

Hoax, Millennial generation, and Social Media in the Indonesian Democratic Circle

N Faizah¹

Institut Agama Islam Qomaruddin (IAIQ) Gresik, Jalan Raya Bungah No. 01.Bungah Gresik 61152. Jawa Timur, Indonesia¹
nurfaizah@iaiqomaruddin.ac.id

Abstract: The presence of social media is indeed like opium for the millennial generation, in using social media. Even social media at this time can be called a basic need. The space for our democracy is at stake with the rampant incitement of hatred and hoax. The lessons from twisting hatred affect a lot of things, ranging from electoral affairs (fear manipulation as a political campaign strategy), social affairs (marginalization of vulnerable groups), up to ideological question. The line between facts and fiction can often become blurry in these social media spaces, and being not able to distinguish between reality and fantasy can have important consequences in the lives of young Internet users. They are using contemporary examples from news stories, fun fiction, advertising, and radicalization. This article outlines the features, affordances, and real-life implications of hoax for the millennial generation. Recent contentions about "fake news" and misinformation online have shed light on the critical need for media literacy on a global scale. Media literacy can be used to create awareness and empower millennial generation in warding off hoaxes in the Indonesian democratic circle.

Keywords: Hoax, Millennial Generation, Social Media and Democracy

1. Introduction

The presence of social media has influenced people's behavior patterns and has become a basic need, especially the millennial generation. Unconsciously the culture, ethics, and norms of society experience a shift. By the presence of social media, thousands of information can be obtained and disseminated every second. Birth features like, hashtag, share, and trending topics are very influential in the development of social media today. The speed of light, the feature shares virally. Social media seems to provide unlimited and full unlimited space for anyone to express themselves.

The existence of the internet and social media are intertwined with the culture that is built up in public spaces. This made it difficult for people to distinguish factual information and hoaxes. A lot of hoax information that is easy and without critical attitude is spread through various social media platforms such as Facebook, Twitter, Instagram, or WhatsApp. Ironically, not a few people who

without thinking long spread the information directly. There are also some communities that reproduce information without thinking about the aftermath.

This facilitates the spread of hate provocation in Indonesia. Cherian George [1] called hate speech (hate speech) as "hate spin" (hate spin), that is as a result of engineering. "The twist of hatred has become a political strategy that uses manipulation of offense in the name of religion (other identities), by exploiting group identities, to mobilize mass supporters and suppress political opponents.

In Indonesia, hoax began to spread online and offline during the 2012 DKI Jakarta Regional Head Election. In the online sphere, they were spread through social media, such as Twitter, Youtube, WhatsApp, and Facebook. Meanwhile, in the offline realm, a hoax was spread through pamphlets, brochures, and so on. The tendency of the distribution of the hoax did not stop after the completion of the Jakarta Election. In 2014, when the Presidential Election (Pilpres) hoax became increasingly widespread, both online and offline.spreading hoax containing hate incitement with political issues and SARA (Ethnic, Religious, Race, and Intergroup) [2]. In the 2019 presidential election, the spread of hoax is still happening and the pattern is still the same as before.

Basically, hoax and hate incitement are two intertwined things. Lots of hoax with narratives of hate speech, both addressed to individuals or a particular group. millennial generation) so that the unity and integrity of the Indonesian nation remain intact. The millennial generation has digital technology knowledge beyond the previous generation (generation X and baby boomers) then jobs involving adaptation to new media require millennial generation [3]. Therefore media literacy is important and must be given to them because 49.52 percent of the millennial generation are users of social media. They will bring Indonesia's democracy into digitalization and the era of the industrial revolution 4.0.

This paper will discuss millennial generation and hoaxes in incitement to hatred on social media and the importance of media literacy to cut the spread of hoaxes on a massive scale, both online and offline. So that democracy in Indonesia will continue to run and not be tainted with hate speech. And in the end, the unity and integrity of the Indonesian nation will be maintained.

Millennials and Hoaks in Hate Speech on Social Media

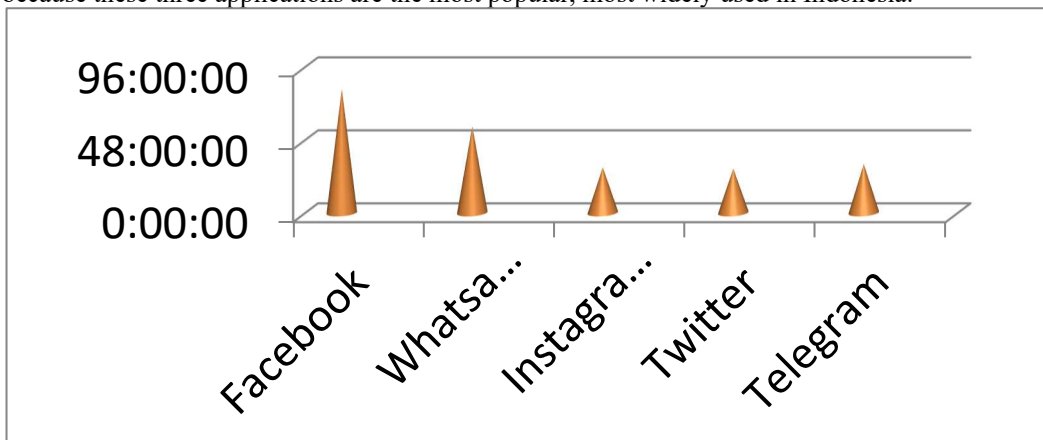
After the election, the hoax has not subsided. hoax is still rampant, even attacking the joints of nationalities. The end of social media which is intended to be unifying instead amplifies hoax so as to perpetuate polarization in Indonesia. Social media actually capitalizes conflicts by mining human desires to become the center of attention through the logic of the economy of attention. This phenomenon has brought anxiety and concern in society, especially for millennial generations who are growing up and are looking for identity and identity in the public sphere. It can sometimes lead to high frustration among millennials [4]. The unclear and unstable status of the millennial generation causes them to beat the drum of identity politics and claim "space" in a very complex process of social interaction.

The expansion of Islamic ideology came to bring hopes and dreams about change for millennial generations. The narration is written with a spirit back to the fundamental fundamentals of Islam and the romanticism of the past, it illustrates the distance and demarcation between Islam and the open society which is full of sin and disbelief. Failure to do this is seen as the main responsibility behind the fall of the Muslim community with the domination of western secular

politics, economy, and culture. Khilafah is touted as the key to restoring the glory of Islam[5]. Although utopian in nature, Islamist ideology has an appeal, especially because of its ability to offer a coherent and solutive reading of current issues and articulate a sense of injustice and frame the spirit of resistance to the establishment [6].

The ideology of Islamism is something that is constantly shifting and changing (in constant shift and motion) as the context changes. The collapse of Islamism as a political ideology is due to disappointment and lack of a convincing blueprint and secular political boundaries [7]. Therefore post Islamism exists as a rooted alternative among millennial generations. Those who like to use Facebook and other social media, not to talk about the Islamic State but respond to global discourse about freedom and pluralist society [8].

Response to the global discourse on social media is often misinterpreted by the public, especially the millennial generation, which incidentally, they are the most users in interacting with social media. The Daily Social Survey (2018) of 2032 internet users in Indonesia showed that 81.25% of respondents received hoax via Facebook, around 56.55% via WhatsApp, as many as 29.48% via Instagram, and no less than 32.97% of respondents received hoax in Telegram. There are still other social media platforms that are also flooded with a hoax, such as Twitter, but the number is below 30%. The number of hoax distribution on Facebook, WhatsApp, and Instagram because these three applications are the most popular, most widely used in Indonesia.



The incitement of hatred in Indonesia arises because of the humiliation of the masses of humiliation. Protesters usually demand intervention from the government or engage in vigilantism to defuse the feelings of wounded religion. Observers usually describe these conflicts as primordial, rooted in tribal psychology and reinforced by lecturers or clerics who spark conflict.

Hate messages in the realm of online and offline do not have essential differences, but there are some characteristics that should be of concern [9]. First, the permanence of the message (permanence). In the online realm, messages can last for a long time, and in different formats can be cross-platform and can be repeated through links (links). Platform architecture will affect how long messages last. On Twitter, for example, there is a trending topic that describes how messages quickly spread, becoming a global conversation, but there is an age limit. While on Facebook, there's a chance the message will last longer.

Second, itinerant messages. Even when a message has been deleted, it can be raised again on the same platform with different names or appear in different online spaces. Third, anonymity or falseness (false name). In an anonymous condition, people will feel more comfortable and safe to spread the message of hatred. By using a fake identity, for example, people will feel safe from prosecution. Fourth, transnationality (transnationality). Messages that spread across countries will raise their own issues, for example, related to legal mechanisms to overcome them.

Psychologically, there are two factors that cause netizens to believe in information hoax. Namely, information that is in line with the opinions or attitudes of netizens. Whereas in Common Hoaxes and Chain Letters [10]. David Harley explains hoax in general. First, the hoax has a chain letter characteristic such as "Spread this to everyone you know. Otherwise, something unpleasant will happen". Second, hoax does not include the date of the event or do not have a realistic or verifiable data, for example "yesterday" or "issued by ..." statements that indicate ambiguity. Third, hoax does not have an expiry date on the information warning, even though the presence of that date does not prove anything.

2 Method

This research is a qualitative descriptive study that uses independent variables, without making comparisons or combining with other variables. The qualitative data is data in the form of words, sentences, schematics, and images related to the hoax and the millennial generation. After the data has been collected, the researcher uses data analysis techniques with the following stages: a) Editing, which is a re-examination of all data obtained, especially in terms of completeness, clarity of meaning, harmony between existing data and relevance to research. b) Organizing, which is rearranging the data that has been obtained in the research needed in the framework of the planned exposure. Researchers group the data needed to be analyzed and compile the data system to make it easier to analyze the data. c) Analyzing, namely analyzing data to obtain conclusions in describing the truth of the facts found and become an answer to the problem.

3 Result and Discussion

Hate speech has become a global threat that can crack Indonesian diversity. It has become a joint responsibility without exception to safeguard the integrity of the nation by cutting the spread of hoax. By media literacy, it is hoped that it can cut the spread of hoax. Media literacy cannot be done alone and partially but must be comprehensive and comprehensive in all fields. Because media literacy provides knowledge about how to analyze disinformation or hoaxes and teaches responsibility in responding to news or information developing in the community.

The Role of Media Literacy in Indonesia's Democratic Circle

Islam, democracy, and modernity can co-exist in harmony in Indonesia. It gives hope for Indonesia's openness and provides a model for world Muslim democracy. According to the Freedom House index, the score of political rights in Indonesia has risen from the second seven (worst score) [11]. After four changes of government through peaceful elections, Indonesia has experienced a consolidation of democracy, which in the terms of political comparison experts, is now accepted as the only rule of the game or the only game in town [12]. However, Indonesia is inseparable from sectarian conflicts.

The Indonesian government pays little attention to the rise in a culture of hatred and violence aimed at local targets [13]. This is feared by Sidney Jones, a conflict expert in Indonesia. "The biggest problem for Indonesian democracy is not terrorism but intolerance that is spreading from radical groups that are fringed toward mainstream"[14]. When a report on human rights in Indonesia appeared in the Universal Periodic Review by the UN Human Rights Council in 2012, Indonesia was criticized for its inability to protect minority groups [15].

Seeing the rise of disinformation or hoaxes in Indonesia, Government through police issued a special circular which threatens perpetrators of hate spread. national or international as awareness of the protection of human rights increases. While SE Number 2 letter (f), it also explains "hate speech can be in the form of a criminal act regulated in the Criminal Code (KUHP) and other criminal provisions outside Criminal Code.

Guaranteed protection from discrimination and violence is also contained in Law No. 40/2008 on Elimination of Racial and Ethnic Discrimination, for example, prohibits incitement of hatred. Article 156 of the Criminal Code threatens a prison sentence of four years for expressions of hatred on the basis of race, religion, and class. However, selective law enforcement makes the law often favor the majority groups who oppose minority groups.

The regulatory aspect is important and very necessary in this country, but it will never be enough to control hate incitement and hoax. Legal sanctions focus more on those who produce hate speech and hoax. In the logic of "supply and demand". Producers exist because many enjoy it. Therefore, another step is needed, namely cultural efforts to provide awareness to users of social media, especially the millennial generation. This awareness step is part of what we refer to as increasing media literacy. Media literacy is present not in a vacuum, but because of the conditions of massive dissemination of disinformation.

Silverblatt [16] explained five elements of media literacy, namely: (1) Awareness of the impact of media on society and individuals, (2) Process of mass communication, (3) Development of analytical strategies to discuss media messages, (4) Media content as "text" which gives knowledge and discourse on contemporary human culture, (5) Understanding and appreciation of media content.

In the context of online media, the emphasis on individuals becomes more strategic, because the main communication actors in the online realm are individuals (netizens). Like in social media, the key to discourse is on owners of social media accounts. UNESCO [9] has made the media literacy approach one of the efforts to fight the message of hatred, through citizenship education and digital citizenship. Citizenship education focuses on preparing the millennial generation of media literacy and responsibility. This effort has been widely used in violent conflict-based societies [17]. By citizenship education programs are expected to increase awareness about the political, social, and cultural rights of individuals and groups. So as to minimize violent conflict due to misinformation or hoax.

Since elementary school to tertiary level, citizenship education (PPKN) has become part of the curriculum in Indonesia. The Indonesian government must review it by including internet wise material and aspects of media literacy. It is based on the conditions and situations of the Indonesian people. The millennial generation is an unstable phase, at which age they are in the stage of searching for an identity. Secondly, the millennial generation is the largest user of social media. They are the original inhabitants of the social media world who color the hustle and bustle in the online world.

The centrifugal effect of such media needs to be addressed by various parties to defend the greater public interest. Attention to hatred, disinformation or hoax in cyberspace has led to media literacy campaigns in various fields aimed at raising netizens' awareness of existing problems and encouraging them to fight hate speeches and hoax to save the unity of the Indonesian Nation.

4 Conclusion

Indonesia as a multicultural country by a variety of religions, ethnicities, and cultures in the frame of *Bhinneka Tunggal Ika*. The impact of hate speech and hoaxes that spread on social media is very worrying and can break the unity and integrity of the Indonesian nation. Many cases are detrimental and waste energy of Indonesian people as a result of hate speech and disinformation or hoaxes. It has become a valuable lesson for his community. In addition to the structural approach through regulation created and implemented. Culturally, intelligently and wisely in the use of media through media literacy is important for society, especially the millennial generation in Indonesia's democratic circle. Media literacy must be done in various ways and included in various fields. Not only in school and college material. However, in various fields that can reach all Indonesian people.

People who master media literacy are not only aware of ethics, the media but also have constructive skills in receiving, producing and reproducing messages. In addition, caring for others, love, empathy and mutual cooperation which is a tradition of Indonesian society must be moved again. Because this can be a solution to increase people's self-defense against the propaganda of radicalism and terrorism through social media. Not only that but also to ward off and cut the spread of hoax, in order to keep Indonesia's unity and integrity intact

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