

Developing Civic Responsibility in the Community Through the Social Community “*Masyarakat Anti Fitnah Indonesia (Mafindo)*”

Achmad Marwan Nurhadi¹, Moh. Muchtarom², Winarno³

¹ Student of Post Graduate Civic Education, Sebelas Maret University

^{2,3} Lecturer of Post Graduate Civic Education, Sebelas Maret University

¹ marwannur@student.uns.ac.id, ² muhtarom1974@gmail.com, ³ winarnonarmoatmojo@staff.uns.ac.id

Abstract: The development of technological advancements and communication in the age of globalization has resulted in very rapid social change. The development of modernization ideals caused society to experience a decline in values in terms of being responsible as good citizens. The millennial community is now increasingly plunged into a problem namely social conflict, lack of critical thinking, and the loss of a sense of social concern for the problems of this nation. The research aims to examine the process of improving Civic Responsibility to form a democratic society as an alternative solution to overcome the problem of citizenship studies that are happening in society. This research method uses a qualitative descriptive method. The research subject is focused on the community, Mafindo which is in the city of Surakarta. Data collection techniques used were interviews, direct observation, document studies, literature studies, and field notes. Data analysis techniques use interviews, observation, and document analysis to obtain and maintain the validity of the data. The results of the study indicate that the process of building civic responsibility is carried out by the Masyarakat Anti-Fitnah Indonesia (Mafindo) community organization, in the form of the importance of educating, providing knowledge, providing knowledge and changing people's mindsets to act both on social media and in the life of the nation. Building Civic Responsibility has implications for the democratic attitude of citizens. As for doing it build Civic Responsibility basically to provide a solution to overcome the problems faced by the Indonesian nation and also form a society that has a democratic soul to carry out life in the community of the nation and state.

Keywords: *civic responsibility civic literacy, community*

INTRODUCTION

A responsible attitude lately needs to be developed and rebuilt in overcoming the problems of the nation lately. Responsibility is related to the formation of the personality traits of the community, and that if ignored and not just ignored causes a deterioration in personality quality and awareness as a good citizen, for example, there are problems such as many teenagers who do not understand how to act by practicing the values of Pancasila and as a Responsible Citizen is a form of good citizenship. The days are increasingly modern as well as the lifestyle of people who depend on technology and modern culture, the lifestyle of modern society by civilization or not by the identity of the Indonesian people. Which identifies characteristics possessed by ideal citizens of the 21st century, namely: The ability to look at and approach problem as a member of global society; The ability to work with others in a cooperative way and to take responsibility for one's rules/ duties within society; The ability to understand, accept, appreciate and tolerate cultural differences; The capacity to think in a critical and systemic way; The willingness to resolve conflict in anon violent manner; The willingness to changes one's lifestyle and consumption habits to protect the environment; The ability to be sensitive towards and to defend human rights; the willingness and ability to participate in politics at local, national, and international levels. If we look at the conditions in Indonesian society, the level of responsibility of the citizens in the national and state life is not fully demonstrated, as shown in the research

report and research from the Program for International Student Assessment (PISA), in terms of responsibility in 2012 it was ranked 64th out of 65 countries studied. Based on the results of a survey of the Indonesian Internet Service Providers Association (APJII) 2018, we know the number of smartphone users who use their gadgets to browse through the internet is reported to reach 89.9 million people. Meanwhile, Facebook's social media content is reported to be used as much as 71.6 million people (54%), Instagram 19.9 million people (15%), and Youtube 14.5 million people (11%). This means that around 40% of Indonesia's population are users of social media who, every day, in using social media, citizens must be held accountable for accessing and utilizing social media.

In addition to the attitude of citizens' responsibility, the lack of a Critical Thinking attitude by citizens in the field of digital information now results in the emergence of a problem in this country which is emerging and developing and this problem is experienced by the Indonesian people. Indonesia has 132.7 million internet users in 2018, but many citizens have failed critically in analyzing the truth of the content circulating on the Internet. The lack of understanding and the low level of critical community and digital literacy that have also had a detrimental effect on the life of nation and state besides segregation in social life occurs due to lack of literacy and making the community less responsible for utilizing information technology and understanding from the community that causes different interpretations different in everyday life. Critical thinking, in general, is a person's way of thinking to improve the quality of his thoughts through analyzing, evaluating, reconstructing his thoughts properly, and this activity should be directed at initiative, discipline, observation, and personal correction. Thinking critically will then become one of the main instruments in digital literacy in the dominance of the mass media.

The growing and increasing progress of the current era has made citizens experience many changes. Low level of citizenship in Civic literacy of Indonesian citizens. Civic literacy leads to the formation of citizens who can think of solutions to existing problems and straighten out the wrong mindset of the community in the life of the community, nation and state in truth Civic literacy is a product of citizenship education. The civic literacy is the basic knowledge that every citizen has regarding the life process of the nation and state so that no one will have the same knowledge. This difference will trigger differences in their participation in the life of the nation and state. During the development of the nation's problems that continue to emerge and occur within the community, some communities have pioneered and made an effort in strengthening Civic literacy carried out by a community organization called Masyarakat Anti Fitnah Indonesia (Mafindo). Building Civic literacy through community communities or community organizations is expected to be accepted by society and easier to increase the knowledge capacity of citizens to participate in the challenges of life in society, nation and state. With the increase in Civic literacy and the knowledge and thoughts of the community about how to actively participate and initiate change in our community specifically and in the wider community. This action is a capital and foundation to form a society that has a responsibility (Civic Responsibility) and become a force in society that functions as an agent or tool to create a harmony in the life of the nation and state and to create a sense of justice, peace and prosperity because basically Civic literacy can be carried out maximally involving citizens and aspects in that country. In relation to the formation of responsible citizens, the community within the community has a strategic and important role, namely forming and providing education to the community in daily behavior, so that every individual is expected to be a good person. Several existing studies explain that citizenship literacy, which in general emphasizes the disparity of the community in terms of citizenship literacy which is considered to be still very low, but on

the other hand the behavior of using information technology such as the internet, social media, and others is developing that is fast.

METHOD

This study used the descriptive qualitative method. Qualitative methods are used to get deep data, a data that contains meaning. The research subject is focused on the community, Mafindo which is in the city of Surakarta. Data collection techniques used were interviews, direct observation, document studies, literature studies, and field notes. Data analysis techniques use interviews, observation, and document analysis to obtain and maintain the validity of the data. This research was conducted in the community Masyarakat anti fitnah Indonesia predetermined city of Surakarta. This community will be used as a place of research, because it sees the reality that exists in the community as well as the low level of literacy in both expression and national and state behavior. The instruments used to collect data are questionnaires, interviews, document studies, Field Notes and literature studies. The location of this study is Surakarta, Central Java Province. The triangulation used is the triangulation method. The sample of this study was five people in Surakarta city who received socialization from the community Masyarakat anti fitnah Indonesia in Surakarta City, Central Java Province. This study in the community Masyarakat anti fitnah Indonesia of Surakarta

RESULTS

Literacy, a word that is increasingly felt today. Various parties increasingly realize the development of literacy will be one of the keys to the formation of a capable future generation of the nation. Along with this, stretching volunteers in developing literacy is sticking out to the surface. Mafindo was formed because most social media users are lazy to check and verify facts. They tend to swallow the information they receive, and even spread it if they like it - whether the information is true or not. In the absence of a verification and checking agency, false news is easily spread like paper-burning fire, then Mafindo comes to fill the gap and act as a filter: checking information, counter-narrative, education, and literacy. Mafindo focuses on hoax debunking, fact-checking, narrative contra, and literacy education. Because basically, our biggest problem is that we are lazy to read. In 2014, many people simply used social media without knowing what their functions are so that whatever is read and seen, people will assume that the information is true, he explained. So there are people who the term he does not really understand about social media, he is not aware that anyone can be anyone, he does not understand how to find credible and valid information, "Mafindo's struggle to educate social media users gained momentum after they successfully cooperated with the Google Initiative and Alliance of Independent Journalists (AJI). In 2014, many people simply used social media without knowing what their functions are, so that whatever is read and seen, the community will assume that the information is true. there are people whose terms he doesn't understand about social media, he doesn't realize that anyone can be anyone, he doesn't understand how to find credible and valid information, "he said. Mafindo's struggle to educate social media users gained momentum after they succeeded in collaborating with the Google Initiative and the Alliance of Independent Journalists (AJI). Mafindo volunteers have several activities such as being a speaker, conducting socialization activities, educating the community, and being a participant in an activity.

Mafindo is an official organization established on November 19, 2016, based on the Decree (Establishment) of the Establishment of the Association AHU0078919.AH.01.07.TAH 2016

Minister of Law and Human Rights. Before Mafindo was officially formed the activists involved in it had already been active in eradicating hoaks and the like at a forum on Facebook called Anti-Defamation, Hasut and Hoax Forums (FAFHH). Officially, FAFHH was founded on September 8, 2015, by Harry Sufehmi. Until now the forum has five admins, namely Harry Sufehmi, Muhammad Jawy, Aribowo Sasmito, Eko Juniarto, and Wibisono. Besides, there were also six moderators, namely Bentang Febrylian, Dedy Helsyanto, Aldi El Kaezzar, Faisal Aditya Putra, Muhammad Khairil, and Taufiq Aminuddin Rachman. This forum was formed as a tool for people who need clarification of information that may not be true. This forum is neutral and does not favor certain groups. Every activity is always based on factual data to answer all problems raised by forum members. The model used in this forum is crowd ", so anyone can ask questions and clarify the information they receive. How to participate in this group is also quite easy, the uploader only needs to explain which parts are suspected of containing hoaks, sedition, or slander. Furthermore, the uploader can also explain the facts along with relevant evidence. Because it was felt very needed, the forum which began to be active for about a year was then put together in the Mafindo community forum, chaired by Septiaji Eko Nugroho. This community proactively conducts various activities, such as socialization and workshops on resistance to hoaxes in various places in Indonesia.

To further solidify its steps in eradicating hoax news, on January 8, 2017, the Mafindo community held socialization of the importance for social media users to fight hoax or hoaxes on Motor Vehicle Free Day in the HI Roundabout area. The "Anti Hoaks Society" declaration was held simultaneously in 6 cities, namely in Surabaya, Semarang, Solo, Wonosobo and Bandung. including in Jakarta. As of September 2017, Mafindo has around 49,000 (forty-nine thousand members) members in FAFHH and around 200 volunteers. The Mafindo community is spread and active in various other regions in Indonesia moving independently according to the approach needed. From the data found in the research at the Surakarta Mafindo Organization, it has contributed to the community in terms of providing civic literacy digital in terms of making citizens of Surakarta city have critical thoughts in responding to information or news that is in fact discussed within the community, as well as agenda and activities that have been carried out and organized by the Anti Fitnah Indonesia (Mafindo) Community of Surakarta City:

Table 1.

	Data
1.	A regular program of cooperation with RRI Pro1 FM Surakarta radio with Mafindo Soloraya named Bincang Pagi, This event was held on Air for 1 hour 08:00 to 09:00 WIB. The target is aimed at listeners of the RRI Pro1 FM Surakarta, which is the segmentation of adults and the elderly listener as well as listeners generally coming from entrepreneurs, teachers, lecturers, to retirees. The reach of RRI Pro1 FM includes Soloraya, namely: Kota Solo, Boyolali, Klaten, Sragen, Sukoharjo, and Wonogiri. In collaboration with radio every week the resource person Drs. HM. Joko Riyanto SH., MM., MH and Muhammad Iqbal S. Sos who are members of the Mafindo community provide education and literacy to the community and invite the public to think critically in responding to the global challenges in this 4.0 era
2.	Mafindo And Solo Polresta Declaration of 'Peaceful Solo without Hoax'. Thursday, September 27, 2018. The Anti-Defamation Society of Indonesia (Mafindo) Solo Raya, together with the Solo Police, held an anti-hoax prevention program at the Novotel Hotel, Solo with the theme 'Silaturahmi and the Declaration of the Solo Raya Society of Peace without Hoax.' attended the event as a speaker at the Solo Raya Mafindo

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	<p>Presidium, Niken Satyawati, Chairperson of Solo MUI KH Subari, Solo Deputy Police Chief, AKBP Andy Rifai and Researcher at LPPM UNS, Adriana Grahani. Also attended were representatives of the Muspida and representatives of the Solo Raya political party, Deputy Regent of Sukoharjo, Purwadi. Solo PCNU Chairperson Hilmi Ahmad Sakdillah, the figure of Surakarta Community Association or PMS, Sumartono Hadinoto and Chairperson of Solo Bawaslu, Budi Wahyono. Niken said the spread of hoaxes must be prevented. Shared awareness needs to be able to anticipate the spread of hoaxes which currently damage the joints of national life and divide shared harmony. "We hope the community will be smarter in disseminating information and being patient when looking for the truth of the news," he explained to RMOL Central Java, Thursday.</p>
3.	<p>Mafindo Solo Raya broadcasts on Radio RRI Surakarta with KPU Surakarta with the theme "Becoming Smart Voters and Antihoax in the Digital World December 14 2018. Being a voter in elections must be objective. Voters in elections are people who will determine the leaders of this nation. Being a smart voter according to the KPU is those who: Check their self-names at the DPT both online and at the nearest Sub-district office. If there is no name, it can be filed two weeks before the Election. well Not easily provoked by hoaxes and incitement in cyberspace or social media. While according to Mafindo itself, smart voters in the digital world means: Being able to criticize the presidential candidate and not deceiving the utterances of hatred in the form of black/negative campaigns Do not mock each other in cyberspace which makes social conditions not conducive. Smart voters must not be trapped in hoaxes. Being polite and smart voters and not trapped in hate speech and hoax are the goals of a successful election. Campaigns that are anti-SARA and hoax will make civilized elections for the generation of Millenials.</p>
4.	<p>Beginning a series of activities at the beginning of 2019, on Sunday 27 January Mafindo Soloraya held a public campaign activity. Held at the moment of Car-free day on Jalan Slamet Riadi Surakarta, this activity aims to attract and invite as much public attention as possible regarding Civic literacy in the digital field as well as awareness of hoax through interesting media games. The game media to increase awareness of the importance of digital literacy is in the form of a jumbo snake ladder. Members of Mafindo also always insert educational content during the game. In addition to playing, visitors to the Mafindo booth also came to take pictures in the space provided. For the community and visitors, members also provide attractive souvenirs. Some visitors are also interested in joining as members of the community. Some of them were involved in discussions with volunteers before deciding to register. They want to ascertain in advance how the background and direction of the movement of Mafindo. Until the activity ended, there were four new volunteers ready to join in to complete the Soloraya Mafindo ammunition.</p>
5.	<p>The event entitled "The Role of Universities Participates in Combating Hoaxes Attacking the Election Process March 21 2019 is held by STIE-AUB Surakarta, KPU Surakarta, and Mafindo as well as students and the public. Bring in Speaker Nurul Sutarti as Chair of Surakarta KPU, M. Khoiruman, and Giri Lumakto as Mafindo Soloraya representatives. Many speakers gave an overview of the significance of the role of tertiary institutions in the 2019 Election. Besides, the voice of students as a</p>

	Data
	generation of Millenials was quite large. And every important student voice. Students must be able to become agents of change for the nation. One of them is by participating in elections.
6.	On March 26, 2019, Adi Syafitrah represented Mafindo Soloraya members to provide material and literacy regarding News that could incite the community and its anticipation for workshop participants at the 2019 Surakarta Digital Literacy Festival is a joint commitment to campaign on digital literacy, which aims to educate the public to be wise in using social media. One of the reasons behind this is the phenomenon of the rapid growth of the use of Information and Communication Technology (ICT) and the Internet that is not balanced with digital literacy. Users can open up more space for increasing negative content such as online radicalism, online terrorist networks, fake news/hoaxes, deception, utterances of hatred and abuse in the cyberbullying world. besides that, in the event, Mafindo also opened a stand guarded by volunteers from Soloraya.

The importance of citizenship literacy is something that is needed and needed by the community to face the advancement of the digital age today. This is to optimize the positive impact of the development of information and communication technology, more importantly, to avoid the negative impacts of the development of information and communication technologies such as the rise of news "which is not true", the use of social media as a means of provocation.

DISCUSSION

The data found that digital literacy is an urgent need for society today. Because technological advances that are not balanced by intelligence in using modern technological devices, if the public cannot use them well will harm human civilization. In general, digital literacy is a person's ability to use and understand the use of information and communication technology, for example in supporting the world of education and economics.

Digital literacy is the ability to find, evaluate, utilize, share, and create content using information technologies and the Internet. Thus any advanced technological advancements still must be useful and contain the benefit of people's lives in a comprehensive manner, especially in social interactions. Digital literacy encourages communities in the digital world (digital citizens) to use critical thinking more. Critical thinking is a skill that is owned by people who are more advanced in their thinking. These skills cannot be obtained instantly, nor are they taught specifically on subjects in school or college subjects. Critical power is the result of managing the way of thinking obtained from continuous learning. Low critical thinking skills. that critical thinking ability is the ability to assess whether the information is valid or not. critical thinking is the ability to analyze facts in their entirety, and use them to make solutions to a problem that is happening in society. If we can see that currently in Indonesia, thousands and even millions of new information appear on social media every day. That information is certainly true even some are not. However, because critical thinking of some people is still low, then they swallow the information for months and then share it with others, eventually, it becomes a negative structured and massive chain message.

This is what destroys the mindset and life of our society today. SARA issues spread in the community quickly. Someone seems to understand something when receiving information from someone who is considered an expert even though it is not necessarily the truth. This is the

problem of our society and must be broken so as not to damage the Indonesian nation. The aim of the community who can think critically (critical thinking) also needs to capture the vision of the government and the state in the future. Because after all the problems or symptoms faced the need to always be associated with the future. He also must sharpen his perception and improve himself in the life of the nation and state. We see critical thinking (critical thinking) must also be followed by qualified communication skills to make the atmosphere stay conducive. We can learn to be more assertive and behave better as citizens despite different opinions.

Critical thinking communities also need to be assertive so that the information obtained will be more and can help them in making decisions. In the midst of developing national problems that continue to emerge and occur within the community, there are communities that have pioneered and made an effort to strengthen Civic literacy carried out by community organizations called Masyarakat Anti Fitnah Indonesia (Mafindo) Building Civic Literacy through community or organizational communities the community is expected to accept and be easier to increase the knowledge capacity of citizens to participate in facing the challenges of community, nation, and state life. Citizenship literacy is also a knowledge and skill in how to participate effectively in the life of the nation and state through knowing how to obtain information, understand the government process, and know-how to use citizenship rights and obligations at the local, state, national level, and global. Citizens also have an understanding of government implications both locally and globally.

" Engaging with the above, Milner (2001: 7-8) says that "The expression" Civic literacy "encapsulates the closely linked concepts of" civic engagement "and" literacy "or political knowledge ... possible ways of enhancing Civic literacy in Canada under three headings: education, media use, and political institutions ". Milner (2001: 22) that" ... the most likely method of improving levels of Civic literacy is education "To measure the level of Civic literacy two indicators namely factual knowledge and cognitive proficiency (Milner, 2003: 55). Civic literacy has reduced over the last three decades" that public literacy is essentially the same as the level of citizen involvement has declined over the last three decades (Levine & Liu, 2015). Building Civic literacy through community communities or community organizations is expected to be accepted by society and easier to increase the knowledge capacity of citizens to participate in the challenges of life in society, nation and state.

CONCLUSIONS

With the increase in Civic literacy and the knowledge and thoughts of the community about how to actively participate and initiate change in our community specifically and in the wider community. This action is a capital and foundation to form a society that has a responsibility (Civic Responsibility) and become a force in society that functions as an agent or tool to create a harmony in the life of the nation and state and to create a sense of justice, peace and prosperity because basically Civic literacy can be carried out maximally involving citizens and aspects in that country.

The attitude of citizens who are responsible, citizens can display solutions in answering problems, such as political, economic, civil, environmental or quality of life issues. Civic responsibility, namely citizens who strive optimally to implement and use their rights and obligations by the rules according to applicable rules. Civic Responsibility is defined as "citizen responsibility" consisting of actions and attitudes related to democratic governance and social participation. Civil liability can include participation in government, churches, volunteers and membership of voluntary associations.

Civil responsibility actions can be displayed in advocating for various causes, such as political, economic, civil, environmental or quality of life issues. With the strengthening and building of civic literacy in making responsible citizens, especially digital literacy that cannot be abandoned by today's society, it is hoped that people will become the main target to have critical thinking in facing global challenges in the era of revolution 4.0. In addition to critical thinking, the community also has the value of use responsibility in the life of the nation and state, in which one of them is to reduce and to provide alternative solutions to the challenges and problems experienced by the Indonesian people today.

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