in the fight against misinformation overload.

6. DISTRIBUTED COGNITION: COLLABORATIVE VERIFICATION PRACTICES

Though less frequently applied, *Distributed Cognition* involves students seeking external expertise and using digital tools to verify uncertain information. This collaborative verification aligns with Livingstone's (2004) concept of social and technological mediation in knowledge construction.

Observations found some students consulting fact-checking websites or asking lecturers to clarify dubious news. However, such behaviors were not widespread.

During interviews, Nia confessed,

"I sometimes check websites like TurnBackHoax or ask my lecturer if I'm unsure, but I don't do it regularly because it takes time."

This reveals an opportunity for institutional encouragement to integrate verification tools into daily digital habits, strengthening critical media literacy and collective accuracy in information sharing.

7. COLLECTIVE INTELLIGENCE: LEVERAGING AUTHORITATIVE KNOWLEDGE SOURCES

Students habitually draw from collective knowledge bases such as Wikipedia and Kamus Besar Bahasa Indonesia (KBBI) to enrich understanding and contextualize information. This demonstrates *Collective Intelligence* as defined by Lévy (1997), where shared knowledge enhances individual cognition.

Observation showed frequent referencing of these sites during academic research and informal social media discussions.

Fitria noted in interviews,

"I use Wikipedia and KBBI a lot to double-check facts, especially when writing papers or explaining concepts to friends."

Social Media and Media Literacy: A Study on Students of STAIN Bengkalis

This practice exemplifies proactive engagement with credible resources, essential for building resilience against misinformation.

8. JUDGEMENT: CRITICAL EVALUATION OF CREDIBILITY

The *Judgement* competency is vital, and students critically assess the trustworthiness of information by cross-referencing multiple sources before accepting or sharing content. This gatekeeping aligns with the critical thinking emphasis in media literacy scholarship (Kellner & Share, 2007).

Students demonstrated vigilance by identifying suspicious URLs, evaluating source reputations, and questioning sensational headlines.

During interviews, Ahmad remarked,

"I never share something unless I'm sure it comes from a reliable source. I also compare news from official media and international outlets."

This critical approach reduces the spread of hoaxes and nurtures informed digital citizenship.

9. TRANSMEDIA NAVIGATION: INTERPRETING ACROSS MEDIA FORMATS

Students proficiently navigate across various media forms—texts, images, videos, and audio—demonstrating *Transmedia Navigation* (Jenkins, 2006). This multimodal competence broadens their interpretive capacity and resilience against fragmented misinformation.

Observations noted students watching related videos after reading articles or listening to podcasts to gain fuller understanding.

Lina shared,

"Sometimes I watch videos or listen to podcasts about the topic I read. It helps me get a better perspective and understand different explanations."

Such integrated media consumption supports deeper comprehension and critical evaluation.

10. NETWORKING: BUILDING SOCIAL INFORMATION ECOSYSTEMS

Students actively build and engage in social media networks for information exchange and support, exemplifying *Networked Individualism* (Wellman, 2001). These digital networks function as collaborative spaces for sharing verified content and peer fact-checking.

Observed group chats and social media communities reveal frequent sharing of educational content and mutual reminders to verify information.

Budi expressed,

"We often remind each other in our WhatsApp groups to check the news before forwarding, helping reduce fake news spread."

This social vigilance enhances collective media literacy and community resilience.

11. NEGOTIATION: PROMOTING RESPECTFUL DIGITAL DISCOURSE

Students exhibit *Negotiation* skills by respecting diverse opinions and avoiding conflicts online, reflecting *Intercultural Communication Competence* (Spitzberg & Changnon, 2009). This is critical to maintaining harmony and constructive dialogue in multicultural digital communities.

In interviews, Sari said,

"I always try to be polite and open-minded on social media, especially when discussing sensitive topics like religion or culture."

Such respectful engagement fosters digital civility and counters polarization.

12. VISUALIZATION: UTILIZING VISUAL MEDIA FOR ENHANCED COMMUNICATION

Finally, students leverage *Visualization* skills by producing and sharing videos and images that enhance understanding and engagement. This use of *Visual Literacy* (Barry, 2017) is evident in their academic presentations and social media posts.

Observations included videos summarizing class discussions and infographics explaining communication concepts.

Rina stated,

"Using videos and visuals helps me explain ideas more clearly and attract attention, especially on platforms like Instagram and TikTok."

Visualization thus amplifies message effectiveness and supports multimodal learning.

CONCLUSION

This study provides a comprehensive examination of media literacy competencies among Communication and Islamic Broadcasting students at STAIN Bengkalis, situated within Indonesia's rapidly evolving digital media landscape. The findings

Social Media and Media Literacy: A Study on Students of STAIN Bengkalis

demonstrate that these students actively engage in diverse and sophisticated digital practices that align with the twelve core media literacy indicators proposed by Jefkins et al. (2009), reflecting a strong foundation in both technical skills and critical awareness.

Notably, students exhibit remarkable adaptability in *Play*, swiftly embracing emerging social media platforms such as TikTok and Threads, and creatively leveraging their affordances for academic and social purposes. This adaptive engagement fosters a participatory culture that empowers students as active content creators rather than passive consumers. Furthermore, through *Simulation*, students show reflective prudence by critically evaluating content before dissemination, evidencing growing responsibility in combating misinformation.

The *Performance* competency reveals students' capacity to navigate multiple perspectives and social roles, enriching their understanding and mitigating the risks of echo chambers. Ethical considerations in content creation are apparent in *Appropriation*, with students demonstrating respect for intellectual property and academic integrity. Their ability to manage simultaneous information streams through *Multitasking* and selectively collaborate via *Distributed Cognition* points to advanced multimodal literacy, although the latter remains an area for further development.

In terms of information evaluation, students actively employ *Collective Intelligence* by consulting authoritative sources and exercise *Judgement* in cross-verifying information, serving as gatekeepers against the spread of hoaxes. The *Transmedia Navigation* competency is evidenced by their adeptness in interpreting and integrating content across diverse media forms, enhancing their critical media engagement.

Social dimensions of media literacy are strongly represented through *Networking* and *Negotiation*, where students build collaborative knowledge communities and engage respectfully across cultural and ideological divides, promoting digital civility and social cohesion. Finally, their utilization of *Visualization* demonstrates effective use of visual media to communicate complex ideas, further supporting multimodal learning and engagement.

Collectively, these competencies underscore the students' readiness to navigate Indonesia's complex digital information ecosystem with criticality and ethical awareness. However, the relatively limited application of distributed cognition and expert consultation suggests opportunities for curricular enhancement, particularly in fostering collaborative verification practices and advanced fact-checking skills.

Overall, this study contributes valuable empirical insights into the enactment of media literacy within a culturally contextualized higher education setting. It highlights the importance of integrating comprehensive media literacy education that balances technical skill development, critical thinking, ethical awareness, and intercultural competence. Such education is pivotal for preparing students not only as informed digital citizens but also as future media professionals capable of contributing responsibly to the information society.

REFERENCES

- 1) Anggraini, S. (2016). Budaya literasi dalam komunikasi. *Wacana*, 15(3).
- 2) Arsyad, M., et al. (2024). Ethical digital citizenship and plagiarism prevention in Indonesian universities. *Journal of Educational Technology & Society*, 27(1), 45–58.
- 3) Barry, A. M. S. (2017). *Visual intelligence: Perception, image, and manipulation in visual communication*. State University Press.
- 4) Bowen, G. A. (2009). Document analysis as a qualitative research method. *Qualitative Research Journal*, 9(2), 27–40. <https://doi.org/10.3316/QRJ0902027>
- 5) Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101. <https://doi.org/10.1191/1478088706qp0630a>
- 6) Dewey, J. (1938). *Experience and education*. Macmillan.
- 7) Fauzi, A., & Fachrunnisa, O. (2022). Social media, misinformation, and social cohesion: A study in Indonesian context. *International Journal of Communication*, 16, 1034–1053.
- 8) Hobbs, R. (2020). *Digital and media literacy: Connecting culture and classroom*. Corwin Press.
- 9) Hutchins, E. (1995). *Cognition in the wild*. MIT Press.
- 10) Jenkins, H., Purushotma, R., Weigel, M., Clinton, K., & Robison, A. J. (2009). *Confronting the challenges of participatory culture: Media education for the 21st century*. MIT Press.
- 11) Kallio, H., Pietilä, A. M., Johnson, M., & Kangasniemi, M. (2016). Systematic methodological review: Developing a framework for a qualitative semi-structured interview guide. *Journal of Advanced Nursing*, 72(12), 2954–2965. <https://doi.org/10.1111/jan.13031>
- 12) Kellner, D., & Share, J. (2007). Critical media literacy, democracy, and the reconstruction of education. *Social Education*, 71(3), 86–91.
- 13) Kress, G. (2010). *Multimodality: A social semiotic approach to contemporary communication*. Routledge.
- 14) Lévy, P. (1997). *Collective intelligence: Mankind's emerging world in cyberspace*. Perseus Books.
- 15) Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Sage.

Social Media and Media Literacy: A Study on Students of STAIN Bengkalis

- 16) Liu, B., Xu, Y., & Li, Y. (2023). Collective intelligence for misinformation detection: A systematic review. *Information Processing & Management*, 60(2), Article 102945. <https://doi.org/10.1016/j.ipm.2022.102945>
- 17) Livingstone, S. (2004). Media literacy and the challenge of new information and communication technologies. *The Communication Review*, 7(1), 3–14. <https://doi.org/10.1080/10714420490280152>
- 18) McDougall, J., et al. (2022). Evaluating misinformation detection skills in higher education. *Journal of Media Literacy Education*, 14(1), 26–40. <https://doi.org/10.23860/JMLE-2022-14-1-3>
- 19) Mihailidis, P., & Viotty, S. (2017). Spreadable spectacle in digital culture: Civic expression, fake news, and the role of media literacies in “post-fact” society. *American Behavioral Scientist*, 61(4), 441–454.
- 20) <https://doi.org/10.1177/0002764217701217>
- 21) Neergaard, M. A., Olesen, F., Andersen, R. S., & Søndergaard, J. (2009). Qualitative description – The poor cousin of health research? *BMC Medical Research Methodology*, 9, 52. <https://doi.org/10.1186/1471-2288-9-52>
- 22) Potter, W. J. (2019). *Media literacy* (9th ed.). Sage.
- 23) Ribble, M. (2012). *Digital citizenship in schools: Nine elements all students should know* (2nd ed.). ISTE.
- 24) Sandelowski, M. (2000). Whatever happened to qualitative description? *Research in Nursing & Health*, 23(4), 334–340. [https://doi.org/10.1002/1098-240X\(200008\)23:4<334::AID-NUR9>3.0.CO;2-G](https://doi.org/10.1002/1098-240X(200008)23:4<334::AID-NUR9>3.0.CO;2-G)
- 25) Spitzberg, B. H., & Changnon, G. (2009). Conceptualizing intercultural competence. In D. K. Deardorff (Ed.), *The SAGE handbook of intercultural competence* (pp. 2–52). Sage.
- 26) Susanti, R., et al. (2023). The role of critical media literacy in reducing the impact of misinformation among Indonesian youth. *Media Asia*, 50(1), 1–13. <https://doi.org/10.1080/01296612.2023.2178574>
- 27) Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes*. Harvard University Press.
- 28) We Are Social. (2023). *Digital 2023: Indonesia*. <https://wearesocial.com>
- 29) Wellman, B. (2001). Physical place and cyberplace: The rise of personalized networking. *International Journal of Urban and Regional Research*, 25(2), 227–252. <https://doi.org/10.1111/1468-2427.00309>