

TurnitinStrategyforIdentification ofHoaxNewsinDigitalMedia

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Strategy for identification of Hoax News in digital media in facing case of racism of Papua students in Indonesia

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Abstract. The amount of hoax information spread about the case of racism of Papuan students in Surabaya can certainly trigger conflict. Therefore, Papuan students are required to be able to properly analyze information obtained from any source, especially from digital media. This study aims to determine the strategy of Papuan students in identifying hoax news about cases of racism in digital media. This study uses qualitative methods with data collection techniques consisting of observation, in-depth interviews, documentation and focus group discussions. The informants consisted of Papuan students in Jayapura and Jakarta. Data analysis uses data reduction, data display and conclusion/verification. The results showed that student literacy about hoaxes consisted of (1) hoaxes were confusing and provocative information, (2) hoaxes were news diversion issues, (3) untrue news and (4) hoaxes sourced from the community and the state. Related to how Papuan students identify hoaxes, they are (a) looking for comparative information on other media, (b) checking and rechecking with friends and family, and (c) checking the clarity of information sources. To be critical of hoax news, students are criticizing hoaxes against images, photos and news that are not appropriate, criticizing foreign media and domestic media that spread hoaxes, and criticizing the government as a hoax spreader. The recommendation for this research is that the government makes an electronic-based information system that can be used by the Papuan people as a means to find out the government's efforts in educating and educating the Papuan people in the field of Digital Media Literacy.

Keywords. Racism, Hoax, Digital Literacy

Introduction

The hoax phenomenon in Indonesia raises doubts about the information received and confuses the public. This is used by irresponsible parties to instill slander and hatred. Currently, the dissemination of information or news through online media is not only carried out by news sites that are already known to the public but by anyone who uses the internet can play a role in the dissemination of information. Unfortunately, there is a lot of information or news that is spread individually or in groups that cannot be justified or are indicated as hoaxes. Hoax is information or news that contains things that are not certain or which are not facts that happened (Juditha, 2018).

The circulation of hoax news is easy, especially in people whose literacy levels are still very low. Usually, they are easy to accept information for granted without checking. They even spread it without considering the accuracy of the information is received. The public eventually fell into the confusion of news, provocation, and mutual suspicion. One of the biggest impacts caused by the spread of hoax news is the occurrence of divisions among the community, (Maulana, 2017). In addition, the existence of hoax news also has an impact on moral damage, disruption of public peace and trust, and can even lead to debates between community members (Wirdiyana, 2017)

The case of racism in Indonesia in 2019 that befell Papuan students in Surabaya, precisely on August 16, 2019, was marked by the attitude of mass organizations and officials who accused Papuan students of not respecting the red and white flag that was previously found fallen and damaged around the dormitory. The accusation was accompanied by the words "monkey" directed at Papuan students. After an examination at the Surabaya Police Headquarters, it turned out that the accusation was not proven. The racism case that occurred in Surabaya triggered the spread of hoax information through digital media, including the hoax that was spread at that time by Tri Susanti who made a narrative that Papuan students tore and broke the flagpole. Not only that, but he also provoked and gathered the masses with the hoax "Papuan students against residents with sharp weapons". One of the people who came to surround the dormitory was Syamsul Arifin, a civil servant at the Surabaya City Government. At that time he cursed "monkey" to the students. In addition, a soldier named Serda Unang Rohana who during the siege shouted and kicked the boarding fence (Briantika, 2020).

The increasing number of hoax news circulating in digital media, of course, requires Papuan students to be more careful and able to properly evaluate the information received. Everyone, especially students, must be able to apply literacy methods well. Literacy in digital media is important, especially when media convergence is inevitable in digital media. According to Bawden (2001), this development has become an interesting topic of its study because the concept of digital literacy also combines the concepts of media literacy, computer literacy, and information literacy. Martin (2006) defines digital literacy as an individual's awareness, attitude, and ability to use digital tools and facilities appropriately to identify, access, manage, integrate, evaluate and analyze, and synthesize digital resources, build new knowledge, create media expressions, and communicating with others in the context of specific life situations to enable constructive social action and reflect on this process.

In addition, the complexity of the digital environment makes the audience need to be more media savvy. Including Papuan students who are vulnerable to facing sensitive issues that have the potential to be provocative so that their digital literacy skills can prevent them from various forms of risk that threaten them such as provocative and anarchic actions that not only harm themselves but also others. Students should be able to correctly interpret the information they receive, be able to criticize it by seeking comparative information from other media, and in the end be able to correctly choose which information can be passed on to others. Do not immediately share it without checking first whether the information is true or just a hoax.

A study conducted by the Digital Literacy Activist Network supports the importance of digital literacy after successfully mapping digital literacy activities throughout 2010-2017 and finding that the spread of hoaxes, terrorism, and cyber bullying is suspected because digital literacy activities in Indonesia tend to be voluntary, incidental, sporadic, and has not been synergized between the actors of the activity. To create a digital literacy society, various parties need to play a role in fueling the digital literacy movement, starting from the government, literacy activists, educators, to the community (Kurnia and Astuti, 2017).

Racism

A racial utterance is an act of delivering negative messages that aim to cause intercultural conflict. The utterance was conveyed because he wanted to insult and harass one particular tribe which was considered bad by other tribes. Insults are related to the way of dressing, physical form, skin color, speech intonation, and so on. This action is certainly not worthy of imitation by anyone, because God created every human being perfect, each has its advantages and disadvantages, the character that is highlighted is of course also different from other humans. The differences that occur are part of the beauty and grace of the Creator.

4 Racism is generally associated with the dominant ideology of race. Wilson, as cited by Clair and Denis (2015), claims that the biological or cultural superiority of one or more racial groups is used to justify or determine the inferior treatment or social position of other racial groups. Through social processes, physical forms that are considered different, such as skin color, hair, eyes, are used as a means of distinguishing human groups, and thus make these forms a means of socializing and hierarchical assessment of certain social groups.

Harassment against humans occurs by calling someone based on skin color as Bradley (2013) has mentioned that white Europeans are described as being closest to angels, while African blacks and Aborigines are closest to apes. The call of apes to humans has also been mentioned to President Barack Obama and his wife because African descent has always been associated with monkeys (Jabbar, 2014). In some countries, black people are also often associated with Monkeys (Ape), such as in Indonesia Papuans are often called monkeys (CNN Indonesia, 2020), in Sudan black people are called slaves (BBC News, 2020), and black people are called slaves. blacks in Poland as Murzyn (Mecking & Terry, 2020).

Digital Literacy

Potter in his 2004 book defines digital literacy by looking at three elements as well as media literacy, namely, the first element is the competence or skill that must be possessed by individuals when accessing new media. This skill is the main and most important element. Then through the second element is the personal locus, namely the individual who interacts with other individuals. At this point, the social consequences of digital literacy become very important. Digital literacy is useful when individuals need it.

Bawden (2001) says that digital literacy is more associated with 3 technical skills in accessing, assembling, understanding, and disseminating information. Judging from this definition, digital literacy is increasingly showing its urgency in everyday life in today's information age. The importance of digital literacy is not only due to the high media exposure, but also 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 makes children and adolescents more and more accessible to digital media (Koltay, 2011). Potter added that the important role of media literacy in this new form is also driven by the high growth of media which is not proportional to the human ability to compensate (Kurnia and Astuti, 2017).

Hoax

Hoax is now starting to be represented as an existential threat, the occurrence of racism in Papuan student dormitories, inevitably related to national security where the impact of racism and hoaxes circulating, forced the government to take "extraordinary" steps to reduce the threat of hoaxes for the safety of the country. Internet restrictions are one of the efforts to reduce the spread of hoax news in Papua. Hoaxes can disrupt national security because people receive information about tasis seasoned with hoaxes so that violence, arson, occur everywhere which

exacerbates and shakes the stability of the country. The threat to national stability is partly due to the circulation of hoaxes that do not match the facts with the scattered narrative.

Dissemination of hoax news can be interpreted as a method or process of broadcasting or disseminating information (news) that is not true (fake), or news that is engineered where the effort to spread it aims to make readers believe the fake news. Hoax is fake news in an attempt to deceive or influence readers or listeners to believe something, even though the news source knows that the news conveyed is false and has no basis at all (Prihatin, 2019)

If you think about the racist incident that occurred in the Papuan student dormitory in Surabaya, it actually has an impact on West Papua. What are the goals of people who spread hoaxes, various things as explained by Ahmadromboni in his book "Menangkal Hoax Meringkus Bandits/Counteracting Hoaxes Catching Bandits" (2019) it is said that the purpose of people making hoaxes can be seen from 4 aspects as follows: A) political aspect: spreading hoaxes to bring down the good name of political opponents usually even attacks a person's private side. B) Economic aspect: the number of followers, clicks, likes and comments is considered an achievement that is very high in value on an internet site or post that can even bring economic benefits. C) Unity breaker: can be drawn to the economic aspect for the purpose of controlling resources or politically to dominate Indonesia. Hoax is a powerful tool that can destroy this unity, D) Fun: it is possible for people to make hoaxes just for fun. People like this must be reminded that even if it's just a fad, the impact they want to cause can be serious. That even though it's a fad, he can deal with the law.

Research Methods

The research method uses a qualitative descriptive which will in-depth interview Papuan students in Jakarta and Jayapura City to obtain a description of their literacy about racism and how they identify and criticize hoaxes related to racist cases related to Papuan students in Surabaya. Informants are related to people who are used to provide information, (Moleong, 2012). The informants were determined purposively based on certain criteria, namely Papuan students in Papua and Papuan students studying in Jakarta, Papuan students involved in solidarity with racism cases, and Papuan students who actively use social media. Furthermore, the snowball sampling method was used which consisted of 10 Papuan students in Jayapura and 10 Papuan students in Jakarta. In the process of collecting data, a Focus Group Discussion technique was also carried out.

Data were analyzed using the interactive model of Miles and Huberman (1992) starting with data collection, data reduction, data display, and drawing conclusions.

Result

Student Literacy About Hoax

Various opinions were expressed by the informants in this study regarding their literacy about hoaxes. Their opinion can be seen from the interview results as follows:

a. Hoax is Confusing and Provocative Information

Agus Aspale, a 3rd semester student at a private university in Jayapura City, revealed that hoaxes are confusing information because they are reported differently by several media such as television and facebook. Here's his narrative:

"Oh mother, this hoax is giving us a headache. Others that come out on other televisions are also circulating on facebook. Not to mention what you (they) have spread on WA. really make people (us) confused. It's also confusing which one is right. It also circulates quickly, especially on Facebook and WA". (FGD, August 25, 2020)

b. Hoax is News Diversion Issue

A similar explanation was also expressed by Ojan who emphasized the meaning of hoax as a diversion of issues whose ultimate goal is to provoke the emotions of others. Here's Ojan's full statement:

"In my personal opinion, hoax is a type of news that is sometimes created intentionally to divert an issue from the actual issue. This means that the goal is to make things worse. Make other people hot, especially if the issue is sensitive like the Surabaya racist case. It was deliberately spread to burn us (our emotions) emotions. How e...if you're not careful, people can be affected. That's what made a lot of people join the demonstration, going down the street the other day." (FGD, August 25, 2020)

c. Hoax is Untrue News

Another opinion expressed by Elipa and Ona about hoaxes is information that is not true, information that does not match reality. Here's a full explanation from Ona:

"the information conveyed to friends is not true. It's just a trick, ma'am. Doesn't match reality. Another thing that happened is actually something else that was reported. For example, yesterday, the racist case in Surabaya. There is a photo of a student circulating that is dead, (lying) on the side of the road, already dead. That's not the victim in that incident. That's an old photo, another incident but that's it, it's said to be a victim of a racist case even though it's not" (Interview, September 4, 2020)

d. The hoax comes from society and the state

Rudy's informant also explained that Hoaxes do not come from the public or the media, but hoaxes also come from countries that have become public secrets. For example, the state says that Papua is fine, safe, and under control. A kind of leading opinion, it is tantamount to a state hoax. Once in Surabaya it was reported that there was no racism, on Facebook, there were buzzers carrying information like that. Informant Jessie added that:

"Hoax is a statement that is not true, news or information that is not true according to facts. For example, students are accused of dropping the red and white flag, it is a hoax because it is not following the facts and there is no evidence through the court. We only believe that the news corresponds to what happened at the crime scene. For example, what is broadcast by CNN and BBC is a Hoax. We just don't believe it. These hoaxes often share videos with narrations that do not match the events." (FGD, August 18, 2020)

How Students Identify Hoaxes in Racist Cases in Papuan Student Dormitory in Surabaya

The racist case that occurred in the Papuan student dormitory in Surabaya was also accompanied by several hoaxes circulating massively through social media. In connection with the hoax, Papuan students, both in Jayapura City and in Jakarta, have their way of identifying and criticizing them. This is described below based on the results of in-depth interviews and Focus Group Discussions (FGD) conducted in two cities as follows:

a. Looking for Comparative Information on Other Media

Agus Aspale is critical of hoaxes circulating on social media, especially on Facebook, by comparing them with a news broadcast by electronic mass media, such as television. If the news that appears on Facebook and television is the same, then that's the news he believes to be true news. After obtaining the same information, only then did he dare to redistribute it to other social media such as WhatsApp groups (WAG).

Yestin, a student of the International Relations study program, also uses a similar method to find information from various media as a source of information to find out the truth of the information he receives through social media, especially Facebook and WhatsApp. Here's the full expression:

"...if I immediately find out the information circulating. I searched for information on YouTube and Instagram. Usually, information appears quickly in such media. I do not dare to ask friends before I get a lot of sources of information. I'm afraid that you will share it right away, even though my intention is just to find out whether this information is correct or not. That's why I chose to look for the information myself. I also looked on television. Especially at that time when the internet was disrupted, it was also difficult if people wanted to search on YouTube and Instagram." (Interview, September 15 2020).

b. Check and Recheck with Friends and Family

Herman Yaung, identified the hoax by repeatedly reading the news he received and then checking and rechecking with other friends as explained below:

"If it's from one source, I usually read it first. For example, from WA, I first read about the news that was finished reading then, I confirmed to my friends whether this news was true or not. If friends say ok, it means that the information has been shared with other friends, if not, that's the first one. Then the second one, for example, in the print media. That's mostly print media, especially online media that also gives a lot of fake news, hoaxes because we saw that the source was also unclear, and the author was also unclear, that's what we have to do carefully to read news whether the news is true. or not, it can be known when we read the news." (Interview, September 4, 2020)

c. Checking the Clarity of News Sources

Research informants also checked the clarity of the news sources they received so as not to get caught up in a hoax as stated by Ona. He ensures the clarity of the photos and witnesses presented in the news. He will not easily believe in the news that has no clear source or no witnesses. Here's the explanation:

"It's what it is though it's a fact. The fact is that it's a photo, then the day of the incident and then there is this, whether there is also a witness, then it can be trusted if there is no witness and then there is no evidence, it means a hoax. In the past, I've been giving out false news. It's just that sometimes someone forgets, can't be recalled because this is what you send this information, some people don't read. Yes, I often don't read it first, then yes, so sometimes I forget". (Interview, September 4, 2020)

How students criticize hoaxes in racist cases in Surabaya

In addition to students' understanding of the meaning of hoaxes, identifying, researchers also conducted in-depth interviews and FGDs on how students criticized hoaxes circulating in racist cases in the Papuan dormitory in Surabaya where students criticized pictures, photos, and news.

a. Criticize inappropriate images, photos, and news

After being able to identify hoaxes on social media and in contemporary media both through television, print media and social media such as Facebook, Whatsapp, Instagram, students criticize various hoax news with feelings of emotion and irritation as explained by informant Kevin explaining as follows:

"..." News and pictures taken in Papuan dormitories continue to be disseminated and reach the Papuan people. Psychologically, we are disturbed and disappointed to see the photo.

Why should it be disseminated which has an impact on our psychological aspects so that psychologically students feel afraid to go to campus so they choose to return home? Afraid because the intel came to the boarding house and was intimidated, such as recording names, ID cards, photos of where they lived in the hostel and checking everything into the room.

b. Criticizing foreign media and domestic media that spread hoaxes

Students criticize the media, which always spreads untrue news, not only through social media, but also major media, which we think are quite credible, have also contributed to spreading hoaxes, such as foreign media such as BBC, CNN and Kompas.com. Kelvin further said that the news from the BBC and CNN was called a hoax because in the news they were interviewing tribal chiefs, in fact the tribal chiefs interviewed were former presidential staff and there was no longer pure because there was political interest in them. According to Niko's informant, foreign media.

So, like every time there is an incident regarding Papua, many media come down to Papuan students, such as in the Papuan student dormitory at Condet, where media such as TV One, Metro TV and so on are visited several times. We talked about how Papuan students were bullied, and were even told that some Papuan students returned to their villages because they were not strong enough to be intimidated. But after it was published, it was given the title like Papuan students feel at home in Jakarta because they want to study and so on.

c. Criticizing the government as a hoax spreader

Rudi's informant explained his experience as follows:

... "In that racist incident, TNI personnel, apparatus, mass organizations felt that they were superior and more nationalist than the Papuan students in the dormitory, we were the same, but they thought that when the flag was abused, they immediately said/assumed that Papuan students did not love Indonesia. should not have taken such a decision right away."

According to students, hoax news that circulated not only came from the community but also came from the government. Students criticized the government for saying that in Papua it is safe if the situation cannot be controlled. The students' actions after receiving the information explained to the Papuan people that the news from the government was not true, and informed them of what happened.

Discussion

Student Strategies for Identifying and Criticizing Racist Cases in Papuan Student Dormitory in Surabaya

Literacy is a topic that is widely discussed today. Along with the rapid development of technology, it encourages changes in the concept of literacy itself. Literacy is literally translated as the ability to read and write. In its development, the ability to read and write alone is not enough to make humans able to function fully in a society. Literacy is essentially a means for a person to be involved in a much broader aspect of life, such as carrying out activities related to science, conducting economic transactions, being involved in political life, and so on. (Kurnia and Astuti, 2017).

Literacy is not only aimed at reading and writing, but Kellner and Share (2003) in Iriantara relates it to intellectual capacity so that they can participate fully in society and their culture. Likewise (Lamb) relates to the ability to locate, evaluate, use and communicate through various resources including text resources. Visuals, sound and video. (Iriantara, 2009)

In the context of this research, the researcher examines student literacy about hoaxes and their digital literacy skills which are traced from the way they recognize and criticize circulating hoaxes. The literacy in question begins with the informant's knowledge of the meaning of hoax.

Following the findings in the field, it turns out that student literacy about hoaxes can be said to be media literate which can be seen from the way they recognize hoax news or not. Students already know the steps for recognizing hoaxes because they have first referred to the big media and then asked the media that fully trusted by students from Papua, namely media Jubi. The discussion on hoax literacy is why is it still easy to be provoked by seeing pictures and news on social media or contemporary media if they only believe in local media? Is there a hidden desire to always use the opportunity to voice Papuan independence?

Ideally, students as intellectuals who can represent the voices of the Papuan people can be mediators who cool the atmosphere and conditions if the people in Papua are provoked to rumors of hoaxes circulating, such as raising pictures of people who died a few years ago and have nothing to do with racism. against students in Surabaya, but is constantly being brought up in the media. Students are pawns of mediators, both dealing with the community and dealing with the government, so that wise thoughts that can be accepted by the people in Papua can calm the situation and conditions. Again, students' digital media literacy knowledge has at times contributed to the racist impact in Papua.

Hoax which is misleading news on social media is very worrying. Perpetrators who spread hoaxes feel happy because the public still lacks awareness in filtering which news is true and not true and which is appropriate and inappropriate as research results (Seskoed, mil. id 2017).

Conclusion

The conclusion in this study is that student literacy about hoaxes consists of understanding, identifying, and criticizing where hoaxes are defined as confusing and provocative information, hoaxes are newsgathering issues, hoaxes are also news that is not true, and hoaxes are sourced from the community and government. Students identify hoaxes by looking for comparative information on other media, checking and rechecking with friends and family, and checking the clarity of information sources. Students also criticize hoaxes against images, photos, and news that is not true both to foreign media and local media and criticize the government for not reprimanding foreign media for violating the journalistic code of ethics.

Students do not immediately believe in the information they receive and also do not spread it to others before knowing the truth. In other words, students already have fairly good digital literacy competencies by applying some of the competency indicators in question.

The recommendation for this research is that the government makes an electronic-based information system that can be used by the Papuan people as a means to find out the government's efforts in educating and educating the Papuan people in the field of Digital Media Literacy.

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