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A HOLISTIC INQUIRY INTO RISK COMMUNICATION DYNAMICS: YOUTH-LED INITIATIVES AND SOCIETAL ENGAGEMENT IN SURABAYA'S RURAL LANDSCAPES

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ABSTRACT

The overarching aim of this community service program is to contribute significantly to the understanding of risk communication dynamics and its profound implications within broader societal contexts. Beyond mere dissemination of information, this initiative serves as a comprehensive study, delving into the intricate web of societal attitudes, perceptions, and the intricate pathways through which information traverses within communities. Central to this endeavor is the creation of educational videos geared towards enhancing community awareness, particularly targeting the youth in rural village settings. These videos, crafted by local youth in Surabaya, encapsulate not only informative content but also culturally nuanced messaging that resonates deeply with the intended audience. Methodologically, the program adopts a multifaceted approach. Firstly, it involves the online dissemination of educational materials, strategically targeting bustling areas in Surabaya, notably Petemon and Kaliasin. Secondly, it encompasses Focus Group Discussions with children, providing invaluable insights into their utilization of smartphone cameras and their perceptions of media content. Lastly, the program includes a hands-on video workshop, empowering children to actively participate in the creation of visual narratives, thereby fostering a sense of ownership and agency. The duration of the research spanned a comprehensive 15-day period, allowing for in-depth exploration and analysis of community dynamics and perceptions. The outcomes of these community engagement activities unveil nuanced layers of perception and understanding regarding COVID-19 prevention programs, particularly the government's vaccination efforts. Notably, there emerges a preference for peer-driven engagement, with individuals opting to involve those within their immediate social circles. Within this communal framework, the created videos serve as powerful tools, employing a blend of straightforward visual storytelling and everyday language to effectively communicate crucial messages, thereby fostering a sense of collective responsibility and empowerment within the community.

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ABSTRAK

Tujuan umum dari program layanan komunitas ini adalah untuk berkontribusi secara signifikan terhadap pemahaman tentang dinamika komunikasi risiko dan implikasi mendalamnya dalam konteks masyarakat yang lebih luas. Lebih dari sekedar penyebaran informasi, inisiatif ini berfungsi sebagai studi komprehensif, menyelam ke dalam jaringan rumit sikap masyarakat, persepsi, dan jalur rumit melalui mana informasi melintasi dalam komunitas. Pusat dari upaya ini adalah penciptaan video pendidikan yang ditujukan untuk meningkatkan kesadaran masyarakat, khususnya yang menargetkan pemuda di lingkungan desa pedesaan. Video-video ini, yang dibuat oleh pemuda lokal di Surabaya, tidak hanya mencakup konten informatif tetapi juga pesan yang bernuansa budaya yang resonansi mendalam dengan audiens yang dimaksudkan. Secara metodologis, program ini mengambil pendekatan multi-faceted. Pertama, melibatkan penyebaran online materi pendidikan, secara strategis menargetkan daerah-daerah yang sibuk di Surabaya, khususnya Petemon dan Kaliasin. Kedua, itu mencakup Diskusi Focus Group dengan anak-anak, memberikan wawasan yang tak ternilai tentang penggunaan kamera smartphone mereka dan persepsi mereka tentang konten media. Akhirnya, program ini mencakup lokakarya video praktis, memberdayakan anak-anak untuk secara aktif berpartisipasi dalam penciptaan narasi visual, sehingga mempromosikan rasa kepemilikan dan agensi. Durasi penelitian mencakup periode 15 hari yang komprehensif, memungkinkan eksplorasi mendalam dan analisis dinamika dan persepsi masyarakat. Hasil dari kegiatan keterlibatan masyarakat ini mengungkapkan lapisan nuansa persepsi dan pemahaman tentang program pencegahan COVID-19, terutama upaya vaksinasi pemerintah. Terutama, muncul preferensi untuk keterlibatan peer-driven, dengan individu memilih untuk melibatkan mereka dalam lingkaran sosial langsung mereka. Dalam kerangka kerja komunitas ini, video yang dibuat berfungsi sebagai alat yang kuat, menggunakan campuran cerita visual yang sederhana dan bahasa sehari-hari untuk secara efektif mengkomunikasikan pesan-pesan penting, sehingga mempromosikan rasa tanggung jawab kolektif dan empowerment dalam komunitas.

Kata Kunci: Sikap sosial; keterlibatan masyarakat; masyarakat risiko; kesadaran pemuda; pemberdayaan

INTRODUCTION

The occurrence of pros and cons regarding the government's vaccination program and the doubts held by some members of the community have divided attitudes into two poles: accepting vaccination and refusing to be vaccinated for various reasons (Rosemary & Rahmani, 2023; Widyaningrum et al., 2022; Harsono et al., 2022; Girsang et al., 2022; Mashuri et al., 2022; Akhrani et al., 2022; Lutpi et al., 2022; Sarnoto & Hayatina, 2021; Wati et al., 2021; Susilo et al., 2021). The insufficient information provided and received by the public, as well as the circulation of misinformation or inaccurate information, instigate fear among the public, adding to the existing resistance (Clemente-Suárez et al., 2022; Ghaddar et al., 2022; Skafle et al., 2022; Caceres et al., 2022; Erku et al., 2021; Marco-Franco et al., 2021; Swire-Thompson & Lazer, 2020; Qc, 2020; Lewandowsky et al., 2017). This situation worsens with the proliferation of viral content on digital media,

especially social media (Banerjee & Meena, 2021).

So far, educational videos have been produced sophisticatedly by producers knowledgeable about health science and information (Pea, 2006). Consequently, with the orientation of producers who hold power over health knowledge (Liu et al., 2023; Kurniawati & Rahmawati, 2021; Alsoufi et al., 2020; Roco et al., 2013; Frenk et al., 2010; Ruiz et al., 2006), the community below fails to understand the content and purpose of the produced content for the lower class (Munby, 1981). Furthermore, with various socio-cultural backgrounds of the community, such as belief systems and myths, it is evident that communication messages cannot be uniform but contextual, following the socio-cultural backgrounds of the existing community (Banasik-Jemielniak & Kałowski, 2022; Hicks et al., 2017; Doja, 2014; Coggio, 2010).

Various attitudes held by the public towards the pandemic and the existence of prevention efforts such as the COVID-19 vaccination program in Indonesia during 2020-2022 are closely related to issues of cultural health communication that arise and are believed by the public, which ultimately influences community resilience practices in a risk society (Ida et al., 2024; Sinuraya et al., 2024; Wirawan et al., 2022). Furthermore, the acceptance and resistance attitudes of communities towards prevention programs including vaccination from cultural aspects, beliefs, and values they hold (Kleitman et al., 2023; Fauk et al., 2022; Abebe et al., 2021; Goldenberg, 2021; Widiyanto, 2020; Larson et al., 2014; Yaqub et al., 2014; P. H. Streefland, 2001; P. Streefland et al., 1999).

Understanding this context, this community service program is conducted as a new breakthrough by providing community services in the form of practical training on how to create visual/educational videos using the eyes, mind, feelings, and perceptions of the lower-class community regarding infectious disease prevention such as COVID-19. The aim of this educational video production program is to teach the community the skill of producing digital videos and uploading them on social media platforms such as YouTube, while also demonstrating how the lower-class constructs issues of prevention and handling of COVID-19 from their own perspective to empower knowledge and skills in producing digital media content, which in turn can be used as a medium for empowering the community in creating independent resilience in producing information and communication on disasters including the COVID-19 pandemic as a global health disaster.

From this background, this community service program is also a new breakthrough in creating practical training on how to create visual/educational videos using the eyes, mind, feelings, and perceptions of the lower-class community regarding infectious disease prevention such as COVID-19. The aim of this educational video production program is to teach the community the skill of producing digital videos and uploading them on social media platforms such as YouTube, while also demonstrating how the lower-class constructs issues of prevention and handling of COVID-19 from their own perspective to empower knowledge and media skills, as well as community resilience. The focus of implementing this educational video production is on socializing and raising awareness among the community or community awareness of the importance of vaccination. The target audience is, of course, young village communities with lower to middle socio-economic status and assuming their information exposure is still low, as well as their digital literacy. With this target, it is hoped that educational videos will be closer or have a high proximity because they are made by village communities and for village communities in their everyday language.

This community service activity is expected to contribute to learning related to risk communication and its impact on the wider risk society. In addition, this activity can also be a study that will be able to understand

more deeply the attitudes and perceptions held by the community and how information is distributed to the community through their own perspectives and based on the socio-cultural contexts they have believed in so far. By using perspectives in the field of Health Communication and Health Anthropology, this community service can contribute to the academic domain of different community services that have not been done by many academics in Indonesia in particular

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So far, educational videos have been produced sophisticatedly by producers knowledgeable about health science and information (Morissan, 2010). Consequently, with the orientation of producers who hold power over health knowledge, the community below fails to understand the content and purpose of the produced content for the lower class (Briggs & Hallin, 2016). Furthermore, with various socio-cultural backgrounds of the community, such as belief systems and myths, it is evident that communication messages cannot be uniform but contextual, following the socio-cultural backgrounds of the existing community (Carbaugh, 2013; Moran et al., 2014).

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LITERATURE REVIEW

The occurrence of disease outbreaks in the global community, global terrorism actions, and natural disasters are real examples where risk and health communication play a critical role(Swatan et al., 2020; Clements & Casani, 2016; Holmes, 2008; Gui et al., 2018). Furthermore, mass media has been reporting on health risks and crises in ways that are seductive or sensational as stories that deeply touch their audience, without considering the importance of communicating and providing information to the public whose levels of knowledge about crises and health risks vary (Thanh & Tung, 2022; Yakunin et al., 2021; Tsoy et al., 2021; Gesser-Edelsburg, 2021). Moreover, with the digital media euphoria and the proliferation of social media in society (Heidenreich et al., 2024), which has led members of the community to take over the mainstream media's function as reporters and news writers (Workneh, 2021), the information provided may not necessarily be credible and accurate, resulting in the public consuming misleading or misinformation. Digital media itself has proven to be beneficial for its users; in the context of health communication and risk communication, digital media provides quicker warnings to the public and acts as a signifier of how messages are received and used as the basis for community action (Gaozhao, 2021; Scheufele & Krause, 2019; Lewandowsky et al., 2012). However, the dynamic conditions of digital media usage, in relation to health communication and risk (Kott & Limaye, 2016; Moorhead et al., 2013), have brought about new insights emerging from extreme and dangerous events related to disease pandemics and natural disasters, presenting challenges and opportunities for using communication to manage the situations that arise (Sakurai & Chughtai, 2020).

In the context of public communication related to disease outbreaks, research in China found that public communication, which plays a primary role in handling diseases and epidemics in the country, still faces several issues (Q. Liu et al., 2020; Zhang et al., 2020; Hua & Shaw, 2020). According to the study, during the SARS outbreak in 2003, the response mechanisms for communicating disease were considered poor or vulnerable and inefficient (Qiu et al., 2018; Schwartz & Evans, 2007). The Chinese government completely failed in its disease

surveillance system and faced problems with regulations or rules related to emergency public health response (Pan et al., 2020; Lou et al., 2020)(Youde, 2011). This indicates that the management of health communication and risk in the country has not been able to effectively benefit public health resilience in China.

The concept of 'risk' itself, according to Ulrich Beck (1992), emerged as industrial societies in the world became more complex and faced various events endangering human safety and health (Beck, 1992). There has been a sort of general consensus among researchers worldwide that the concept of "risk" is a concept with many meanings or a multifaceted concept (Ulrich, 2012). Dichotomously, there is what is called 'objective risk' and 'subjective risk'. 'Objective risk' is risk understood objectively based on scientific data, technological data, and other actual probabilities. While 'subjective risk' is risk shaped by emotions and values (Hermansson, 2012), and risk communication addresses these two dichotomies, including their social-cultural dimensions (Hamilton et al., 2007).

According to the risk ritual model, public perception of risk is a symbolic process that arises because of pre-existing dispositions or predecessors such as beliefs and cultural values that have already taken root in the minds of the community, subsequently influencing their behavior (Joffe, 2003). "The public perception of risk... is symbolic of social processes, dispositions, and deep cultural structures" (Kasperson & Kasperson, 2012). Meanwhile, 'The Carnegie Mellon mental-model approach to risk communication' sees that existing beliefs in the minds of the public about risk are formed based on specific and cognitive facts that have been internalized overall through social-cultural learning (Gutteling & Wiegman, 2013). Public perceptions of risk are then reinforced or modified by media and other communication processes (Renn & Benighaus, 2013; Glik, 2007; Frewer, 2004; Renn, 1992; Fischhoff et al., 1993) .

In the case of Chinese society as written by Tai et.al (2018), another important factor related to understanding the concept of 'risk' is influenced by cultural values and social traditions that shape public perceptions of risk. This is an area that is key for communication researchers to explore in society, especially those conducting studies related to risk research (Tai et al., 2018): How risk conceptualization impacts how risk is assessed, regulated, and governed. Because communication plays a significant role in all risk management processes, communication experts try to state how risk is understood through evidence-based and theory-informed research (as a form of assessment), contribute to risk-informed policymaking or decision-making by governments and public institutions (regulation), and provide input for the development of pragmatic communication guidelines and preparedness to address important risk issues (risk management).

In the process of effective communication, there are seven aspects: (1) Clarity, which is whether the goal or purpose of the message created will result in clarity for its audience. By using the principles of 'keep your message simple and easy to understand,' visual images should strongly convey what they want to convey in their educational videos. (2) Conciseness, meaning the message should be brief and "to the point." Images, verbal expressions, and shots taken should be short, and the words spoken should be effective, avoiding many words or phrases that are irrelevant to their educational material. (3) Concreteness, young video production teams must ensure that all detailed information related to Covid prevention efforts and vaccination encouragement is based on facts and focused on the information being conveyed. (4) Correctness, that communication through educational videos must be accurate. If possible, the editing should not be supplemented with inaccurate images or narratives. Errors or inaccuracies should be minimized or edited out as much as possible. Therefore, editing the shooting results becomes crucial. (5) Completeness, educational videos

must convey complete facts and not leave different perceptions or understandings from the message conveyed and not create new assumptions for their audience. (6) Consideration, young people are taught to evaluate that their audience is important to consider. Especially how video producers should place themselves as an audience with different views, understandings, skills, and so on that need to be considered when they want to convey a message. (7) Courtesy, meaning sharing educational videos with their community and seeking feedback from the audience, and producers should be able to communicate openly and honestly with their audience both through the educational videos they create and through discussions with their audience, namely their peers in their village.

METHODS

The methods employed in this community service involve several stages. The first stage is delivering material online via Zoom to young community members in the Surabaya villages. The young community is purposively selected, considering villages with high population density and relatively high COVID-19 transmission rates in 2021. Among the highest-density villages, Petemon and Kaliasin were chosen. Each village is represented by 4-6 young individuals who are then provided with knowledge and understanding of COVID-19 transmission and the importance of vaccination for the community. After the Zoom sessions, the next stage is training. The second stage involves Focus Group Discussions with selected young individuals from the villages to equip them with an understanding of smartphone camera usage. This session includes explanations on managing messages, understanding tools, social media literacy, and ultimately the editing process. The third stage is fieldwork, where young individuals begin producing videos according to their preferences and chosen subjects. The final stage is evaluation of all activities conducted. The total completion time for this educational visual work is 15 days.

RESULTS AND DISCUSSION

Figure 1. Socialization Process of Community Service
(Source: Author, Personal Documentation, 2023)

The implementation of community service activities in creating educational videos aims to produce visual education as a format for raising community awareness. This is carried out by providing material related to the concept of risk society in the world and Indonesia, which has also been affected by the global health crisis, namely the COVID-19 pandemic. The audience for this awareness campaign is young people living in urban areas of Surabaya, where their locality experienced high numbers of COVID-19 cases in 2020-2021. A group of young people gathers at a location in the Petemon village while adhering to strict health protocols. The speakers deliver the content through an online webinar facilitated by Zoom. Apart from discussing the concept of at-risk communities and the health risks associated with the ongoing pandemic, the webinar also aims to provide an understanding of the prevalence of viral or emerging information on social media platforms accessed by young people.

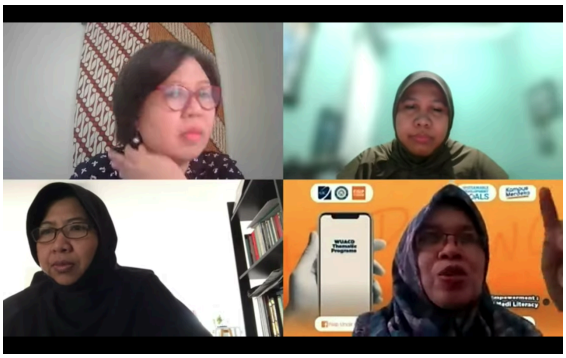

Figure 2. Pre-Event Lecture Discussion
(Source: Author, Personal Documentation, 2023)

Some of the participants were given an understanding of searching, using, and evaluating accurate information and identifying misinformation such as fake news or hoaxes. From the discussion, it was found that young people are still confused about determining which information is true and which is hoax, and their attitudes towards the vaccination program itself. Like the acknowledgment of the two participants in the FGD as follows:

> "It's difficult to know which news is true and which is a hoax. Sometimes it seems like the news is serious, but friends and other netizens say it's a hoax. [...] I also believed news once that the COVID vaccine could make guys sterile. I'm still young, so I'm scared." (Informant RK).

> "COVID is just a global scenario. Scaring people around the world when it's not even there. Then we're told to get vaccinated, but the vaccine is from China, is it halal? Is the vaccine effective in dealing with COVID?" (Informant SG).

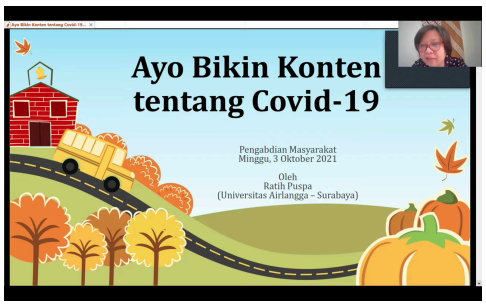

Figure 3. Presentation of Making COVID-19 Video Content
(Source: Author, Personal Documentation, 2023)

From the results of discussions and Q&A sessions during the socialization of understanding about the at-risk community and prevention efforts through vaccination programs, as well as basic knowledge about fake news or hoaxes, it shows that young people, despite being Generation Z accustomed to digital technology, still feel uncertain and doubtful. Their understanding of hoaxes and vaccination programs tends to be skeptical or still black and white. With this condition, the socialization provided was then well received and understood by the audience. They eventually realized that the rumors regarding the impacts of vaccination programs were merely hoaxes and myths circulated by unreliable sources of information.

The next step is providing training materials on social media, creative content, introduction to video-making tools from the smartphones of the involved young people, and the process of determining objects and locations for video production. Out of the 15 participants, they were divided into three groups consisting of five members each. Each team member divided themselves into roles they determined. These roles include roles in front of the camera and behind the scenes or those handling their smartphone cameras and later responsible for taking scene shots and editing processes to create a watchable video. The young people skillfully determined their peers to take on roles they felt competent in.

Each group was asked to think about the "message" they wanted to convey to the community they were targeting. Since they were from the village, their target audience is young people and villagers. With their own design and using the language of young people, the teams were then directed to create a simple script or storyboard by imagining what would be done, who would be involved, the location, and so on, just like the production of audio-visual media storyboards.

Figure 4. Online Meeting Discussing Preventing Fake News on Social Media
(Source: Author, Personal Documentation, 2023)

The next stage involves selecting shooting locations and preparing permits if necessary. One group chose the location of a small restaurant. Another group chose a location in a small grocery store, and the remaining group chose a location on the streets.

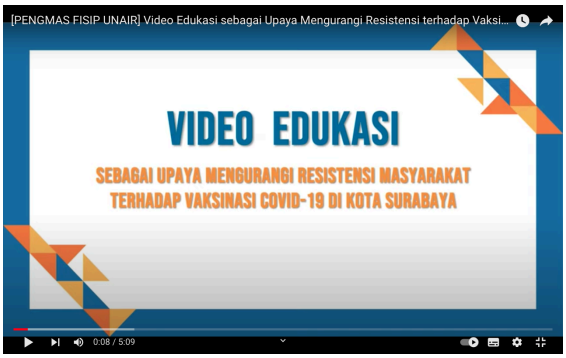

Figure 5. Final Results of Video Making
(Source: Author, Personal Documentation, 2023)

Then each group used their smartphones and were taught about the features of smartphones, most of which were already familiar to them. After that, scene preparation and shooting were carried out. Each group conducted shooting for a maximum of two days. Some groups completed shooting within a single day. Next, the groups were taught editing techniques using several free applications available on Google Play for Android devices and Apple Play for iPhones, such as FilmoraGo, iMovie, InShot, Samsung Video Editor, Magisto, Video Show, and others. The young people's group then chose iMovie and InShot, which they could easily download onto their smartphones. Editing and adding sound were then carried out.

The rural youth were utilized as messengers for their social class and their own generation. This concept is known as "peer education." Peer education is a concept where peers become important and influential sources of information for their fellow teenagers. Because they, as young people, speak the language of youth, which is better understood by their peers than by adults or those older than their generation.

After the entire editing process was completed, the rural youth were asked to evaluate the results of the educational videos they produced, guided by certain principles. Once the young producers could ensure that they had met at least seven principles of effective communication through visual education, their video results were uploaded via social media platforms such as YouTube and TikTok, where they could be viewed by other netizens. The results of the community service outreach can be seen on the YouTube platform at: [PENGMAS FISIP UNAIR] Video Edukasi sebagai Upaya Mengurangi Resistensi terhadap Vaksinasi Covid-19 - https://www.youtube.com/watch?v=vx97Msmz4GA.

CONCLUSION

To deliver a concise and easily understood message is not simple. However, it becomes easier when done by skilled young people using their smartphones, aided by various digital applications available for free in today's cyber world. The creation of educational videos by rural youth in Surabaya is an example of how young people can become agents of accurate information and simple persuasion using the language of their own rural youth. These educational videos also demonstrate that raising awareness within communities through community awareness programs can be directly achieved through easily understood audio-visual videos

accessible on social media platforms. With the perception, construction, and communication as "peer educators," young people are capable of producing creative content for raising awareness about the importance of COVID prevention efforts through vaccination programs. Encouraging vaccination and debunking myths and hoaxes will result in a healthier community, reducing risks, empowering and creating community resilience, especially through young people, by young people, and for young people using digital communication, which is their everyday companion. Relying on the proximity of young people to their peers, educational messages through videos need to be increased, so that young people become more confident that their existence is valued and utilized as a productive generation.

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