

# Digital Literacy and HOAX on Social Media

Rika Lusri Virga, S.IP.,M.A  
*Communication Studies Lecturer*  
*State Islamic Univeristy Sunan Kalijaga*  
 Yogyakarta, Indonesia  
 rika.virga@uin-suka.ac.id  
 rikalusri@gmail.com

Nanang Adriadi, ST.,MBA  
*Gajah Mada University Yogyakarta*  
 Yogyakarta, Indonesia  
 adriadi12@yahoo.com

**Abstract**— The development of communication technology by the Smartphone currently makes everyone share information very quickly. Information that is spread through cyberspace is easily accepted by people who read it and often results in problems in the real world as the information is not undoubtedly accurate. Finally, it becomes a phenomenon of dissemination of false information called HOAX. To anticipate the phenomenon of HOAX, many campuses, organizations, and institutions have the urge to do digital literacy. One of them is Yayasan Festival Film Pelajar Yogyakarta. So, in this research, the researcher wants to see how digital literacy activities that have been doing by Yayasan Festival Film Pelajar Jogja to overcome the spread of HOAX. Using methodological research which are in-depth interviews and documentation, the researcher found that digital literacy activities were conducted through Focus Group Discussions (FGD) and Simulations led by an expert from the Indonesian Journalists Association as well as a senior journalist from The Jakarta Post. In the event finally, it gave a lot of knowledge and new insights for participants about what HOAX is. Moreover, the participants also practiced directly through the simulation of how to check information received through social media like Facebook, Whatsapp group, Twitter, and Instagram, whether the information is true or false.

**Keywords:** *Digital Literacy, Hoax, Social Media*

## I. INTRODUCTION

Recently, Indonesia has been stirred up with several problems on Social Media. Through the media, information that is not yet known about its truth spreads very quickly and invites many comments that it becomes viral and large. It is not surprising due to a large number of social media users in Indonesia. In 2016, according to APJII (Association of Indonesian Internet Network Providers), the number of social media users was 132.7 million or 51.1 percent of the total population of Indonesia. The top three social media most used by Indonesian netizens are Facebook with 71.6 million users (54 percent), followed by Instagram with 19.9 million users (15 percent), and YouTube with 14.5 million users (11 percent). (<https://autotekno.sindonews.com/read/1149935/133/tiga-sosmed-ini-paling-banyak-digunakan-di-indonesia-1477363605>, Updated in August 21, 2017) [16].

Meanwhile, according to the statista.com site, the top five social media that are mostly used by Indonesian netizens are Facebook, Instagram, Twitter, Path, and Google+ respectively. Due to a large number of Indonesian people who use Facebook, it places Indonesia ranked fourth for the

country with the most Facebook users in the world. While the top three Facebook user countries in the world are India with 195.16 million users, the United States with 191.3 million users, and Brazil with 90.11 million users. (<http://www.nu.or.id/post/read/74612/hoax-literasi-dan-pesan-islam>, Updated in August 25, 2017) [18].

One of the activities that are mostly done by users of social media is sharing information. Data (APJII 2016) showed that the most activities carried out by netizens are sharing information with the users as much as 129.3 million, followed by trading activities with users as much as 125.5 million, and socialization activities of government policies with 119.9 million users. (<http://tekno.kompas.com/read/2016/10/24/15064727/2016.pengguna.internet.di.indonesia.capai.132.juta>. Updated in August 21, 2017) [17]. Based on these data, it shows that in Indonesia, more than half of Indonesia's people are always connected and actively sharing information on social media. Even though the information shared or received is still uncertain about its truth.

The user actions that are less critical and very easy to share information are things that invite several parties to conduct literacy activities. One of them is Yayasan Festival Film Pelajar Jogja (Foundation of Jogja Student Film Festival). An organization that actively provides literacy to the community, especially teenagers. The activity carried out by the foundation was named Jagongan Literasi. Initially, literacy activities carried out were still limited to current issues related to the film. Due to the problems that have occurred in the community, since 2015, Jagongan Literasi began to be carried out about digital literacy about HOAX on social media. The activity has been running routinely until now.

Moreover, these activities are always followed by teenagers who are the primary target. Also, it is possible if there are parents or other interested parties to become participants in the event. From this case, the researchers were interested in seeing how Jagongan Literasi was carried out by the Yayasan Festival Film Pelajar Jogja in conducting digital literacy about Hoax on social media.

### A. Literacy

Lately, literacy is often heard and seen. The term is known by some people with the word "Melek" in the sense that refers to the ability to read and understand the text (O'Donahoe and Tynan, 1998: 2). Moreover, literacy can

also be understood as a person's ability to produce, understand, and use text in culturally appropriate ways. O'Donahoe and Tynan further explained that literacy, which is a set of skills and competencies, leads to consideration of its role in social practice. So when people have already enough literacy, they will have various capabilities in dealing with the media. Thus people have more knowledge and understanding so that they are not only passive audiences in the process of receiving messages.

Initially, literacy activities were more focused on one's competence in reading. With the development of communication technology and the enormity of the impact the media has produced, literacy has finally begun to spread to media use. The term media literacy was created in mid-2004 to combine literacy with visuals. Media literacy is a skill to access, analyze, evaluate, and simultaneously communicate it in various formats. Moreover, (Ofcom, 2004 in Astuti et al., 2011) [14] media literacy is the ability to recognize and understand information comprehensively to realize critical thinking, such as question and answer, analyze and evaluate information. Thus a person is not only a consumer of a message produced by the media. However, the person can know the purpose of a message sent by the media so that he knows well how and what he should do with the news. Whether it later only be consumed alone, developed again, or shared with others.

The basic concept of media literacy is (Ofcom, 2004 in Astuti et al., 2011) [14] "... the ability to access, analyze, evaluate, and create messages across a variety of contexts". This concept essentially equips the public with the ability to use media information wisely and intelligently. Through this concept, the dominance of mass media and its adverse effects that threaten the growth and development of children's behavior can be reduced and even eliminated by various means of prevention. Whether it is through in-depth analysis by comparing other information so that the information received does not become the only reference for information sources.

### *B. Digital Literacy*

Incessant development of information communication technology makes the media overgrowing. Media that was previously only accessible conventionally and was quite challenging to reach by the community, it can now be accessed easily and quickly, especially during the digitalization period. All devices are connected digitally. Information can be sent in just minutes or seconds. It makes some people who are not ready to accept the development of technology that has so quickly developed experienced the stuttering of technology. From this case, it also began to emerge a variety of problems and demanded a rapid response to literacy activities focused on digital media. Therefore, digital literacy means the ability to access information through digital media, especially computer systems. As we know that information that is present through computers has a hypertext. Therefore, digital literacy is initially interpreted as the ability to relate to hypertextual information in the sense of computer-assisted non-sequential reading (Bawden, 2001) [3]. Although the term digital literacy has been used in the 1980s (Davis & Shaw, 2011) [6]. Then, Gilster expanded the concept of digital literacy as the ability to understand and use information from various digital sources; in other words it refers to the ability to read, write and relate to information using the technology and its format that

existed at that time (Bawden, 2008; Martin, 2006, 2008) [4]. In line with this, Karpati revealed that Digital literacy could be defined as: "The ability to locate, organize, understand, evaluate, and create information using digital technology" (Karpati, 2011) [8].

Thus, digital literacy shows a broad concept based on competencies and skills of communication technology, but it emphasizes the ability to evaluate information. People will have more knowledge and understanding so that they do not only become passive audiences in the process of receiving messages (Rika, 2016) [15]. Through digital literacy, someone can manage information and communication. By 'digital literacy,' it means the abilities needed to evolve and beyond education, in an age when digital forms of information and communication predominate (Karpati, 2011) [8]. Moreover he explains that "The most important components of digital literacy are common for future computer users and ICT professionals: accessing, managing, evaluating, integrating, creating, and communicating information individually or collaboratively in a networked, computer supported, and web-based environment for learning, working, or leisure" (Karpati, 2011) [8].

### *C. HOAX*

Technological developments are closely related to the communication process in the community. It is because technology contributes to a medium of communication as we know that the media has a role in delivering information, especially for spreading the news. The spread will significantly influence the mindset of the people that will have an impact on the socio-economic conditions in a region. Therefore, it is essential for the media to spread the facts or truths of news.

The use of massive communication technology in Indonesia makes the spread of news easier. Currently, the news can not only be done by communication media that already have a name, but it can also be done by anyone who can use communication technology, for example, smartphones. Information that is disseminated by these individuals who more often do not have responsibility for the correctness of the information is known as HOAX. According to Lynda Walsh in the book "Sins Against Science," the term hoax is false news, and it is the term in English that entered since the industrial era and was estimated to first appear in 1808. Chen et al. (2014), stated that hoaxes are misguided and dangerous information because they mislead human perception by conveying false information as truth. A hoax can influence many people by tarnishing an image and credibility. Furthermore based on hoaxes.org hoaxes are as deceptive activities. From the above understandings, it can be interpreted that hoax is a term to describe false news, defamation (Pakpahan, 2017) [12].

Nowadays, there are lots of hoax news that are very easy to find in online media. Hoax is a piece of untrue information circulating in the community, either through social media or directly (verbally). In line with hoaxes, in the current era, there are still many people who believe in the news that cannot be justified about its truth. The circulation of hoax news can lead to public opinion and can cause unrest in the community. Also, hoax news can lead to easily ignited emotions, can harm anyone who becomes the object of the

news, and can lead to prolonged conflict. ([http://www.kompasiana.com/ririnhusnul/fenomena-hoax-diindonesia\\_59018ba1f47e611f16e50baa](http://www.kompasiana.com/ririnhusnul/fenomena-hoax-diindonesia_59018ba1f47e611f16e50baa). Updated in August 25, 2017) [19].

#### D. Social Media

According to Richter & Koch, social media is an online application, means, and media aimed at interaction, collaboration, and sharing about information. Also, social media is defined as a group of Internet-based applications that are built on ideological grounds and web 2.0 technologies that enable the creation and exchange of content users (Kaplan & Haenlein, 2010) [7]. Also, social media is a medium used for social interaction by using publishing techniques in a way that is very accessible and measurable (Neti, 2011) [11]. This interaction can be done through exchanging images, text, videos, audio with each other (Kotler & Keller, 2012) [9].

There is a classification in social media. Based on Kaplan and Haenlein (2010) [7] these classifications include:

- 1) *Collaborative blogs or collaborative projects*  
In this classification, the media can facilitate joined participants to work together on a project. For example, working on research or activities where all participants are allowed to write or edit and complete the results of the project.
- 2) *Blogs and Microblogs*  
It is a personal site created by someone to communicate through writing, video, audio, or images. Usually, this can be seen through blogger.com, wordpress.com, and Yahoo.com.
- 3) *Content communities*  
It is a type of social media that serves to share media content such as videos, images, or sounds. Usually, the most common sites for this type of social media are Youtube, Flickr, and Slideshare.
- 4) *Social networking*  
It is a situation that can allow people to communicate. This site offers users to create profiles that generally consist of name, age, location, gender, and even upload photos as profile photos. Usually, it can be found on Facebook, Twitter, Path and Instagram.
- 5) *Virtual game world*  
It is a program where users can participate in a game virtually. Here the participants can play together even though they are in a different place. Generally, the game can be seen in the DOTA and Clash of Clane games.
- 6) *Virtual social worlds*  
It is a type of social media where individuals can create profiles, actions about life, and actions that are the same as in the real world as they wish. An example can be seen at INVU.

## II. METHOD

The approach that will be used by researchers in this study is a qualitative approach. The qualitative approach is a method that is not based on numbers but based on the data collected in the form of words (narration), images, and understanding of the results of observations. This type of

research is descriptive, which is a research based on the social reality of society. The selection of this method is because this study only focused on finding out or explained the digital literacy activities carried out by Yayasan Festival Film Pelajar Yogyakarta in conducting digital literacy and HOAX activities on Social Media.

For data collection technique, it applied an In-depth interview as a guide in finding information in the form of a set of open and systematic questions according to the actual situation. As we have known that in-depth interviews are a technique of taking data using question and answer to research informants that have been determined in advance (Kriyantono, 2006) [10]. Also, data collection in this study uses documentation. Through this technique, the researcher will collect documents related to the research theme. So, all documents about digital literacy and Hoax activities on social media conducted by Yayasan Festival Film Pelajar Yogyakarta are essential documents that support findings in the field.

Data sources in this study will be obtained through sources/informants from Yayasan Festival Film Pelajar Yogyakarta, namely the management of the foundation who knows from the beginning about the purpose and process of digital literacy that has been carried out so far. The analysis technique that will be used is in the form of data exposure, data reduction, and conclusion drawing. Then the validity of the data will be tested through data triangulation and reference adequacy

## III. RESULT AND DISCUSSION

### A. Understanding of Digital Literacy at Yayasan Festival Film Pelajar Yogyakarta

Yayasan Film Pelajar Yogyakarta held digital literacy activities by the name of Jagongan Literasi. The word Jangongan was deliberately chosen to approach the community more efficiently. Also, the word Jagongan is familiar to the people of Jogja who are the center of the foundation's activities. At first, this activity focused on media literacy activities, especially on film. It is because the foundation was indeed born from the love of teenagers about the film. Through this foundation, teenagers can dig up a lot of things about film, especially in production so they can produce films that are extraordinary and good for consumption by the community. Thus it is not surprising that in the end this foundation will be filled by various teenagers both from universities and high schools who have an interest in films both as administrators and volunteers.

As time went on, the volunteer was growing interested not only in the production of the film. It turned out that the majority of volunteers are interested in analyzing the film in terms of its content, where the film can bring a lot of messages in it. Various messages can arise from portraits of reality in the community and also provide a significant influence in the community. As Enny, the manager of this foundation revealed that:

“There are two kinds of volunteers that must be considered, such as volunteers from ISI who are more interested in technical things about how to make good films, and also volunteers from UGM, UIN who are more interested in the

film's content. So they are all facilitated" (Enny, the Foundation Manager, July 11th, 2017).

Enthusiastic volunteers continue to conduct Jagongan Literasi activities regularly. Since 2015, this foundation has been active in leading various literacy activities, for example, annual events through student film festivals and film production workshop. The event continues to take place and develop until the past year actively; the activities of Jagongan Literasi began to reach digital literacy activities. In this activity, the foundation provides understanding and knowledge to adolescents about content that appears through social media. As we understand, a group of Internet-based applications is built on an ideological base and web 2.0 technologies that enable the creation and exchange of content users (Kaplan & Haenlein, 2010) [7]. So, in this foundation, digital literacy is focused on these applications.

In this foundation, Digital Literacy is understood as a form of learning to adolescents that the media can be read and finally can be a discussion space to show other perspectives. Thus this understanding will be their provision for thinking from starting to see media from the outside to how the media is produced. From here, teenagers are expected to be able to understand and elaborate on current, past, and future projections, as learning materials for training their thinking reasoning. From this activity, adolescents have reinforcing factors in behaving intelligently, critically and wisely. So, they have an interest in the study of media, culture, politics, and social dynamics around them. However, this activity is more specific to digital media. Adolescents begin to be taught about understanding the message which comes through social media such as Facebook.

It is expected that digital literacy can provide some capabilities for participants. So, adolescents are not merely just passive audiences where they only consume information without being able to criticize what is meant behind the information received. According to Enny, the elements of digital literacy can be done including the ability to analyze media content, the ability to understand media politics, the ability to understand the perspectives and other perspectives behind issues in sociocultural society and the media, and the ability to critically conduct media studies (critical education). (Interview result, Enny, the Foundation Manager, July 11th, 2017). With these abilities, participants can play an active role and be more intelligent in accepting all forms of information that spread quickly through social media.

#### *B. Practices of Digital Literacy about HOAX on Social Media*

At Yayasan Festival Film Pelajar Yogyakarta, digital literacy activities are usually carried out by conducting focus group discussions (FGD) and simulations. This activity then invites an expert based on their field to be the mediator in the discussion. These experts are then referred to as "pematik (lighters)." The term lighter is intentionally used so that it can stimulate the activities carried out to make it more active. As the lighter philosophy, it is a device for lighting a fire. In the digital literacy and Hoax activities that have been carried out, Mr. Bambang Muryanto, who came from Aliansi Jurnalis Independen (the Alliance of Independent Journalists), was appointed as the speaker or mediator. It is because, at that time, the issue raised was Hoax. Where the hoax, itself, is false news spread among

the community through social media that is now troubling because it poses a problem.

In addition, social media, which became the focus of digital literacy activities, was Facebook, and this site is included in the classification of social networking. Through the site, news spreads on each person's wall, where information about name, age, location, gender, and even uploading photos can be seen as the owner's profile. Although the information still cannot be identified as a real identity or not.

The FGD held was relaxed and warm. In discussions, teenagers could respond to each other about the phenomenon of hoaxes that are occurring and then "pematik" explained in detail about the hoax. This can be seen in the documentation below:

Picture 1

Participant Discussion on Digital Literacy and Hoax on Social Media



Source: Documentation of Yayasan Festival Film Pelajar Yogyakarta

FGD activities usually last for approximately 2 hours, followed by teenagers with a maximum capacity of 30 participants. The length of time and the number of participants who participated in the activity were deliberately limited so that the activities went directed and effective. After the activity, participants are usually asked to hold a simulation. Participants are invited to open their social media, then search on the wall (Facebook) for information from their friends on social media. After they obtained the information, participants were asked to check the truth of the news whether or not the information can be categorized as a hoax. The checking was done by examining the address of a website where news issued. Next, they looked for the same news through other websites as comparison material. Then the news was checked and analyzed whether it had similarities with the news obtained on the social media they had.

During the activity, participants followed enthusiastically. Almost all participants could follow the activities fully. The activity was followed by a group photo between the lighters, participants, and administrators of the foundation. This can be seen in the following documentation:

Picture 2

Photo session at the end of Digital Literacy activities



Source: Documentation of Yayasan Festival Film Pelajar Yogyakarta

#### IV. CONCLUSION

Based on those explanations, it can be concluded that digital literacy and Hoax held by Yayasan Festival Film Pelajar Yogyakarta are conducted in two ways. First, an understanding of digital information is carried out through an FGD where an is appointed to become a mediator in accordance with the issue being discussed. In this activity, the issues discussed were Hoax. So expert is taken from Aliansi Jurnalis Indonesia (the Indonesian Journalists Alliance) who already have a lot of experience in reporting news. The second method is done by simulation. Here participants immediately practice how to ensure that the news received through social media is included in the hoax or not.

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