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The Phenomenon of Hoax Narrative Among Religious Campuses: Anthropolinguistic Study

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Abstract-**This study aims to explain the anthropolinguistic perspective of hoax narratives in campus religious institutions, classify community responses in religious campus environments to hoax narratives, and explain the potential threats of narrative hoaxes to patterns of religious and diversity. The method used in this research is qualitative method. The results of this study: (1) Anthropolinguistics sees that hoax narratives can shift and bring up values, norms and culture in the community because language has a close relationship with culture, so too culture can contain values and norms in people's lives in a nation and country. While every nation speaks in the way he thinks and thoughts according to the way he speaks. (2) The response of the community in the religious campus environment to the hoax narrative that on average they are not too responding to hoax news, especially those spread on social media. This shows the campus community has the ability to "filter" the news where when news is becoming a trend on social media that is widely shared here and there they are immediately looking for sources. The habit of clarifying and verifying is a positive thing that shows that the campus community has a high level of literacy so that the spread of hoax news does not necessarily create anxiety, let alone debate that leads to conflict.(3) And the potential threat of hoax narratives on patterns of religious and diversity The results of interviews with respondents in the campus community indicate that the threat of narrative hoaxes on religious and diversity is not so great on campus communities, although there is potential for diversity, this is due to several things, among them, first The literacy among the campus community is already quite high because most have a hobby or a fairly high reading habit. Second, verify or at least find more information. Third is the saturation of Hoax because they receive too many similar stories. The fourth tendency is to ignore news with unclear sources. Fifth, the assumption *that many news shared on social media is incorrect.***

Keywords: hoax narrative, religious campus, anthropolinguistic

I. INTRODUCTION

Hoax narration is a new style mythology in the digital age, because in the delivery of information, people no longer think whether the narration is truth can be proven or not, they tend to be easy to accept without having to confirm the truth of the information obtained. Therefore, something that cannot be proven true, from an anthropological perspective, is said to be a myth (Hoax). Myth is an important element that can change something cultural or historical into natural and easy to understand. Rolan Barthes[1] sees that myth as an expression that can develop to form new signs and form similar meanings. Therefore, myth becomes an ideology or paradigm when it has long been rooted as a life reference and touches on the realm of social norms prevailing in society.

Mythology is usually delivered with narration, so that the narrative becomes an organized story that illustrates a shared desire to solve problems and is formed based on the expectations of readers and writers. The hoax narrative is sometimes extreme, it is marked by the differentiation of the other party, so that the antagonism between friend and foe and identification of the party becomes the enemy. Extreme narratives assume the opposite party with negative values, while at the same time giving a value of kindness to the parties themselves.

Hoax narratives are used by social media users to convey information that is religious in nature, hoax narratives tend to be symbolic-symbolic issues related to religion, this can be seen in social media behavior that always uploads Hoax information. My assumption, that social media users use hoax narration aims to provide reinforcement to the public or people who have the same paradigm or religious perspective as they are or in simple terms the strengthening of ideology in the internal group. As for externally, I see that hoax narration is used to counteract / weaken.

In this digital era, the narrative of reporting so quickly reaches the hands of each net citizen via smart telephone, so that the response and control of the media to the narrative of reporting is not optimal. While issues raised through social media will be more quickly responded and sent back to others so that within a few moments a collective response to the narrative will emerge.

From the existing phenomena, Hoax narrators and believers are not only among people with low education, but among people with high education, such as in religious campus institutions, they also do

not escape believing Hoax narratives. This can be seen in a whatshapp (WA) group, a member posting a story about followers of a certain religion resembling the costumes of another religion. The post narrated that "There is already a religious model that is similar to Islam but they study not the Koran but the gospel, they veil to resemble Muslims, be careful in responding to religion and let's protect our children to avoid misguidance." fragment of a hoax narration posted by one member in a WA group.

The presence of narratives such as the data above illustrates that hoax narratives can strike all walks of life, not only uneducated people but educated circles also provide opportunities for hoax narratives to develop by sending news that is not verified, either critically-idealistically or verifying their validity.

Such phenomena become a threat in social life and religious life, if not accompanied by a shared spiritual pattern in responding Hoax news. The Hoax narrative of this religious problem can erode and shift the community's paradigm of understanding religiosity, because any religious information, people's tendency to accept as truth that is not to be debated again.

As for the characteristics of the hoax narrative, including the title is provocative and accompanied by current issues. Then not accompanied by clear data and sources. Both of these are common features of Hoax narration. While the presence of Hoax was caused by a lack of literacy culture among the people. And hoax narration or hoax is only a symptom, the real disease is a lack of desire to search for evidence, ask questions, and think critically (lack of desire in iteration).

Literacy is not simply meant writing and reading simply but literacy is interpreted as the ability to identify, understand, translate, create, communicate, and calculate in using written and printed material related to the context. In the context of literacy, Indonesia is still classified as a position that is not proud of, this is evident from the results of research conducted by Central Connections State University 20016, he explained that Indonesia ranks 60th in 60 out of 61 countries in The World Most Literacy Nation.[2] From this data, there is a correlation between literacy culture and hoax narrative culture.

In addition to the low literacy culture, another reason that hoax narratives are easily trusted is because of the frequent repetition of the news. Usually one Hoax narration will be sent repeatedly to several media networking applications. It can cause as if the news is true. So this is in line with what Plato said that, truth can be made by repeating lies.

From the writer's search, many have discussed / written about this topic, such as Sella in his article entitled The Qur'anic Views of the reality of hoaxes, he mentioned that, The meaning of hoaxes as

mentioned by commentators especially in the An-Nur verses 11-19 is a slander or accusation, hoax is also a conspiracy to defeat opponents or enemies, and also the nature of hoax itself is news that is fast spreading and able to influence.[3] Then Lina Meilita Rahayu explained in her writing Understanding the Text of Counteracting the Hoax, she mentioned that the strength of the community in the field of literacy and multiliterate has not been good, therefore he offered a solution to improve literacy culture through learning.[4] Syaiful Ilham also examined the Hoax Phenomenon in Social Media in Hermeneutic Views, he concluded that , Hoax can be approached through the hermeneutic approach by applying the approach fixation and distribution, with these two approaches the reader can identify the truth of news on social media.[5] While the topic I discuss in this research is research conducted at the campus of religious institutions in West Kalimantan which focused on the religious campus, this is because, West Kalimantan is a province that has a heterogenic community. The heterogeneity is seen from the background of people who are not uniform, such as religion, ethnicity, culture and language. Therefore, this research is very appropriate to be carried out to identify early on so that disputes in the field of religion caused by Hoax narratives become something important. From this background description, the problem to be discussed is what is the anthropolinguistic perspective on hoax narratives in the campus religious institutions? What is the response of the community in the religious campus environment to the hoax narrative? And what is the threat of narrative hoaxes against patterns of diversity and diversity? Some of these questions will be discussed based on data by referring to several theoretical concepts, including:first about Hoax, Hoax are a hoax or a hoax disguised as truth, this term is very popular in social media, because Hoax are more easily developed on the internet. The word hoax starts with the word Hocus Pocus, which comes from the Latin Hoc ErCorpust which means this is the body. This word was originally used by magicians to claim the truth, when in fact they are lying. Hocus is used to deceive the magicians of ancient witches used. The word Hoax is defined as a hoax, derived from Thomas Ady in his book (candle in the dark) in 1656.[6] The term Hoax can be used for false news, urban legends, rumours, and deceptive lies. Basically Hoax are used to deceive any person by fabricating a story so that it appears to be the truth.

Text is in a space that gives possibilities and limits to what can be written, and what might be written. Regarding this, Gibson (1977,1986) states that people do not focus on the intrinsic nature of object, they see what is valuable to them in certain situation when they certain goals (Barton and Lee, 2013:27). Although it is not easy to study, this practice of manipulation through language is evident in the community. Manipulation makes people behave in certain ways them knowing why, and may

even conflict with their best interest and desires. The most manipulated instrument of manipulation is language (Mey, 1994:296).

Asya (2013) in his opinion said that the initial hints of manipulation were through a unit and category in the form of words, ufimism, figures of speech which differed from different content and composition. He further said that information becomes hoax or manipulative not because of the use of certain lexical or grammatical units, but through association with reader intentions, the nature of obscurity that influences speech, the conditions of communication (social context). Linguistic manipulation is characterized by signs of language at different levels which help interpret the speaker's intentions.

Language operates the process of spontaneous manipulation of speech, as language itself to some extent facilitates the distortion of objective reality, offering not only specific goals, but also inaccuracies, obscurity, ambiguity. Manipulative language takes the position between two extreme points of legitimate information and lies. Lies and manipulations oppose different types of truth, lies stand against semantic truth, manipulations oppose pragmatic truth.

The speech act classification refers to Austin classification. Austin divides speech acts into acts of locution (acts of saying something), acts of illocution (acts of saying something) (Leech, 2015316). Based on the recipient's kerosene criteria, language manipulation includes three kinds. Namely, evaluative (marked changes in the subject-object relationship and the conative meaning of the object for the subject), emotional (the formation of a general emotional atmosphere, expression of the speaker's emotions and acquisition of responsive emotional reactions from the listener that will cause changes in behavior), and rational (reconstruction of the structure of categories and the introduction of new categories using convincing facts and arguments that have an impact on public awareness.

Second, anthropolinguistics, anthropolinguistics sees language through culture or vice versa, observing culture through language often overlaps. Some experts distinguish between anthropological linguistics and anthropolinguistics, but reflecting on the use of the term sociolinguistics, the form of anthropolinguistics is the most appropriate. In this research, anthropolinguistics works within a cultural framework to explore the use of language that has hoax content among the campus community. There are three main points of emphasis on anthropolinguistic studies, namely, performance, indexicality, and participation. Therefore, the outline of the anthropolinguistic framework is how language represents the world.

Anthropolinguistics considers that there are three parameters used to conduct assessments in the use of language, namely first, connectedness, both values, and third, sustainability. Connectedness sees that there is a possibility of formal linear relations, both vertically and horizontally. Formal relations are related to the internal structure of language which involves texts, co-texts (culture, situations, social and ideology), and context (supporting texts). While valuation shows that meaning or function reaches values and norms. Then sustainability shows that the condition of the object under study includes its cultural value and inheritance in the next generation.

In a broader and more detailed explanation, that anthropolinguistics is part of language studies that focus on the variety and use of language in relation to the development of time, differences in the location of communication, kinship systems, cultural patterns of a tribe. Anthropolinguistics examines the relationship between language and culture in a society such as the role of language in learning how family relationships are expressed in cultural terminology, how one communicates with others in certain social and cultural activities, and how one communicates with people from other cultures, how one communicates with others appropriately and in accordance with their cultural context.

Anthropolinguistics views that language as the core of the concept of cultural anthropology to look for the meaning behind the use, inequality of use or without using language in the form of different registers and styles. In other words, anthropolinguistics contains interpretations of language to find cultural understanding.

As an interdisciplinary field, there are three fields of anthropolinguistic studies namely the study of language, the study of culture, and the study of other aspects of human life. These three aspects are examined from the linguistic and anthropological framework. The linguistic framework is based on the study of language and humans.

In anthropolinguistic studies, there are three relations that must be considered, first, the relationship between one language and one culture concerned, meaning that when studying a language indirectly examines culture, and vice versa, when studying culture is accompanied by also studying language. Second, in general, language and culture relations in society are closely related between the two, meaning that language differences indicate cultural differences. Third, linguistic relations as a linguistic science and anthropology as a cultural science.

Von Humboldt considers that language is a Rohani activity meaning, language is a psychological activity that is repeated to form ideas by issuing articulation sounds. Each language reflects the spirit of the soul, nature (habits) of the nature of a nation. This gives rise to the diversity of languages and their differences. This theory has a basic concept that

language has a nation to determine its view of the world surrounding environment through grammatical categories and semantic classifications that may exist in the language that is shared with the culture. The main function of language is a tool of thinking and applies to every nation.

II.   METHOD

The method is a scientific study strategy that is oriented towards data acquisition with certain uses. The method used in this study is a qualitative method with an internal language analysis approach (micro linguistics), and anthropolinguistic (macro linguistics). The study of language or the use of language, is intended to illustrate the use of sentences, and dismantle certain intentions and meanings in hoax language. The data in this study are (1) texts sourced from social media: Facebook, What's App, and other social media. (2) the results of interviews with lecturers and students of religious campuses. Data collection techniques in this study used a purposive sampling pattern. The data analysis technique is done by descriptive technique.

III. RESULTS AND DISCUSSION

A. Anthropolinguistic perspective on hoax narratives in religious campuses

Of the various types of structures and themes of the hoax narrative that the researchers have pointed out in the table above, the following researcher will elaborate on the anthropolinguistic interpretation of the hoax narrative. A hoax narrative is information that contains false bead. This untruth is based on the difference between the content delivered and the actual facts, therefore the role of anthropolinguistics as an interdisciplinary study; between the study of language and culture it is important to uncover the meaning and purpose of the news (narration) Hoax in the community.

Anthropolinguistics examines hoax narratives through several parts of the study. First anthropolinguistics examines the layers of the text, and the context, it aims to reveal the structure, and formulas of each. Both anthropolinguistics examines the intricacies of cultural values and norms that are interpreted based on their meanings, messages and functions, from the emergence of a hoax narrative culture in the community. Third, anthropolinguistics examines shifts in values and culture caused by the existence of the spread of hoax narratives among the public. Fourth, anthropolinguistics examines the processes and patterns to cope with the spread of hoax culture among people, especially in the campus community, which in the view of critical discourse analysis is called discourse practices, such as the production, distribution, and sustainable consumption of texts in society . The four anthropolinguistic study models, the authors will make a reference to examine

the hoax narrative among the campus community, the following authors will describe in detail.

B. Hoax Narrative from a construction angle: text and context

1) Hoax narrative text

Text is a whole component that contains meaning in a discourse. Context is not just words and sentences but can be words or phrases. The text has a position that can not be separated from the meaning. This is as contained in the following hoask narration, It has been found the corpse of a child of Pademangan Barat Elementary School 11th grade at 22.00 in Kemayoran ..., with a pathetic condition that the members of internal organs have been taken and sold by the perpetrators, this sentence is found in Hoask narrative text, after this sentence is delivered, continued again with the commentary, For fellow teachers it is expected that cooperation will also occur if the student leaves the classroom if he has not been picked up please help to supervise his students. For parents, if you pick them up, you have to arrive before the school hours. The two expressions in the text complement each other with the mutual reciprocity. The first text informs, and the second text advocates or expects action to occur. Between the two texts there are co-texts which serve as a link for the emergence of reciprocity.

2) Hoax narrative context

Context is something that accompanies the activity of language, context is also a physical or social accompanying aspect in a speech or text that appears. Context can be the cause of a dialogue in a communication, both oral and written. In a discourse or narrative, it has a linkage of elements in one context to be understood together. The context in the hoax narrative includes several conditions such as those contained in each of the data (hoax narration) in the following elaboration.

In the data (I) the context is to explain that child abduction is one of the hot topics that really attracts people's attention. Not surprisingly, a child-themed hoax can be directly viral in cyberspace and this is what is desired by the spreaders. With increasingly sophisticated xylophone editing technology, child abduction themes are easily engineered using picture editing applications that are easy to obtain and easy to use. One of the Hoax that the researchers observed narrated "an elementary student was kidnapped and then put in the perpetrator's car". Of course this is very troubling the community.

This incident began with an elementary school in the Depok area, SD Al Khariyah Cilodong. In a message circulating viral on social media, it was said that an elementary school child was kidnapped and then put in the perpetrator's car. Fortunately the Police through PLH Kasubbag Humdaus Depok Firdaus immediately straightened the hoax news by

saying that there was no abduction of children as conveyed in chain messages in online media. He explained that the police had come to the school mentioned in the Hoax and had met with a number of teachers and the principal. One teacher at the elementary school stressed that the abduction news was not true and the same was also conveyed by the Principal of Al Khariyah Elementary School, who immediately coordinated with the class teachers and he said that all his students were complete and he reiterated that no abductions occurred.

In data (II) it is explained that Khabib Nurmagomedov, a Russian MMA (Mixed Martial Arts) fighter is on the rise. Finally he won the prestigious battle against Conor McGregor with a knockout victory. Khabib is a Muslim fighter who is very proud of his fans, especially from among Muslims. Circulating photos that instantly viral where Khabib with former world heavyweight boxing champion, Mike Tyson, who is also attacking converts, wearing a hat and shirt with monotheistic lafaz.

In the photo narration there is a claim that the circulation of Khabib and Tyson's photo using hats and t-shirts with the words of monotheism as if they indicate that they are members of Hizb ut-Tahrir Indonesia (HTI). "Are Khabib and Mike Tyson HTI members?" Said the question following the photo. But the fact is that the two fighters only wore hats and ordinary clothes and there was no writing on monotheism. This photo appeared on the user's Facebook account with the name Prayoga Budhi and has been shared 6192 times.

In data (III) it is stated that corruption cases often happen to public officials who are then backed up by the media so that a case becomes a public discussion. This time the news came about the Calling of the National Police Chief Tito Karnavian by the KPK regarding his involvement in the crime of accepting bribes from CV Sumber Laut Perkasa officials who dragged businessman Basuki Hariman and former Minister of Law and Human Rights, Patrialis Akbar, when Tito served as Metro Jaya Police Chief. A photo showing a letter calling the KPK addressed to National Police Chief General Tito Karnavian. In the letter, the National Police Chief was said to have been involved in a criminal act of corrupt acceptance of CV Sumber Laut Perkasa officials who dragged Basuki Hariman and Patrialis Akbar, when Tito Karnavian served as Metro Jaya Police Chief.

The fact is cnnindonesia.com revealed the news that the Chairman of the Corruption Eradication Commission (KPK) Agus Rahardjo firmly stated that the summons to the Chief of Police of the Republic of Indonesia (Kapolri) Tito Karnavian was false news, aka Hoax. Related to this, Agus asserted that if his party would work together to uncover the cause of making the spread of these fake letters. KPK Head of

Public Relations Febri Diansyah also conveyed a similar matter in which he firmly denied the truth of the letter and stated if the letter was a fake alias Hoax. He added that the letter numbering was wrong, the signature and stamp were also wrong and certainly the KPK had never issued the letter. In line with the KPK, the Police firmly denied the truth of the letter. National Police Public Relations Head Inspector General Setyo Wasisto confirmed that the photo of the letter was a hoax. Setyo said that his party had checked and confirmed to the KPK related to the letter. Inspector General Setyo stated that the Cyber Crime Directorate of the Indonesian Police Headquarters will trace who masterminded the perpetrators and spreaders of the fake letters.

In this context, anthropolinguistics views that hoax narratives or spreading false news as an attempt to influence the psychological (mental) opponents of the speech in this case the reader has an impact on the emergence of responses that can become a new culture among the people. This is in line with what was conveyed by Von Humboldt that language is a Rohani activity, meaning that language is a repetitive psychiatric activity to form ideas by issuing articulation sounds that reflect the symbols of the soul, character (habits) of the nation's nature. Therefore, if the hoax narration is conveyed repeatedly, it will potentially become information that is believed to have validity value, this will happen if the interlocutor or reader / recipient of the message does not check the same news from different sources, but instead shares it back with people other.

3) *The emergence and shift of values, norms and culture based on hoax narratives in the community.*

Language has a close relationship with culture, as well as culture can contain values and norms in the life of society in a nation and country. While every nation speaks in the way he thinks and thoughts according to the way he speaks. Thoughts cannot be transferred from one language to another, because each thought has a formulation. As for the behavioral point of view, it is stated that every person in the community should say something in accordance with what he is doing and do according to what is said.

From this view, it can be understood that the emergence and development of hoax narratives in society can undermine the norms and values adopted so far, such as communication ethics, or courtesy in language. Hoax narratives can also bring up several issues concerning values, norms and culture.

4) *Sharing culture*

The culture of sharing in this context is the act of spreading information that has not been verified to be good by oneself or by other parties. This culture of sharing is done in order to be said to be the first to

send and spread the news. In this connection sharing becomes an inappropriate culture.

5) *The emergence of polarization among the people*

People who originally lived in harmony, peace and brotherhood and unity, but sometimes because of the spread of narratives that are so devastating can cause the collapse of unity and turn into polarized groups. Such conditions can interfere with social life.

6) *Distrust of one another or both individuals and groups, among the community*

The massive spread of hoax narratives through social media can disrupt trust in each other, trust changes with mutual suspicion.

7) *The erosion of a culture of tolerance*

Tolerance is an attitude of mutual respect, respect for all the differences between one another, but the circulation of the hoax narrative can disrupt tolerance which has been a force in the nation and state.

8) *Damaging the concentration of national development*

The hoax narrative that descends every person can disturb the concentration of the government in running the nation's development wheel. Because it is not uncommon, the hoax narrative triggers conflicts between individuals and groups, whenever there is a government conflict must be present to resolve the conflict, this can trigger and break the concentration of the government in building the nation.

9) *Friendship gets hurt*

Friendship that has been intertwined for so long can be hurt only because of the hoax narration that is delivered with inaccuracy and less critical.Some of the points above, when examined again in more depth from an anthropolinguistic point of view, that this can occur because all the various languages used in hoax narratives describe the way people think and speak according to their way of thinking including the ways in the ins and outs of culture.

10) *Community response in the religious campus environment to Hoax narration*

- *Definition of News Hoax According to Campus Communities*

In general, Hoax can be defined as hoaxes that are intentionally spread for a particular purpose. Based on the results of interviews conducted by researchers with several respondents, most of the campus community defines Hoax as incorrect information, false news or misleading news. News like this is widely accepted by the public, especially through social media in the net, especially Facebook because this media is very popular and has a "share" feature

so that a news or information is easily passed on to other users instantly.

One respondent, AB, defines Hoax as provocative news because based on his experience most of the contents of the news Hoax he received were provocative such as invitations to conduct demonstrations, denial of government rules or policies, accusations against certain individuals or groups, slander, fact distortion, misdirection, intimidation, fraud and so on. He quite often receives the same kind of news that people in the circle of friends continue on social media.

11) *Responses and Attitudes of Campus Community towards Hoax News*

One respondent, MR, said he often gets hoax news with links to news sites that were initially very convincing. But after he examined by searching and comparing the same news on the official news site, it turned out that the site was also fake. He added the importance of looking at news sources that people share on social media in order to be able to distinguish between fake news and reliable news. He revealed that some of the friends in his neighbourhood were very susceptible to news Hoax. According to him, this was due to the limited knowledge and ability to choose and sort out news items and the habits of most members of the community who did not do clarification and verification before receiving a news. Limited access to cyberspace is also allegedly one of the inhibiting factors in the process of finding more information. MR said he often witnessed people being easily influenced by false news because the news was heard from people who were "credible." According to him a news could be suspected as hoax news if the contents of the news were contrary to general logic. When the researcher showed a post on Facebook to MR that showed a large billboard that read the phrase "PDI-Perjuangan does not need the voice of Muslims," he seemed doubtful and asked, "Isn't this correct?" because originally the billboard contained an appeal for corruption.

Most respondents have a high level of interest in reading because reading is one of their hobbies. Some respondents, one of whom was HS, revealed that he didn't like reading except interesting news on social media. This is quite unique where the appeal of social media turns out to contribute to one's reading interest. HS admitted that he often read on social media because the news was more horrendous so he was interested to read it. When reading news on social media, HS sometimes verifies sometimes it does not depend on the type of news. If the news is considered important, he immediately looks for more information related to the news, if the news is considered not important, he usually ignores it. He said he usually saw the title first. If the title is not as important or interesting as the news about a goat born

with the condition of having three legs, it is generally not read.

Another respondent, PA, revealed that he reads hoax news quite often. Her response to such news is usually to look for more information about the truth of the news being read. If the news that is read is apparently not true then he usually ignores it. He responds like this because so far he has often gotten hoax or hoax news so he feels bored with unclear news content. The PA chooses to ignore the unclear news source. However, if the news that is read is true and has verified the truth on other trusted news sites such as Kompas or Republika news sites, then he also shares the news with other friends especially if the news contains information that is useful for others.

It is different with AB who likes entertainment-related reading, when he finds Hoax news on social media, he responds with an antipathy attitude. He does not like news that is shared on social media because a lot of news such as the content is in the form of provocation. He does not like provocative news because he is concerned that such news can be a controversy that leads to conflict, especially since West Kalimantan has a history of conflict between communities that claimed lives and property losses that are not of little value. According to him the authorities must act firmly against spreading false news which is very detrimental to all parties. If there is division in society, all parties will be disadvantaged. Only certain people take advantage of mangals in turbid water. And indeed, according to him, news Hoax have the aim of creating unrest, division and even dissension in society which is certainly destructive. This is very detrimental and threatens national unity and integrity.

From a series of interviews conducted by researchers with several respondents from among the campus community, on average they are not too responding to Hoax, especially those spread on social media. This shows the campus community has the ability to "filter" the news where when news is becoming a trend on social media that is widely shared here and there they are immediately looking for sources. The habit of clarifying and verifying is a positive thing that shows that the campus community has a high level of literacy so that the spread of hoax news does not necessarily create anxiety, let alone debate that leads to conflict.

12)Potential Threats of Hoax Narrative Against Patterns of Religious and Diversity

The high level of literacy among the campus community is one of the most important fortresses in counteracting the threat of hoax or hoax news. The results of interviews conducted by researchers with respondents indicate that most of them are not easily influenced by news whose source is unclear or in other words the respondents in this study did not respond too much to the news Hoax they got on social media even though outside the campus such as in the wrong village one respondent is part of the community members who are very susceptible to false news. SY said that in his village some members of the community were disappointed with President Joko Widodo for choosing Ma'ruf Amin as a vice presidential candidate to fight in the 2019 Election. The disappointment, according to SY, was allegedly due to hoax news stating that the ulema were used for political purposes in this matter. so that the incumbent can be re-elected.

Another incident was also revealed by SY that in his village many community members were not happy with the news that the Indonesian Democratic Party of Struggle did not need the voice of Muslims. The news is clearly hoax alias. Researchers conducted searches and obtained posts on Facebook that featured a large billboard stating that the Chairperson of the Indonesian Democratic Party of Struggle said that his Party did not need the voice of Muslims. The contents of the billboards have been edited by certain parties where the original contents of the billboards are an invitation to prevent corruption. Furthermore, SY revealed that a news should be suspected as a hoax news if the news had an odd or unusual impression. He gave an example if he received news that was being viral on social media about a doctor who said that smoking was healthy, then such news could be suspected as false news because it was contrary to the knowledge and general knowledge that smoking can cause various health problems.

According to SY, the level of public literacy that is still minimal as in the village is an easy target for Hoax. Moreover, the habits of some people there do not re-check or clarify when receiving news that sometimes makes no logical sense. For example, a political party such as the Indonesian Democratic Party of Struggle (PDI Perjuangan) does not need the voice of a particular community group to make no sense. Political parties really need voices from various parties to be able to exist and develop. Therefore HS, one of the respondents, has a strong reason when he said that news on social media is sometimes very negative and for people who have no experience in cyberspace, getting similar news will be a problem. Among the campus community, this is not too worrying because most respondents interviewed by researchers say that they are always looking for more information about a story when doubts arise. The habit of clarifying is an effective way to do filtering / filtering the news before being trusted or forwarded to other users.

The frequency of Hoax being shared through social media causes some respondents to feel bored. AB for example does not like the news shared by his friends on social media because most of the content is provocative. Another respondent, RY, also revealed

similar things where he felt 'tired' with the exciting news on Facebook and being apathetic.

The results of interviews with respondents among the campus community indicate that the threat of hoax narratives on religious and diversity is not so great on-campus community although there is a potential for disunity towards diversity patterns, due to several things as follows:The first level of literacy among the campus community is already quite high because most have a hobby or a fairly high reading habit. Second Verify or at least look for more information. Third is the saturation of Hoax because they receive too many similar stories. The fourth tendency is to ignore news with unclear sources. Fifth, the assumption that many news shared on social media is incorrect.

IV. CONCLUSION

From the description in the discussion section above, the researcher can conclude that anthropolinguistics sees that hoax narratives can shift and bring up values, norms and culture in the community environment because language has a close relationship with culture, so too culture can contain values and norms in life society of a nation and state. While every nation speaks in the way he thinks and thoughts according to the way he speaks. Thoughts cannot be transferred from one language to another, because each thought has a formulation. As for the behavioral point of view, it is stated that every person in the community should say something in accordance with what he is doing and do according to what is said. From this view, it can be understood that the emergence and development of hoax narratives in the community can undermine the norms and values adopted so far, such as the ethics of communication, or courtesy in language. Then the response of the community in the religious campus environment to the hoax narrative that on average they are not too

responding to Hoax, especially those spread on social media. This shows the campus community has the ability to "filter" the news where when news is becoming a trend on social media that is widely shared here and there they are immediately looking for sources. The habit of clarifying and verifying is a positive thing that shows that the campus community has a high level of literacy so that the spread of hoax news does not necessarily create anxiety, let alone debate that leads to conflict. And the potential threat of hoax narratives on patterns of religious and diversity The results of interviews with respondents in the campus community indicate that the threat of narrative hoaxes on diversity and diversity is not so great on-campus communities, although there is potential for diversity, this is due to several things, among them, first The literacy among the campus community is already quite high because most have a hobby or a fairly high reading habit. Second, verify or at least find more information. Third is the saturation of Hoax because they receive too many similar stories. The fourth tendency is to ignore news with unclear sources. Fifth, the assumption that many news shared on social media is incorrect.

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