

# Social Media, Hoax, and Threats against Diversity in Indonesia

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The issues of social media spreading hoax news are increasingly worrisome in the diverse society life in Indonesia. It is obvious that various conflicts have been triggered by hoax news filled with prejudice, hatred and negative information. Besides, the prevalence of hoaxes has increased simultaneously with political democracy in Indonesia. For the reason of freedom of communication as being the right of the people, messages are often interpreted unilaterally to serve a given interest. This research aims to obtain an overview of the hoax which threatens diversity as well as the effective strategy and communication pattern to counter it. To gain a holistic view of hoaxes on social media, this research employed a qualitative research method. This research found that hoaxes dominate the social media information traffic and threaten national diversity, which is perceived differently by social media users and society. Another finding is that there is a need for a strategy and communication pattern to counter hoaxes which threaten the nation unity.

**Key words:** *Hoax, freedom to communicate; social media, effective communication, plural society.*

## Introduction

At the end of the political reform era in 1998, Indonesia started to enjoy communication democracy in the mass media and other means used to disseminate information. Then there was no censure or restriction on journalism and dissemination of information to the public. The conventional mass media or mainstream media becomes a source of information with exciting content, which upholds state power in its development tasks. The mass media moved progressively to become a source of public reference. The information dissemination model is not a form of submission towards the regime; rather it provides factual information on the state of the society. Amidst the struggle for freedom to communicate, there is a high

expectation towards the mainstream mass media as one of the foundations of democracy and national diversity.

However, all the leverages that the mainstream mass media had to support political democracy seem to have lost their meanings. The overflow of information and mainstream mass media journalism is failing to satisfy public needs. Even in terms of media ownership bureaucracy, the people see mainstream media journalism, including the digital online news portal of conventional media, to be no longer objective, existing to serve the interests of certain groups. As a result, the level of public trust continues to deteriorate. The people, segmented by their social, economic, political and psycho-demographic status, revert to social media, which is deemed able to fulfil their needs for information.

The attempts to seek news from alternative sources with the support of communication technology continue to increase. Several regulations which support communication freedom were issued to encourage people to seek, obtain, and use information according to their needs. The 1945 Constitution of Republic of Indonesia Article 28F states “every person has the right to communicate and obtain information to develop themselves and their social environment, and to seek, obtain, own, store, process and deliver information through various available outlets”.

With the support of regulations on freedom of information and communication technology, the attempts to seek and use information are through internet-based social media. As a result, social media platforms such as Twitter, Facebook, YouTube, and Instagram become very familiar to the people. Based on data from the Internet Service Provider Association, the number of internet users in Indonesia up to 2016 has reached 132.7 million and 67.8 percent regularly accessing social media on their smartphone (Kompas, 2017, May 2).

Social media is used without time, geographic, sociocultural and other psychographic constraints. The hindrances are usually related to the use of technology. As a new popular media, social media has advantages in its flexibility. As stated by Flew (2002:11-22), “It offers digitisation, convergence, interaction and network development in creating and delivering messages”. The ability to build interactive networks has enabled social media users to have the necessary choices of information and control over it to their heart’s content. “The transmission speed and interactivity are advantages of a new, rapidly developing media”. (Karjaluoto, 2008: 2).

The fast and wide message delivery coverage is undeniable. Despite the fact that the weight of disseminated information cannot be accounted for, the speed of message delivery without verification according to facts turns it into a hoax with adverse effects on the Indonesian plurality. In this digital era, social media’s status as a means to disseminate information

cannot be ignored. However, social media's work systems do not implement effective filters for verification of news, which soon becomes fertile grounds for hoaxes.

Based on such descriptions, the subject of this research is the impact of hoaxes on social media which is being the negative side of freedom to communicate, hoaxes as a threat to national plurality and the communication strategy required to counter hoaxes. The purpose of this research is to identify and describe in a comprehensive way the impact of hoaxes on social media which threatens the social plurality and communication strategy to be used for countering hoaxes in a plural society.

Some research on social media has been carried out, as done by Anna Sophie Kümpel, Veronika Karnowski, and Till Keyling (2014), with the topic of the relationship between users, content, and network of reporters. It was reiterated that social media is very accessible for sharing information and journalism interests. Social media also provides individuals and organisations with the ease of posting various contents for publications. Another finding by Gadi Wolfsfeld, Elad Segev, and Tamir Sheaffer amidst the Arab Spring movement (2013) showed that social media were used for collective actions and its demonstration in the Arabic countries is widely referred to as Arab Spring. The role of social media in a collective action is deeply associated with the political nuance. Then, a significant increase in the use of social media is more prominent during protests.

## **Literature Review**

Some literature is used to support the discussion of the examined issues. It includes concepts and theories related to social media hoaxes in terms of communication democratisation, social media as a new flexible media and effective communication strategy in a plural society. This exposure is expected to support comprehensive discussion. As such, the results of the research were not only based on information from the document, rather related to the theoretical reference in accordance with the subject of research.

### ***Hoaxes and Freedom to Communicate***

“A hoax is a falsified information meant to mislead the readers”. (Allcott & Gentzkow, 2017: 213). The purpose of the hoax is to distort the truth or mix facts with fiction in order to mislead the message recipient for personal gains. Hoaxes may lead to fear, confusion and unnecessary widespread panic. However, sometimes this condition is preferable to the message recipients. These hoaxes are found to increase along with the freedom to communicate as one of the democratic foundations of a state.

Freedom to communicate is often associated with freedom of the press as the constitutional rights or legal protection of media and publication materials without government intervention or censure. “Free media role is one of the characteristics of a democratic government”. (Urofsky, 2001:2). In Law number 40/1999 regarding Press, each citizen is guaranteed the basic rights of freedom of the press. The press must not be censured, banned or restricted. The third section even states that in order to ensure the freedom of the press, the national press has right to seek, obtain and disseminate ideas and information. The fourth section states that journalists have their right to not prove its public liability.

### ***Flexibility of Social Media***

“Social media is a communication network by using text, video, blog, photo and updated status on Facebook, MySpace, LinkedIn and so on in the form of accessible online conservation”. (Alejandro, 2010:1). In addition, Schottmuller states that social media is a communication channel or a tool used to store, accumulate, share, discuss or deliver information in an online community. (<https://www.marketingprofsu.com/>).

“Social media involve mobile and web technology to create an interactive platform where individuals and communities share, create, discuss and modify their user contents”. (Kietzmann, et.al. 2014:241). Interactivity is highly sought after by the user since communication would run smoothly and the relevant parties would be able to build a meaning in an object.

### ***The Effective Communication and Plural Community***

According to Goyer, “effective communication is possible if the response provided by the message recipient is identical”. (Tubb and Moss, 2011:22). In a plural society, effective message delivery is possible through communication between cultures or between groups with different values, attitudes, and faiths. Communication strategy in social plurality includes: understanding one’s self, using the same language in communication and interaction, taking time, calculating setting, improving communication skills, growing feedback, developing empathy, paying attention to similarities and ethical responsibility (Samovar, Porter and Jain, 1981).

“A plural society is established from various existing ethnic communities which were directly or indirectly forced to unite under the regime of a national system” (Suparlan, 2001:2). Emilie Durkheim stated that “the increase in social plurality became the characteristics of the process of developing the society from traditional into modern”. (Giddens, 1986:92). Modernity sees history as a river flowing towards the sea of human freedom and a movement towards a better life (Mohamad, 2016).

The image of plurality in Indonesia can be seen from the three hundred ethnicities or ethnic groups and approximately two hundred and fifty local dialects. Each ethnicity has its own cultural identity and often its own language. The differences in ethnicity are related to the different values, attitude, and faith in their daily lives. (Geertz, 1981:1). Jean Martin believes that social plurality is the best option for any society, group or individual. In addition, Susanto (2016:5) stated “Social plurality, heterogeneity and diversity are the most relevant path to a just and prosperous society”.

### **Research Methodology**

This research uses a qualitative approach to obtain a comprehensive picture of the research topic. The qualitative research can interpret an issue based on text or writing printed in the documents. The document recording is carried out to test information in a kind of texts, writings or symbols as analysis materials for specific matters that support the research (Neuman, 2000: 34).

The information examined in the research is news reporting from online media, print media and other sources reporting conflicts of fake news. Therefore, it does not analyse information with fake news content.

From the data of the Republic of Indonesia Ministry of Communication and Informatics, there are 800,000 websites in Indonesia have been identified as the spreaders of fake information (<https://kominfo.go.id>). In January 2017, there were 5,070 public complaints on the fake news content concerning Jakarta Regional Head Election (<http://cnnindonesia.com>). The total news reported in print and online media are not used as the standards of adequacy to analyse the data. The main cause to support the research analysis is the news reporting that becomes public opinion and describes the fake news threatening the diversity of Indonesian society.

Furthermore, data on the diversity and threats were interpreted comprehensively which relates to other facts that occur in the analysis process. It is in line with the basis of qualitative research that applies the interpretative method and it involves many methods in analysing the research problems (Mulyana, 2008:5). Moreover, the qualitative research is also based on the social context to understand the existing social world (Neuman, 2000:157-158). All the subjects being studied and collected data were from an empirical data set and case study, personal experience, introspection, the journey of life, interviews, text of observation results, interactional history and visual data (Denzin and Lincoln, 2009:2). Finally, the subject and empirical evidence in the research were focused on texts or writing in online and printing media related to the experiences of individuals, groups or society in relation to fake news threatening the diversity.

The technique of data analysis was carried out through some stages: the data reduction, data presentation, and drawing conclusions (Miles & Huberman, 1992:16-19). Data and information from print and online were collected on the basis of categories and the interest of analysis. Moreover, the unrequired data were separated or filtered. Then, the comprehensive analysis of the good data was presented and drawn in the conclusion.

## Results and Discussion

The result of this research is reviewed in three sub-discussions according to the purpose of the research. The first is the scale of influence of hoaxes on social media in the state of freedom to communicate. The second discussion focuses on the hoaxes disseminated by social media as a threat to plurality. The third discussion, on the other hand is associated with communication strategy against the hoaxes on social media which divides the Indonesian plurality.

### ***The Influence of Hoaxes on the Social Media: Negative Side of Freedom to Communicate***

The spread of hoaxes on social media by individuals, groups or multi entities in the society must be stopped. The development of hoaxes as deliberately misleading information to the readers is very dangerous to a diverse and plural society. According to Macnamara, "the number of people who consume news on social media has increased significantly over the years compared to those who rely on mainstream media". (Macnamara, 2014:6). The dissemination of information and hoaxes have the potential to divide the plurality of Indonesian society. Related to this, a number of cases caused by hoaxes have been reported by Kompas Newspaper (2017, May 4<sup>th</sup>). In Indramayu, West Java, the people of Ilir, Parean Girang and Bulak villages attacked the Curug village in Kandanghaur district (January 10, 2017). The incident was sparked by a Facebook post stating that Ato, an Ilir villager, died after being ganged by Curug villagers. Ato instead died from a single accident. In Jakarta, there was a rally to withdraw funds from the bank due to rumours that there would be a riot on 25 November 2016.

In Batam, Riau Islands, a fake photograph was circulating with rumours that there had been a riot and arson in Batam city. As the impact, this hoax resulted in the decreased number of tourists from Singapore. Another incident occurred in Tanjung Balai, North Sumatra, when the masses attacked a number of Buddhist shrines in Tanjung Balai on 29 July 2016, after being provoked by hoaxes on social media. Furthermore, there are still many other hoax developments in social media which have resulted in conflicts and mass riots.

The spread of hoaxes in the form of texts, videos, blogs, photos, an updated status on Facebook, MySpace, LinkedIn and so on through online conversations is a bad example of message dissemination, which disregards social diversity. From the aspect of media literacy, the hoaxes spread show the lack of public knowledge on the threat hoaxes pose to the national plurality. As a worrisome development amidst competition between groups of interest, social media is used to disseminate hoaxes to build public trust. Surely, there is a violation of the message delivery ethics which prioritises destructive messages and the lack of empathy towards people outside their group.

This is despite the fact that in message distribution ethics, an aspect to be accounted for is the production of an accurate, balanced and good-willed news. One of the guides to disseminating messages which can be used as a reference is the Indonesian Journalism Ethics Code. This guide is mainly for mainstream mass media journalists, but it should also be understood by the social media users to avoid hoaxes, false accusations, sadistic and pornographic content. (Press Council - Dewan Pers, May 12, 2017).

Ironically, amidst the scientific and technological progress, conventional media is facing tough difficulties. Then, the hoax phenomenon has garnered world attention; it not only occurs exclusively in Indonesia. “There have been many members of the society victimised by hoaxes across the internet. It could be that news perceived as factual is actually a hoax”. (Prasetya, 2017:xvii). Therefore, it is only reasonable that recommendations for anti-hoax literature should be included in the national curriculum. It is important to defend the society as early as possible against the flood of hoaxes on social media. (Kompas, 2017, May 2). The recommendation would be beneficial if it is carried out wholeheartedly. Then, the question remains whether the political elites and interest groups will stop utilising the differences of values, behavior, and faith as a means to gain support. It is undeniable that the power players and their networks have tried to take control of various government bureaucracies in Indonesia. This has the potential of annulling anti-hoax education with the purpose of building an informed society within the framework of plurality.

From the socio-cultural perspective, the Indonesian society has a multi-active cultural character which includes the love of social life and performing various tasks in a single time frame. (West dan Turner, 2013). When communicating, there is a curious tendency of wanting to absorb open or private information which should not be disseminated in a public forum. As a message recipient, the society often ignores accuracy and validity of information obtained (Susanto, 2013). Sahidah stated 'hoaxes tend to be bad news. The general public is expected not to disseminate hoaxes at will. However, in reality, without thorough observation, some people instead enjoy the hoaxes for fulfilling their negative expectations of an individual or institution victimised by the hoax'. (Tempo Magazine 2017, April 2).

Basically, in a competitive situation, people often choose to ignore the accuracy of messages on social media. They do not care if the hoax causes hatred, pluralism, communalism, ethnocentrism, sub-nationalism and any integralist ideas which disfavour plurality. Hoaxes fully dominate social media. Based on the "Kompas" Poll, the dominant content of information/news on social media at that moment were as follows: 44.7% were hoaxes, 26.5% were accurate and 20.7% were inaccurate, while the respondents who did not know or answer were 8.1%. (Kompas, 2017, May 15).

The attempts to produce hoaxes continues to increase due to its easy process. Then, various information may be obtained from the internet 'big data' with engineering and editing without any meaningful difficulties. By using smartphones, users can obtain data in the form of texts, photographs, videos, audios, maps and other formats (Kompas, 2017 May 4). The abundance of information on social media has negative content and makes the plural life in Indonesia prone to conflicts among groups. "Therefore, social media is not only a rapid but always a positive source of information. Then, inaccuracy must be considered as a critique against the weakness". (Cann, Dimitriou and Hooley, 2012 : 11).

The hoaxes which coloured social media do not take into account the Republic of Indonesia provisions of the Law, number 11 of 2008 regarding Electronic Transactions and information. The law regulates the actions that are banned in the use of electronic data, or example, the distribution of information containing insults, discreditation, hoaxes or inciting hatred or hostility based on ethnicity, religion, race and social class. Furthermore, Law number 14 of 2008 regarding Public Information Transparency has also been violated. There is a ban on dissemination of information which endangers safety and security as well as other actions which bring disadvantages to the state and the society as individuals or groups.

### ***Hoax as a Threat to the Indonesian Plurality***

The threat of plurality in Indonesia increased simultaneously with the social media disseminating hoaxes. This is despite the fact that plurality must be maintained since it has become the character of development from a traditional to a modern or more prosperous

society. Hoaxes in a plural society contain prejudice and lack empathy towards other groups with a different perception, value, behaviour, and faith. As a result, there's an avoidance behaviour against the disliked groups, and/or discriminatory acts which marginalise certain groups for being different. Anti-locution discusses the negative side of another party, then, physical violence or assault in an emotional state. The most worrisome is extermination of an individual or a mass-driven act of eliminating a disfavoured group. (Samovar, Porter & Jain, 1981).

The prevalence of hoaxes on social media is a real example of the complexity of information contained on its negative side. It is of course not aligned with the principle of freedom to communicate and the media as a characteristic of a democratic government, even though the 1998 political reform has the purpose of creating informed democratisation for the state and nation.

Various institutions or groups have stated that they are against any hoax which threatens plurality. A formal institution against hoaxes has been established by the name of Jaringan Wartawan Anti Hoax or JAWAH (Anti-Hoax Journalist Network). It must be reiterated that false information has become a national concern. Because, the spread of hoaxes on social media has caused anxiety and divisiveness among the society. Therefore, all stakeholders and the press community must address the hoaxes problem. To provide the best solution, they must refresh the public space with factual, refreshing and hopeful information and news. Besides, the stakeholders are expected to restore ethics and morality as a basis for communicating with the media (JAWAH, 2017).

Furthermore, an Anti-hoax news network was launched by the Vice President of the Republic of Indonesia, Jusuf Kalla on 28 April 2017, in order to prevent the increasing number of hoaxes dividing the plural society. It was revealed that there are around three hundred ethnicities or groups of specific sociocultural identities associated with values, attitude, and beliefs in their daily lives.

When handling hoaxes, priorities must be given to the national and local public interests, as they are those with public anxiety-inducing content. The result of hoax verification is formulated in a redaction in accordance with the professional standards for journalism. With the support of the anti-hoax institutions, groups, and individuals, the society is expected to cohabit peacefully.

However, it's never easy to instill an attitude regarding anti-hoax, because it may potentially hamper communication and interactions between different groups. It is so easy nowadays to find a social media which reveals ethnocentrism, lack of trust, prejudice, stereotyping, lack of empathy and personal withdrawal from a disliked group, and the gap of power which

challenges communication between different groups or cultures (Samovar, Porter and Mc.Daniel, 2005). Such attitudes and behaviour may potentially disrupt the pluralism of a country. This conclusion is supported by the result of a survey by Masyarakat Telekomunikasi in February 2017. The types of hoaxes received by social media users are as follows: socio-political news regarding local leaders and government election: 91.8%, news on differences of ethnicity, religion, race and social class: 88.6%, health hoaxes: 41.2%. Meanwhile, other hoaxes comprise less than 30% of all hoaxes. (Kompas, 2017, May 15).

In facing hoaxes, social media users show different types of actions. According to Max Weber, there are 4 (four) social behaviours as follows: (1) Instrumental Rationale Action (Zwerk Rational): rational people judge and ponder on an action that can be taken to achieve a certain purpose. (2) Value Rational Action (Werk Rational): an ideal action which presides over all others and takes nothing into consideration. This social action prioritises social and religious values. (3) Affectual Action: a social action dominated by feelings or emotion without any intellectual reflection or conscientious planning. (4) Traditional Action: an action which includes good behaviour threshold under the influence of tradition and customs. (Giddens, 1986).

Essentially, hoaxes in the media, which disseminate hatred against different groups, may prove divisive against diversity. However, social media users vary in their behaviour against hoaxes, as described in the following table.

**Table 1:** Types of Social Actions, Behaviour, and Interests

No	Type of Social Actions	Attitude towards Hoax	Interest
1	Zwerk Rational	<ul style="list-style-type: none"><li>• Observing and forwarding hoaxes to the people.</li><li>• Clarifying hoaxes.</li></ul>	<ul style="list-style-type: none"><li>• Seeking and obtaining group support</li><li>• Providing an understanding in order to obtain public support</li></ul>
2	Werk Rational	<ul style="list-style-type: none"><li>• Rejecting hoaxes by not publishing them.</li><li>• Creating a true, factual message for publications</li></ul>	Providing accurate information to the public or different society groups.
3	Affectual Action	Forwarding messages without taking into account their accuracy	Providing emotional support to its group
4	Traditional Action	Forwarding or stopping hoaxes is	Supporting its group

	also made possible by the behaviour of a venerated traditional figure	
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Source: Result of Qualitative Data Processing

The actions taken by social media users against hoaxes vary greatly. They are not necessarily associated with the person's social, economic and political status. Neither are they connected with one's position as a government elite official, politician, non-government organisation nor the public in general. When receiving a hoax, a social media user may take either a positive or a negative action which has an impact on Indonesian pluralism.

However, the issue stands that hoaxes which spread prejudice and hatred, and highlight social differences are much more prevalent, therefore resulting in a larger threat against pluralism. This condition is worsened by the hoax tellers 'hiding behind the idea of freedom of press and communication as ensured by the state. In other words, they do not feel guilty for interpreting an issue in an integralist manner for the sake of an individual or a specific group's interest.

### ***Strategy and Pattern of Communication Against Hoax Domination***

In a plural society with differences in perception, value, behaviour, and beliefs, communication often has the potential of hampering a harmonious relationship especially when it is ridden with false news containing negative messages about the attitude, behaviour, and characteristics of a different group. Essentially, hoaxes which trigger conflict are simple issues in regard to the differences in daily behaviour up to the crucial issue of differences in values and beliefs of a certain individual or group.

There have been many attempts to counter hoaxes by the public or organised groups who care about the ethics of news publication, according to the freedom to communicate Fanpage Indonesian Hoaxes Community. The Facebook social network has tens of thousands of users who can make inquiries and clarify various information and news. (Facebook, 2017, May). On the Turn back, the Hoax.id domain managed by Masyarakat Indonesia Anti Hoax (Anti-Hoax Indonesian Society), collects various false information and accusations for a public reference database to verify various types of information. (<https://www.turnbackhoax.id/>).

Gudanghoax.com was established by information technology activists on 31 October 2016. It has since become a public reference for issues, rumours, gossips and hoax news. The latest data released by the daring Turnbackhoax.id page on 1 January 2017 up to 2 February 2017 shows that 1,656 complaints have been received on hoaxes, false accusations for 47,132 times by 13,915 internet users (Kupang.Tribune, 2017, May 14).

The availability of a source of information which disseminates a good and factual message is expected to minimise the domination of hoaxes spread by irresponsible parties. Within the frame of communication democracy, the freedom to seek, obtain and use information is a basic public right protected by the constitution. It must, therefore, be carried out properly to give the maximum benefits in the attempt to maintain Indonesian pluralism and tolerance. By disseminating factual news on social media, the people will feel safe and they will be able to relate to different groups. On a national scale, pluralism becomes an enjoyable fact and a drive towards welfare.

In reality, social media as a new media supported by communication technology has many benefits to support the actualisation of a just, plural society. Social media can also build high-quality interactive communication between different groups to create a harmonious relationship and receive constructive public opinion to preserve national plurality.

Some attempts to maintain the communication quality: (1) *Openness* is the willingness to respond to positive information. (2) *Empathy*, which involves putting one's self in another person's shoes. (3) *Supportiveness*, which is creating a supportive environment through good communication (4) *Positiveness*, which is creating the positive feeling of encouraging others to participate constructively. (5) *Equality*, by appreciating people who are involved in communication for the sake of equality. (Devito, 1988).

Based on such opinion, substantially, the ideal communication to maintain pluralism must prioritise equality, interactivity, and transparency without prejudice. A communication pattern which is not interactive, unidirectional/linear and full of partial messages will instead create communication gaps within the society. (Susanto, 2016). From the perspective of communication between groups, the state officials, political elites, and public figures must carry out communication between different groups, including: knowing yourself, using similar language, taking the time to reduce emotion, calculating the setting when communicating, growing feedback, developing empathy and focusing on the common aspects of different cultures and ethical responsibilities in communicating. (Samovar and Porter, 1988).

If the communication between different groups is carried out by all stakeholders by taking into account the aforementioned factors, an effective communication to maintain pluralism may be achieved. The message sender on social media has obtained the desired response. On the other hand, the message recipient feels comfortable to obtain information which does not disrupt the community's values, behaviour, and beliefs.

The message transmission on social media must be carried out with good intentions, empathy and in a language easily comprehensible by our plural society. The message must be

delivered under an ethical responsibility to create an integrative communication to obtain feedback which supports the needs for peaceful cohabitation. In terms of equality, an ideal communication between different groups would establish a common understanding without institutionalised prejudice.

## Conclusion

Hoaxes dominate social media content with flexibility in delivering messages to the general public. Social media has developed simultaneously with the increase in the use of communication technology on all layers of society, not limited by the sociocultural, economic and political factors. On the other hand, the conventional mass media as a source of information which spreads the news through factual verification is increasingly marginalised. In facing hoax influence on social media, the users should understand the ethics of information dissemination according to the applicable laws. Furthermore, conventional mass media must be able to compete by upgrading its speed and flexibility of message delivery, and at the same time maintain a proper news publication method.

Hoaxes in social media contain hatred against groups of different values, behaviour, and beliefs, having no regard for any threat against national pluralism, despite the fact that the developing freedom to communicate wishes to achieve communication and democratisation is based on the civilised dissemination of information to maintain tolerance in Indonesian pluralism. However, it turns out that social media users feel no remorse for spreading hoaxes. They constantly take cover in the freedom to communicate in terms of seeking, obtaining and using information. Social media users and organisations within the government should not be carried away with publications of hoaxes. However, factual clarifications against hoaxes threaten national pluralism.

Furthermore, strategies and patterns of communication against hoaxes are not yet carried out optimally. Various groups of society and the government may even be caught in the dissemination of information on social media which may have a negative impact on pluralism. This condition is made possible by the lies packaged in differences of values, behaviour, and beliefs on social media, which are used to obtain support in the competition between groups of specific interests, despite the fact that all stakeholders must assume responsibility over communication to maintain national pluralism. The communication strategy and pattern is used to prevent conflicts based on differences of value, behaviour, and beliefs of individuals and groups within the society or the government; with the hope of establishing effective communication on social media to avoid prejudice and other negative actions which potentially divide plural society.

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