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Digital Literacy Competence Of Indonesian Lecturers On Analysis Hoax In Social Media

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Abstract

Hoax in social media is increasingly flooding all types of social media. The ease with which people consume and produce information on social media provides freedom for citizens to express themselves and their attitudes regardless of whether the information is true or a hoax. Ironically, this phenomenon is also affecting academics who are highly educated and work as lecturers. This article attempts to explore the digital literacy competencies of lecturers in Indonesia by taking samples of lecturers in two big cities, namely Medan and Bandung. The research was conducted using a digital ethnographic method that allows the author to be directly involved with the current affairs that are happening in Medan and in Bandung. There are 5 principles of digital ethnography: multiplicity, non-digital-centric-ness, openness, reflexivity, and unorthodox. The results showed that even though they work as lecturers, it does not mean that they are free from distorting information on social media because not all of them have good digital literacy competencies. Lecturers who come from across generations also greatly influence their level of digital literacy. So that critical, democratic, and constructive thinking is expected to always be born from the mindset in society at all levels, from the lower level to the upper level.

Keywords: digital literacy, hoax, Indonesian lecturers, social media

INTRODUCTION

Data from the Indonesian Ministry of Communication and Information states that there has been an increase in the spread of hoaxes from 2018 and no less than 900 thousand internet sites spread hoax information. This number includes pornographic, fraudulent, gambling and other sites. In January 2019, no less than 72 hoax content spread on social media. Dozens of hoax information started from hoax information about health, politics and other hoax information (Fajri, 2019). Based on the latest We Are Social report, in 2020 it was stated that there were 175.4 million internet users in Indonesia. Compared to the previous year, there was an increase of 17% or 25 million internet users in this country (Haryanto, 2020). Of the number of internet users, the majority of Indonesia's population actively uses social media and the percentage of users accessing the Youtube platform reaches 88%. The next most frequently

accessed social media were WhatsApp at 84%, Facebook at 82%, and Instagram at 79%. aged 16 to 64 years (Jayani, 2020).

The internet should be able to be used to find information that can update people's knowledge and insights. However, based on the data above, netizens prefer to use the internet function to chat and access social media sites, not accessing data, either downloading or uploading important information on the internet. Social media has two roles, as a content producer (creator) and at the same time as a user (user), here everyone can become a publisher (Juditha, 2018). Whether or not the information received ultimately depends on the critical attitude of the user. Like during the first round of the 2017 DKI Jakarta Pilkada, the magnet drew the attention of all groups, both residents of DKI and those living outside DKI. Almost the entire social media timeline is flooded with information, whether it's true news or incitement or hoaxes. This is used by various parties to get attention and lead opinions. Research that has been conducted by Hidayat (2019) reveals hoax spreaders can be from personal, community, corporate, state institutions, and military circles who often make lie propaganda so that their interests can be protected. Hoax information is made so that the general public no longer focuses on the real problem and then gets stuck on bombastic things that are not the main problem.

The position of hoax information spreaders that is considered credible makes users feel confident that the information is true and makes it true and can be disseminated without being checked again. Social media provides the widest possible freedom for users to express themselves, their attitudes, their views on life, their opinions, or maybe just spill their hearts out. This includes giving freedom whether social media will be used positively or negatively (Hidayat, 2019). The rise of hoaxes on social media is also evidenced by research conducted by the Ministry of Education and Culture together with the Ministry of Communication and Information Technology in 2017. From the results of this research, it is evident that one of the people who are victims of fake news on social media is people who have an intellectual level. those with professorship and doctoral degrees in other words, people who work as lecturers (Zamzami, 2017). If this is allowed to do so, educational institutions can also be poisoned and become a hotbed for spreading disinformation and misinformation. Because when the other parts of the nation get stuck in facing social problems, educational institutions are the spearhead in dealing with them. This is an important point so that lecturers must also have digital literacy skills. Digital literacy is the ability to understand and use information from various digital sources presented through computer technology. Digital literacy is a lot of technical skills in accessing, compiling, understanding, and disseminating information (Bawden, 2001; Astuti, 2018).

The spread of this hoax is very concerning because it has started to enter educational institutions in Indonesia so that the government must pay attention to the problem of digital stuttering of its people. Indonesia has thousands of educational institutions and according to the results of a survey conducted by APJII (2018) the largest distribution of internet user behavior survey respondents in Indonesia on the island of Java is in Bandung (West Java), while on the island of Sumatra it is in Medan (North Sumatra). In Bandung, there are at least 22 PTN and PTS, while in Medan there are at least 25 PTN and PTS. (Wikipedia, 2020). With the large number of PTNs and PTS in the cities of Medan and Bandung, surely there are thousands of lecturers carrying out teaching and learning activities in these cities which cannot be separated from the use of digital technology including using Instagram and Facebook.

For this reason, research on how the digital literacy competence of Indonesian lecturers analyzes hoaxes on social media, especially on Facebook and Instagram, is important to reveal in order to provide solutions and map the perspective of netizens, especially lecturers in Medan and Bandung, so that the results of this study can be taken into consideration for implemented into a policy by the competent authority.

Literacy is literally translated as the ability to read and write. The concept of media literacy emerged along with the dominance of the media in the midst of human life, which transfers data and information used by humans to carry out their daily lives. (Kurnia, 2017). Media literacy according to Livingstone is 'the ability to access and process information from any form of transmission'. The definition is then detailed into "... the ability to access, analyze, evaluate and create messages across a variety of contexts (Livingstone, 2003). Meanwhile, according to Potter, media literacy as a set of perspective that we actively use to expose ourselves to the media and interpret the meaning of the messages we encounter. It is multidimensional, and a continuum (Potter, 2014). Currently the media is developing and converging into new media. According to Flew, understanding new media as media growth is related to social and technological processes in three aspects: (1) digitization and convergence; (2) interactivity; and (3) network and networking (Flew, 2004). The presence of new media that is closely related to digital technology is very complex so that people are also required to have digital literacy. Digital literacy or to be precise digital literacies is defined as 'practices of communicating, relating, thinking and' being 'associated with digital media' (Jones & Hafner, 2012). This definition comes from the root of the conception of digital media development as a social phenomenon that has various economic, social and political consequences (Kurnia, 2017).

The importance of digital literacy is not only due to high media exposure, but also due to several other factors. First, the important role of information in the democratic process. Second, the important role of cultural and civic participation. Third, the development of popular culture has made children and adolescents increasingly access digital media (Koltay, 2011). Digital literacy, like media literacy, has three elements, namely mandatory competence, personal locus, and knowledge structure. Mandatory competence is related to the skills that individuals must possess when accessing new media. Personal focus relates to three typologies of individuals in new media: mediated individuals, virtual individuals, and networked individuals. Meanwhile, the structure of knowledge has implications for the knowledge of information and the social world experienced by each individual (Chen, Wu, & Wang, 2011; Lin, Li, Deng & Lee, 2013). Digital Literacy Competence The digital literacy competencies referred to in this study are ten competencies from Japelidi (Digital Literacy Activists Network).

The ten competencies are: Accessing, Selecting, Understanding, Analyzing, Verifying, Evaluating, Distributing, Producing, Participating, and Collaborating (Adiputra, 2019). The first competency is access. This competency is defined as a set of technical skills required for individuals when interacting with new media. Selecting is the second competency. This competency is the individual's ability to select and sort the information he gets from new media. Individuals who master this competency will discard unnecessary or incorrect information. The third competency is understanding which refers to the individual's ability to understand the meaning of content in new media at a literal level such as capturing other people's messages, as well as individual ideas and emoticons. The fourth competency is analyzing which refers to the individual's ability to deconstruct content in new media, namely not only as a neutral observer, but recognizing content production as a subjective and social

process. The fifth competency is verifying. Verification is complex and refers to the ability of individuals to incorporate content in new media by integrating their own viewpoints and also to reconstruct media messages. Evaluating is the sixth competency in the form of an individual's ability to question, criticize, and test the credibility of content in new media. This skill requires individual criticism of its users and also involves the decision-making process. The seventh competency is distributing, which is related to the ability of individuals to disseminate or share information. search, synthesize, and disseminate information in online networks. Sharing correct and valid information is the key to this competency (Benkler, 2012; Westerman, Spence, & Van Der Heide, 2013). The eighth competency is producing, namely the ability to duplicate (partially or completely) content. The ninth competency is participating. These skills are close to participatory culture which refers to the ability to engage interactively and critically in a new media environment. The tenth competency is collaborating. Ability that requires initiative from individuals to cooperate with other individuals in a larger and broader movement and network. These ten digital literacy competencies are implemented as a conceptual framework that is considered capable of accommodating digital literacy that should be owned by lecturers as one of the actors at the forefront of the world of education so that they can stem hoax attacks.

The term hoax has begun to be widely discussed by ordinary people and academics since the 2016 United States presidential campaign. Hoax was initially interpreted as a political satire, then it was understood more broadly to state anything with unclear and inaccurate sources. Meanwhile, according to UNESCO in *Journalism, Fake News & Disinformation in 2018*, is a term that is more appropriately categorized into three types of information confusion: mis-information, dis-information, and mal-information (Ireton & Posetti, 2018). Hoaxes are deliberately made to deceive readers or listeners into believing something and lead their opinions to follow the wishes of the hoax maker (Egelhofer & Lecheler, 2019; Nelson & Taneja, 2018). The spread of hoaxes uses a social engineering approach, namely the psychological manipulation of a person in taking action or uncovering classified information. Social engineering is generally done via telephone or the internet and is most easily done via social media. The mechanisms used, such as the use of bombastic titles or photos, the use of undercover accounts with photos of beautiful women or men with convincing profiles on social media make it easy for people to trust the account and believe the news it spreads. More than technical skills, hoax spreaders take psychological and emotional aspects into account. (Baym, 2005; Lazer et al., 2017; Lazer et al, 2018; Tambini, 2017, Astuti, 2018).

Social media as a form of new media is one of the main channels for spreading hoaxes on netizens (Mastel, 2019). Social media is an online media that supports social interaction and social media using web-based technology that turns communication into interactive dialogue (Astuti, 2020). Hoaxes that are often spread through social media can easily be trusted by netizens without being thought and filtered first with logic (Allcott & Gentzkow, 2017; Mora-vec, Minas, & Dennis, 2019). Gamble, Teri & Michael (2002) state, social media has the following characteristics; 1) The message that is conveyed is not only for one person but can be various many people, for example, messages via SMS or the internet 2) The message is conveyed freely, without having to go through a Gatekeeper 3) The message that is conveyed tends to be faster than other media 4) The recipient of the message determines the interaction time As one of the communication media, social media is not only used to share information and inspiration, but also self-expression, personal branding, and an event to "vent" and even complain and swear. The best statuses on social media are informative and inspirational status updates. (www.romelteamedia.com). Social media which is the target of this research are Facebook and Instagram.

METHODOLOGY

This research method is qualitative with the digital ethnographic method, which is a research method that observes and observes the behavior of direct objects in their daily lives in digital media. What Little John and Foss (2009) offer in examining new media, especially users, uses the CFOA or Avatars approach even though it has several methodological problems. First, the position of the researcher with the research subject is asymmetrical, especially when the research process is carried out online. This position is highlighted by Hine (2015) as one of the problems, why research on new media, or users cannot use conventional research methods, because legally normative, the "distance" between researchers and subjects in field research is not so justified. Second, the authenticity of the identity and data submitted by the research subjects. This research does not only rely on online data, but also off line. This means that the researcher must conduct a "ground meeting" with research subjects to meet and clarify data online and off line. In general, there are 5 principles of digital ethnography: multiplicity, non-digital-centric-ness, openness, reflexivity, and unorthodox. Multiplicity is when users use more than one way to engage with the digital world. This can be done by appropriating the gadget for other uses, such as when someone uses a cellphone to mirror other than for other digital purposes. Second, non-digital-centric-ness is the concept that the digital world is not centralized to one source. When is openness, where digital ethnography is an open thing where all users can participate and collaborate with academics to learn about digital ethnography, and not self-centered. The fourth is reflexivity, which is where digital ethnography involves practical reflexivity, which is how we produce knowledge. In this aspect, ethics is very important. All information in digital ethnography is based on individual human experiences, so it requires a lot of reflection from researchers about how they can generate knowledge based on these experiences. The fifth is unorthodox, where digital ethnography requires many forms of attention to alternative forms of communication.

DISCUSSION

From the identification of all informants who are lecturers at various university campuses, both public and private in the cities of Medan and Bandung, with predetermined elections, it shows how diverse their digital literacy competencies are to analyze hoax news on social media.

A. Competence in Accessing Information Accessing is a technical skill required for lecturers when interacting with social media.

The data shows that lecturers in Indonesia, especially Medan and Bandung, have the ability to access social media Facebook and Instagram. They have been familiar with social media for a long time, including; Facebook, Instagram, Twitter and others. In fact, there are most informants who actively use social media with a high enough intensity every day. Datuk Imam Marzuki, a lecturer at Muhammadiyah University of North Sumatra when interviewed by researchers. "I have known and accessed social media for a long time. Since I used internet media to fulfill information needs, with the presence of social media at that time I practically started working on social media as a new media for communication and information "(interview with Datuk Imam Marzuki). It can be seen that they access social media privately and are also part of communities / groups. Muchammad Rochiem added the same opinion, that in accessing social media, according to him, it is more solely for personal needs, unless there is a strong

reason for work or hobbies. "I use social media for personal purposes. Only for some reason I joined the community on social media, especially if it was related to the field of work or hobbies that I enjoy doing, for example I joined the lecturer community ", (interview with Abdur Rokhim). It can be seen from the interview pieces above that there are no significant obstacles in terms of competence in accessing social media because it tends to be easy to become a social media user that offers a wide social communication network without geographic barriers.

B. Competence in Selecting Hoax

Lecturers who master this competency will throw unnecessary information or incorrect information from social media. Based on the data obtained, the informants said they made selections to participate in various issues circulating on their social media, such as religious, social, political to cultural issues. According to Asep Gunawan "I like social, political, economic, cultural and religious issues". Whereas Muchammad Rokhiem, it is more on matters related to profession and work. "Issues that are interesting for me to look for and participate in on social media are usually related to the profession I am engaged in, such as seminars or journal writing. But I am also interested in various other issues such as politics, culture, religion and sports "(interview with Abdur Rokhim). Some data states that Medan and Bandung lecturers have the ability to select hoaxes such as the following interview results with resource person Suyadi Adamanik, a Medan lecturer: "As a heterogeneous academic person in religion, our Chancellor urges to be careful in selecting information when using social media to maintain a conducive atmosphere in UNIMED campus life" (interview with Suyadi Adamanik). A similar comment was also conveyed by Abdur Rokhim who is a Bandung lecturer as the following quote: "If I get hoax news, I will tell my friends when I meet (for example in tennis). "Hey Bro, this is viral news on social media, it looks like a hoax, therefore the news is only for personal consumption, don't spread it to other people." (interview with Abdur Rokhim)

But not a few of the lecturers in Medan and Bandung were trapped in their understanding because of their weakness in selecting information that turned out to be hoaxes such as the following interview excerpt found on informant Melly Maulida who admitted that she had spread hoaxes because without awareness she spontaneously sent them to other social media communities. "Never, because they are less interested in politics. But once I distributed information about the admission of Civil Servants, it turned out to be a hoax. I myself didn't know it was a hoax, I was just excited about spreading the information to alumni "(interview with Melly Maulida). Furthermore, the weakness of competency in selecting hoaxes was also found in the Bandung lecturer informant, Kurniaty Syam who said, "I have spread hoaxes because hoax news came from other WhatsApp groups, such as news about a volcano erupting in Indonesia a few months ago, I thought it happened in Indonesia, because I was panicked, I immediately spread the information to social media. I have also forwarded news written by people whose content is not true and valid, finally because of this information the atmosphere went awry "(interview with Kurniaty Syam).

If we look at some of the interview excerpts above, there are two factors that can cause someone to easily believe in hoaxes, namely the existence of an affirmed influence and being influenced by the anonymity of the hoax message itself. Naturally, positive feelings will arise in a person when someone affirms what he believes. This affirmation also triggers someone to easily forward hoax information to other parties. Then Often times there is a message prefix "I just share info from the next group". This

anonymity raises the idea that if the information is wrong, it is not the responsibility of the sender of the message because they only share the information even though the truth is not yet known.

C. Competence in Understanding Hoax

This ability can reveal whether Indonesian lecturers are able to capture other people's messages, individual ideas published on different platforms. According to source Kurniaty Syam: "I interpret it wisely and wisely in every message that comes. Not just accepting messages that are sent, you must check and recheck, aka tabayun, as well as in the case of hate speech, we must not directly complain to someone or anyone. A good Muslim must be able to reconcile. The statement, behavior must reflect a good Muslim and make it comfortable "(interview with Kurniaty Syam). This was also followed by opinions from field lecturers regarding the competence of understanding information as below: "Personally, he said that social media is related to IT, and not all lecturers know IT in depth, only young lecturers who understand a lot about IT, and for lecturers who are elderly who do not really understand IT, so they do not crosscheck the truth of the news," he said. whereas the news needs to be discussed with other people "(interview with Mukhtarudin).

From the interview excerpt above, it can be seen that in understanding Hoaks circulating on social media the speakers are still constrained by their expertise in understanding communication technology which is growing every day. This happens because the resource person is not a millennial generation who is familiar with technology but is still part of the X generation which according to Kupperschmidt (2000) has the criteria of being born in 1930-1980. Generation X is a generation that was born at the beginning of the technological revolution so that the mindset, way of working and communication is still generic, and also has different situations in solving problems, especially at work. From here we must distinguish between the ability to understand information and the ability to operate technology. Someone who is tech savvy is not necessarily information literate.

D. Analytical Ability

This ability refers to the individual's ability to deconstruct content in new media, namely not only as a neutral observer, but recognizing content production as a subjective and social process. If you look at the research data obtained, there are several research sources who claim to have this ability. It can be seen from the following excerpts from the interview with Nina Siregar, a Medan lecturer. "I think this is an extraordinary issue to discuss. The understanding of media literacy among lecturers is still quite low. Even though at UIN it has been learned that if the news is not useful, why is it distributed? Lecturers who are trapped in divisive issues or involving emotions because of their lack of understanding of literacy. If information comes in, it is not immediately disseminated, it should be analyzed first, what is the benefit to be disseminated. It could be that in his view, he is bored with the socio-economic situation so that he expresses this attitude "(interview with Nina Siregar). The same attitude was also given by Abdur Rokhim, a resource person from Lecturer Bandung as below: "On several occasions I have often encountered hoax news and information from several friends in the WA and Facebook groups. For some reason I usually delete the information from my cellphone so that I don't get caught up in the "silliness" of the information. Why do I call it "ridiculous" because those who help spread or debate the coachman are lecturers who are actually educated to recognize true news. " (interview with Abdur Rokhim).

On the competency of analyzing the speakers, it shows that they have enough of this competency. However, if we look at the pieces of the interview above, the sources actually reveal that there are many lecturers' colleagues who are still often trapped in analyzing hoax info because the information is in accordance with their political affiliation. To the extent that the source said they seemed blind to the reality that existed when the information was related to their political idols, such as the following quote "Giving advice to supporters of a presidential candidate is as difficult as advising someone who is in love."

E. Verifying Competence

This ability requires individuals to be able to incorporate content in new media by integrating their own point of view and also to reconstruct media messages. Based on data obtained from resource persons, Asep Gunawan, a lecturer in Bandung, said: "I happen to be very selective in filtering news. When news comes up, I always verify the truth first. If it is proven to be untrue or not necessarily true, I throw it in the "trash can". If after verification it turns out to be correct, my next consideration is whether it is useful or not for many people. Maybe it's only useful for me personally. If it is not very useful for many people and only useful for myself, I better not share it with many people. If it proves useful, then I will share it with the public "(interview with Asep Gunawan). A similar expression was also conveyed by Lusy Mukhlisiana: "If I get a message that is not clear if the truth is I just ignore it, so I do not need to respond further, let alone until it is distributed again to other people" (interview with Lusy Mukhlisiana) This was followed by the same opinion by Nia Kurniaty: "I interpret it wisely and wisely in every message that comes. Not just accepting messages that are sent, you must check and recheck, aka tabayun, as well as in the case of hate speech, we must not directly complain to someone or anyone. A good Muslim must be able to reconcile. The statement, behavior must reflect good Muslims and make them comfortable "(interview with Nia Kurniaty Syam).

From several pieces of the interview results with some of the sources above, it can be seen that the majority of Indonesian lecturers actually have the ability to verify information well. Even though the data shows that they have this competency, in previous research data they claim to be trapped in the hoax information they encounter. It is very sad if hoax information can even fool smart people. In a psychological study, a lot of false information such as hoaxes are cleverly designed to bypass careful analytical reasoning. That means making the information slip under the radar even with the most intelligent and educated people. In psychology it is known as the Barnum effect. According to Vohs (2007) the Barnum effect is a phenomenon that occurs when individuals believe that personality descriptions are specific to people (more so than others), despite the fact that the descriptions are actually filled with information that applies to everyone. The Barnum effect can cause people to be easily fooled into thinking the information is only about themselves and works best in positive statements. This is why hoax messages often contain positive sentences for their readers so that even educated people do not escape hoax manipulation.

F. Competence in Evaluating and Distributing

This ability tries to question, criticize, and test the credibility of content in new media. Let's see how the lecturers of Medan and Bandung respond to this competency. "If I receive news or information then I will simply cross-check, who is the author? If anonymous then I immediately delete it, if there

is, then I will search on the search engine related to the name in question .. at least I try to filter the news by 5w + 1h, or I try to compare it with the mainstream media ". (interview with Abdur Rokhim). The same opinion was also conveyed by Rora Rizki and Nia Kurniaty Syam: "We have to regularly read news from well-established media. If the news sounds invalid, check the news site, don't share articles / photos / chain messages without reading it completely and being sure of its truth" (interview with Rora Rizki). "When I receive news that leads to hoaxes, I will ask the sender to clarify the news, if in doubt I will not post anywhere. Likewise, if I receive a hate speech content message, I will not post it anywhere. I often delete it after I discuss it with my husband and closest friends, especially about political issues "(interview with Nia Kurniaty Syam). Based on the interview cut above, it can be seen that the speakers have good evaluation and distribution competencies. Evaluation is needed further after the information is analyzed and verified according to personal abilities. Evaluation is the ability to link received media messages with experiences. Evaluate information based on parameters, such as truthfulness, honesty, and importance of the message producer. So, by evaluating the awareness that the audience still has the prerogative right in interpreting media messages for themselves.

Regarding the distribution of hoax information, Indonesia itself has a legal umbrella in the form of sanctions for people who spread hoaxes. People who spread false information or hoaxes in cyberspace will be subject to positive law. The positive law in question is the applicable law. So, hoax spreaders will be subject to the Criminal Code, Law No.19 of 2016 concerning Electronic Information and Transactions (ITE), Law No.40 of 2008 concerning the Elimination of Racial and Ethnic Discrimination, as well as actions when hate speech has led to social conflict. In accordance with the article mentioned above, it appears that the government is taking firm steps to punish anyone who distributes hoaxes.

G. Competence in producing information

At the level of producing information on social media there is a very interesting finding because there is an unsynchronized information between the social media owned by the lecturers and their confirmation. Meanwhile, through the interview data obtained, it is stated that they have never been involved in the production of hoax news on social media, such as the following interview excerpts. "As far as I feel, I have never started or participated in spreading hoax or hate-speech news," Asep Gunawan. Suyadi Adamanik also expressed his rebuttal, who when interviewed firmly denied that he had never produced messages / information / news that were hoaxes and hatespeech in nature. "As educated staff. Moreover, as a lecturer, I never made news about hoaxes and hate speech. In this campus the atmosphere is heterogeneous in terms of religious adherents so that the lecturers here know very well that they have to be careful with messages in the online media, "said Suyadi Adamanik. Based on the research findings, the informants actually produced information on social media that was hoax and hatespeech in nature which was actually classified as varied and had the impression of being a cover-up from reality. Because the digitala data found were some of these lecturers, there were several who produced hoax and hatespeech information that they shared in their online media, both on Facebook and on Instagram.

CONCLUSION

The author can conclude that even though they work as lecturers, it does not mean that they are free from distorting information on social media because not all of them have good digital literacy competencies. Lecturers who come from across generations also greatly influence their level of digital literacy. So that critical, democratic, and constructive thinking is expected to always be born from the mindset in society at all levels, from the lower level to the upper level. It does not matter whether the community comes from highly educated people such as lecturers or those with low education. The public must be able to see the facts in the news, whether they have used sources that have credibility and are mentioned, and understand the original and basic objectives. That way the community is able to build a critical attitude when receiving hoax messages and be selective when receiving messages and news. A critical attitude must be built in oneself so that it becomes a positive step so that the community is not affected or provoked by all news containing posts that contain hatred or corner certain groups. The public must be more careful in receiving hoax news and make themselves as one of the movers in tackling hoax news. We need to select what things are important and need to be published. Changing habits in yourself by being wiser in receiving information then spreading these good habits to our environment.

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