



## Digital Literacy as a Media for Da'wah Communication in Overcoming Disaster Hoaxes in Cianjur Regency

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### ABSTRACT

*Disaster hoaxes often emerge after a disaster occurs, especially in vulnerable areas such as Cianjur. Digital literacy has great potential as a da'wah tool to provide education to the public so that they do not easily believe in false information. This article discusses the importance of digital literacy in da'wah to ward off disaster hoaxes, by adding Islamic communication ethical values such as Sad sayings, the words of the cover, Qaulan layyinan, Qaulan Kariman, qaulan balighan, And qaulan maysuran. The aim of this research is to present data on how the people of Cianjur carry out digital literacy as a medium for da'wah in preventing disaster hoaxes in Cianjur Regency. This research uses a constructivist paradigm with a qualitative research type. The method used is a descriptive case study, the theory used is social construction theory. The research results show that there are at least 4 digital literacy movements to overcome disaster hoaxes in Cianjur Regency, namely: 1) Cianjur Saber Hoaks (a digital literacy movement that clarifies content suspected of being a hoax circulating on the internet); 2) Tanjeur Cianjur (disaster management and digital literacy movement carried out online and offline); 3) UNPI & Jayabaya Psychosocial Support and creation of a guidebook for volunteers in providing psychosocial support; and 4) Asean Digital Literacy Program (socialization of the dangers of hoaxes and the ITE Law). The implications of this research are 1) Provide descriptive knowledge regarding the online communication climate in Cianjur Regency after the earthquake; 2) Enriching the body of knowledge in the field of digital literacy; and 3) can be used as a reference and guide for volunteers in fighting disaster hoaxes.*

**Keywords :** *Da'wah media; digital literacy; disaster hoaxes; Cianjur district.*

## INTRODUCTION

2022 will be a year that will bring great sadness to the West Java Region. Cianjur Regency is one of the areas in West Java that was hit by a natural disaster in the form of a seismic earthquake. Disaster is an event that weakens and disrupts people's lives caused by normal and non-natural causes which result in loss of life, natural loss, property loss and mental impacts. Meanwhile, natural disasters are events caused by nature, including earthquake tremors such as what happened in Cianjur Regency (Widiarta, Utami, & Maulidyawati, 2023).

An earthquake occurred on November 21, 2022 with a magnitude of 5.6 on the Richter scale (Ginanjar & Sari, 2023). The type of earthquake that occurred in Cianjur Regency was a shallow crustal earthquake or crustal earthquake which was then followed by a series of post-earthquake earthquakes.

Because it was categorized as an extraordinary natural disaster, the Indonesian people worked together to provide assistance to victims affected by the disaster in Cianjur Regency. Immediately after a disaster occurs, volunteers provide assistance to meet basic needs, starting from clothing needs such as clothing, shelter needs such as emergency tents, and food needs such as basic necessities.

Not only did it have a physical impact, the earthquake that occurred in Cianjur also had an impact the spread of disaster hoaxes, namely information that is not yet clear about the truth about natural disasters that occurred in Cianjur Regency. Pellegrini created MacDougall's definition of deception and clarified it as obscurity carried out in such a way by someone to cover or occupy considerations of the truth, which is used for individual pick-up, whether natural or unintentional. go out (Widiarta, Utami, & Maulidyawati, 2023).

Fraud failure according to Widiarta, Utami, & Maulidyawati (2023) occurs because there is some off-base data but the reality seems very convincing. This can happen because some of the data is one-sided so that individuals need basic thinking in selecting the data they obtain. Mostly, disaster fraud spreads through social systems ultimately creating confusion and fear in society. Social media such as Facebook, Twitter, Instagram, Snapchat, or Whatsapp are places where conversations, the latest news, and data that are being widely researched by an open society quickly spread (Van Dijck, 2013: 62). Tragically, the data spread on social media channels

often contains embellishments around it and things that are not desirable, and even become the horn of data reversal which triggers the blurring of the boundaries between fake news and exact news (Sabrina, 2018: 33).

In agreement with Fetzer (Bafadhhal & Santoso, 2020), fake news or scam is the dissemination or dissemination of information that is incorrect, fake, unfounded, or distorted with the aim of spreading, misleading, or upsetting the beneficiaries. Lies at that point become the most influential component that abuses the subtlety of our dialect to empower individuals to require certain activities. The errors of publicly provided data ultimately determine how they act and convey certain ethical judgments to the individuals examining the data.

In the case of freedom of opinion, hoax news is suspected to be a way to carry out propaganda (Yates, 2016) and is a crime in the cyber world (Rahmawati, 2017). The spread of hoaxes in the digital world occurs significantly on social media. This happens because social media is a very popular medium accessed via the internet. This new media has become one of the main sources of information for the Indonesian people in accessing information. Bahri (2021) states that currently social media has become a new force in the process of communicating and socializing. Social media has shaped and influenced individuals' attitudes and ways of thinking in living social life. With social media, it is easier for individuals to communicate without being limited by regional boundaries, even countries. They are formed because of the similarity of the goals to be achieved. Various forms of social media are available in the world.

Even so, the presence of new media in Indonesian society is not without challenges. One of them is an "information tsunami", namely a cornucopia of information received by the public at the same time. Bahri (2021) stated that the flood of information received by the public, especially at the same time, has the potential to confuse the public.

The tsunami of information received by the public has the potential to cause the spread of fake news or hoaxes on social media. Tsaniyah & Juliana (2019) stated that one of the big problems facing this nation is the spread of hoaxes or fake news circulating on social media. This was triggered, among other things, by the strengthening of post truth wonder and the ease of disseminating data via social media and discussion applications such as WhatsApp.

One other cause of the spread of fraud on social media, according to Bahri (2021), is the high number of web clients in Indonesia. Based on a

survey by the Association of Indonesian Web Benefit Providers (APJII), web infiltration in Indonesia will reach 78.19 percent in 2023 or 215,626,156 people from a total population of 275,773,901 people. When compared with the previous study period, Indonesia's internet infiltration rate this year increased by 1.17 percent. This is often triggered by the use of the internet which is increasingly becoming a necessity for society, the WFH (Work from Domestic) work system, and the tendency to work online (Rustandi, 2022; Rustandi & Kusnawan, 2023).

Apart from that, the cause of the spread of fraud is the opportunity for conclusions on social media which is guaranteed by Article 19 of the General Declaration of Human Rights and Article 28E of the 1945 Constitution. The point is the flexibility of expression without obstacles and to investigate, obtain and disseminate data. However, many netizens do not yet realize that perceived flexibility must be carried out with obligations in the interests of the general public.

Meanwhile, in the events we saw during the socialization, Mafindo (in Bahri, 2021) stated that the spread of hoax types based on design was found based on different criteria. In mocking substances there is no intention to hurt but has the potential to hurt as much as 1 percent. There is substance that explains the problem or Misleading as much as 42 percent. Unused substances that were deliberately created to deceive (Created Substances) were 19 percent. There are also patterns with false connections or genuine content disguised with erroneous information (*False Connection*) as much as 16%. Wrong content (*False Context*) there are 19%.

Another thing that causes the spread of hoaxes is the low level of digital literacy. In agreement with Potter (2001: 10), people with low levels of education tend to effectively recognize the meaning of clear messages, which are created and decided by the media. With a limited point of view, it has a smaller, shallower and less organized information structure, so it cannot be used in preparation for translating the meaning of media messages. Ultimately, these people will find it very difficult to recognize the accuracy of data, sort discussions, notice the substance of humor, and create a broader perspective.

Talking about computerization skills cannot be separated from the post-truth period. The post-truth period emerged as a result of widespread polarization, unequal financial developments, rejection of trust in science, and widespread divisions in the media world (Lewandowsky, 2017: 353). In the post-truth era, the boundaries between truth and falsehood are blurred,

as are authenticity and untruth, fiction and non-fiction. Deceiving other people can be a challenge, entertainment, and tendency (Keyes, 2004: 14).

One of the most important things in dealing with the circulation of false information (*hoax*) of *era post-truth* is to increase digital literacy (Puspita & Madeline, 2022; Rosmalina, 2022). The aim of having digital literacy skills is to give the audience more control in interpreting messages passing through digital media (Sabrina, 2018: 31; Rahmawati, et. al., 2023).

The concept of digital literacy has been around since 1990 (Raharjo & Winarko, 2021). The terminology of digital literacy or digital literacy relies on two words, namely literacy and digital. Literacy from English 'letter' and from Latin 'literature'. This means the ability to read and write. Literacy is defined as a person's ability to read and write something that is being discussed, listened to, and stated. And "computerization" comes from the Greek word "digitus" which means finger, which describes the current progress of computer and informatics innovation, which is keyboard-oriented, especially "pressing buttons" (Bahri, 2021).

Paul Gilster (in Bahri, 2021) explains through his work *Advanced Education* that digital literacy is the ability to memorize and utilize data from various sources that can be obtained via computer gadgets. In this way, in general, computerized education can be characterized as the ability to utilize and exploit data and communication innovations for positive purposes and employment. Meanwhile Bawden (in Bahri, 2021) provides the concept of computerization skills which comes from computer education and data education. Based on Bawden's conclusions, advanced education is more related to special talents in obtaining, collecting, understanding, and disseminating data. Considering the fast flow of information on the internet, basic considerations are one of the most important things. These computerized skills provide a basic way of thinking. Having a certain understanding of the tasks given to someone. At the basic level of data dissemination, basic considerations are also very important in developing data education (Goodfellow in Bahri, 2021).

Douglas A. J. Belshaw (Bahri, 2021) explains that there are eight important factors in improving further education, such as: 1) Social, especially understanding different client settings in a computerized world; 2) Cognition, especially assessment of the substance of considerations; 3) Valuable, especially making some things expert and down to earth; 4) Communication skills, especially understanding the organization and implementation of communication in a computerized world; 5) Capable

and confident; 6) Be imaginative and do unused things with a better approach; 7) Understand or basically bargain with existing substance; and 8) Care about society.

Thus, it can be defined that digital literacy is information and the ability to monitor computerized media, communication tools, surveys, data collection and their use properly, as well as obeying the law to create intelligence in society. So, computerization proficiency can be an ability (life skill) that requires a person to have basic behavior that motivates and is considered an advanced level competency, but at the same time has the usual skills and abilities in using innovation gadgets, data and communication.

According to (Chumairoh, 2020) with digital literacy skills, people become better able to assess the accuracy of information by comparing it from various sources (Rahmawati, et. al., 2023). By having extensive knowledge, individuals will be better able to sort and understand the information they receive so that they are not easily influenced by hoaxes or incorrect information (Sutarto, 2017; Irhamdhika, 2020).

Potter (2001: 10) clarifies that people with a high level of media education will effectively utilize a range of translation skills. The person places the message media in a well-described information structure setting. Ultimately, it is able to translate any message of any different size, thus providing more meaningful options. When a person has a high level of proficiency, he knows how to choose all the meaning options and has greater control and control to choose the most appropriate one from several points of view (cognitive, passionate, stylistic, and ethical). If we deliberately choose exposure to certain media and by effectively organizing the most accurate data from that exposure, we are indirectly building and strengthening information structures. With solid information and a mastery structure, we will increase our appreciation of modern media. The more professional we are, the more we understand and appreciate modern media, its messages, and its impact (Juditha, 2018a, 2019b, 2020c).

In agreement with Belshaw (2011), there are eight fundamental components in computerization skills that are very important. The eight components are social (understanding the environment), cognitive (opening the intellect), helping (making positive things), communicative (able to communicate and building connections), confident (confident and reliable), imaginative (making modern things), basic (analyzing fundamentally), and civic (supporting the improvement of a friendly

society). The eight basic components of computerized proficiency defined by Belshaw (2011) can be used as a rationale for understanding how advanced proficiency works.

The problem of fraud has been much considered by analysts in the past. Among them is Sabrina (2018) who investigates computerization skills as a preventive effort to overcome fraud committed in 2018. This investigation investigates the urgency of further education, how it influences, and how to improve abilities as an effort to overcome depression. This work considers bibliographic strategies to expand various types of writing either in the form of books, journals, magazines, or writings that are important to the subject of writing. This research appears because it seems that the relationship between computer skills in killing fake news lies in the audience's cognitive capacity in handling data confirmation. Indeed at a better level, advanced skills can offer assistance to people to provide alternative information against information that has been determined to be wrong. If managing social media content is difficult for media owners, governments, or other groups, computerization is one of the solutions. By advancing computerized education, self-control over the use of social media can be well implemented. Expanding advanced skills as a framework for self-control can be an effort to avoid cases of repetition and expansion of the circulation of incorrect data (scam). Computerized education can be a successful way to deal with false data (fraud) in the post-truth era, by presenting signs of fake news, data confirmation strategies, and reporting of data that may fall into the category of fraud.

Another research was also conducted by Warsito (2021) which examined Fact Checking Hoaxes as Proof of Student Criticality in Karl Popper's Scientific Thought. This research method uses a qualitative method with a case study approach. The research results found that scientific theory and science is a hypothesis and is conjectural in nature and cannot be reduced. Falsification is carried out after fact checking. This is processed by checking the truth of the facts in the form of news texts or events that occur. After checking, falsification is carried out. This is processed by checking the truth of the facts in the form of news texts or events that occur. After checking, falsification is carried out. This kind of understanding is very relevant if used to deal with the recent rise in hoax cases. Efforts to apply falsification in dealing with the spread of hoaxes. Students who have been equipped with high intellectual abilities are expected to be able to face the rise of hoax news by fact checking and



falsification.

Another research was conducted by [Dwiyanto \(2021\)](#) which examined the analysis of the spread of Covid-19 hoaxes via social media in Indonesia. The research method used is descriptive with a content analysis approach. The results of this research are that Facebook, WhatsApp and Twitter are the social media that are the most news sources for spreading Covid-19 hoax news. Meanwhile, Covid-19 hoax news is mostly found in the Misleading Content, False Content, Fabricated, manipulated, false context categories, and the satire category is the smallest. It is hoped that this research will provide input for relevant stakeholders to provide digital education to the public. The aim is to improve digital literacy skills so that people will be more careful and wise in receiving and disseminating information. Furthermore, this research can be used as a reference for subsequent research to complete the shortcomings in this research.

Similar research was also carried out by [Rahayu \(2021\)](#) which studied the Covid 19 vaccine in Indonesia: analysis of hoax news. The research uses a review method with the data source analyzed being data searched from the Google search engine. The watchwords used are news and perceptions of Covid 19 immunization. The broadcast period is limited to three months, namely November 2020 to January 2021 from online mass media. Based on the views that appear, there are 58 views obtained regarding news about Covid 19 immunization and fraud. In addition, information was collected, clarified, analyzed according to questions about objectives and 13 related news titles were found. The question arises that the false news regarding Covid-19 immunization is related to its composition, namely that Covid 19 immunization contains unsafe ingredients, including borax, formalin, Vero cells, and there are also those who say that the immunization is made from men. fetus. The side effects include death, infertility, expansion of the male vital organs, and adjustments to human DNA. The mistake in rejecting antibodies is the reluctance of the Indonesian Specialist Doctors Association as an organization of specialist doctors to be immunized for the first time. It was concluded that there was fraudulent news about the Covid 19 vaccine circulating in Indonesia in the period November 2020 to January 2021.

[Jupriono, et. al \(2021\)](#) also conducted a study on the infodemic or misinformation regarding the pandemic in 2021, entitled digital media literacy education: counteracting hoax news with humor. The research results show that counseling via online media was also chosen because the



Covid19 pandemic is still threatening society. Apart from that, there is also a practical reason that everyone is familiar with Android cellphones. This media literacy utilizes humor on social media so that the public's interest in always assessing information can be maintained and the content of social values in the humor can be found to enrich their insight.

Another research was conducted by Anggarini in 2022 which identified teenagers' attitudes towards hoax news. The results of this research show that in cognitive measurements, the majority of respondents had information about the Covid 19 fraud news spread on Instagram social media. In the full feeling measurement which takes into account the respondents' feelings, more than half of the respondents tend to read and hunt for news via Instagram social media compared to other social media. In a conative measurement that includes behavioral design, more than half of respondents gave a firm response by refusing to read Covid 19 news from invalid accounts on Instagram social media.

Not only regarding hoaxes, previous research regarding digital literacy has also been widely studied. One of them is research conducted by Pratiwi & Pritanova (Tsaniyah & Juliana, 2019) which states that good digital literacy can influence the psychological condition of teenagers and children. If digital literacy is provided appropriately, it is possible to prevent teenagers and children from doing negative things in cyberspace, such as insulting other people, using inappropriate language, bullying, being jealous, spreading false information, and other negative things.

Other research finds that digital literacy has had a positive impact on knowledge, understanding and skills in using social media which is now a source of information for audiences, especially the younger generation (Tsaniyah & Juliana, 2019). The younger generation is considered a generation that is vulnerable to abusing social media and the internet, considering their intense interaction with social media. They are expected to be able to understand messages spread on social media which have layers of meaning. That is where the role of digital literacy is needed (Tsaniyah & Juliana, 2019).

The focus of this research is to gain descriptive knowledge about how the people of Cianjur Regency, through community nodes and volunteers, carry out digital literacy as a medium for da'wah in preventing disaster hoaxes in Cianjur Regency.

Furthermore, This research uses a constructivist paradigm with a qualitative research type. Meanwhile, the method used by researchers is a

descriptive case study method so that the research results can depict or describe problems sequentially from research activities in the field. This research is descriptive qualitative in nature, based on the research questions regarding "what" and "how". The execution of imaging strategies does not include gathering information, but also includes examining and translating the meaning of information. Apart from that, this graphic case investigation also tries to describe the events or questions being asked while analyzing them based on the concepts that have been created, making it easier for analysts to illuminate the problem.

The hypothesis used in this research is the social development hypothesis. The term social development of reality was proposed by [Peter L. Berger and Thomas Luckmann](#). [Berger and Luckmann \(1966\)](#) characterize reality as "the quality associated with miracles that we recognize as being independent of our will" (a quality that is innate in miracles that we perceive as being beyond our will). The social development hypothesis put forward by [Berger and Luckmann](#) can be a reference for investigating how social development can be shaped. Existence has been stored and given reality (reality), as well as information that guides daily behavior ([Muta'afi, 2015; Prasojo, 2015](#)).

The basic assumptions of [Berger and Luckman's](#) hypothesis include the following: 1) Reality does not appear by itself, but is known and captured through involvement influenced by dialect; 2) Reality captured through a dialect that develops from social intuition at a certain time and place; 3) How its realization can be realized depends on existing social traditions; and 4) Understanding socially organized reality forms various important points of view in life, such as considering activities and behavior ([Kuswarno, 2008](#)).

So the sources of information in this investigation are important sources of information collected directly by researchers from key witnesses, and additional sources of information in the form of notes, files, records, images related to the theme being asked.

Meanwhile, the collection of prepared information is carried out through interviews, written reflections and perceptions. The form of perception carried out is participatory coordinative perception, where the creator is included in the daily activities of individuals who are supervised voluntarily in further education activities. When making a perception, the analyst takes part in what the information source is doing, and feels its ups and downs. With members' perceptions, the information obtained will be

more total, more refined, and will reveal the level of meaning of each behavior that is clearly visible.

At that time the information vetting procedures in this investigation employed Miles and Huberman Smartly Demonstrating. Where the investigation carried out is the collection of information which consists of three training flows that occur simultaneously, namely information reduction, information introduction, and conclusion or confirmation. The data validity test was carried out by triangulating data sources. At this stage, researchers tested the credibility of the data obtained from interviews with *key informant* by interviewing experts again. Interview activities were carried out by asking the same questions as the researchers asked *key informant* and clarify what the answer is *key informant* in accordance with the answers from the triangulation of sources, so that the truth of the information about what is conveyed is obtained *key informant*.

## **RESULT AND DISCUSSION**

Cianjur, as one of the areas that frequently experiences disasters, faces challenges in disseminating valid information. Hoaxes about disasters, such as rumors of aftershocks or fictitious aid, can trigger panic in society. In this context, digital literacy-based da'wah has a strategic role to convey correct information and educate the public in accordance with Islamic values.

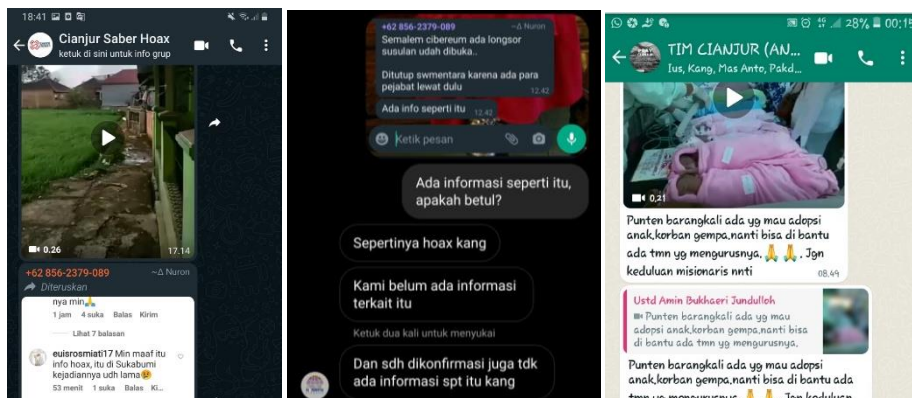
### **Types of Disaster Hoaxes that Occurred in Cianjur Regency**

In this research, data will be presented regarding the types of disaster hoaxes that occurred in Cianjur Regency, after the 5.8 magnitude earthquake that occurred in November 2022. According to information from Dwi Astuti, one of them *key informant* Several hours after the earthquake, many main access roads were damaged, collapsed or blocked by landslides. Therefore, to communicate, disaster survivors use the WhatsApp social networking channel to communicate.

"Ironically, WhatsApp social media has also become a medium for spreading fake news which ultimately makes people anxious, stressed and confused. Several hoax topics spread on WhatsApp groups of natural disaster survivors in Cianjur Regency are varied. Starting from news about subsequent disasters to the issue of earthquake victims' babies asking to be adopted."

Dwi explained that there were 3 types of disaster hoax information

circulating in the WhatsApp group for disaster survivors. Among them are hoaxes in the form of messages, hoaxes in the form of images, and hoaxes in the form of videos. Dwi further showed several data that were examples of this hoax.



Source: Researcher documentation, 2022.

Figure 1. Screenshot of a conversation in the WA Group regarding the issue of disaster hoaxes

Then, in terms of topics, the hoaxes that are spread are also varied. The first topic is the issue of tornadoes. A member of the WA group "CIANJUR SABER HOAX" sent a 26 second video about a tornado that allegedly occurred in Cugenang District, Cianjur Regency, which was the main location of the earthquake. Then one of the users of the cell phone number +628562379xxx clarified that the video was a hoax. The video takes place in the Sukabumi Regency area in August 2023, with the following conversation: "Min, sorry, that's hoax information. "That was in Sukabumi, it happened a long time ago." Added a crying emoticon which represents sad feelings. The recording of the conversation is *screenshot* clarification on the Cianjur Saber Hoax WA group.

The type of hoax recorded in the conversation includes misinformation. Misinformation is information that is wrong but is not created with the intention of causing harm. Group members do not intentionally want to spread fake news. It's just that he was afraid of missing out on viral news so he rushed to spread the message without checking the

truth first. This is known as the FOMO (Fear of Missing Out) phenomenon.

The second hoax is a text message containing information about the aftershocks that occurred in Cibereum Village, Cugenang District, Cianjur Regency. Cugenang District is the main point where the earthquake occurred in Cianjur Regency.

The text message contains a message from cellphone user +628562379xxx: "Last night in Cibereum there was a subsequent landslide, information like that has been opened, is it true." The message was clarified via direct message Instagram official account of the Cianjur Regency Transportation Department. After clarification, it was stated that the news was a lie, as quoted below: "It seems like a hoax, we don't have any information like that yet."

This type of hoax includes disinformation. Disinformation is information that is wrong and deliberately created to harm a particular person, group or organization, in this case the people of Cianjur.

The third hoax is a conversation in the WA group "TIM Cianjur" which contains an offer to adopt a baby from an earthquake victim with the following narrative:

"Punten, maybe someone wants to adopt a child who was an earthquake victim. Later, you can help a friend who can take care of it (hand emoticon), don't be a missionary first."



Source: Researcher documentation, 2022.

Figure 2. Clarification of the Cianjur Regent's official account regarding the issue of adopting babies affected by the Cianjur earthquake

The hoax in this case is a type of malinformation hoax. Malinformation is information based on reality, the baby is indeed an earthquake victim, but the adoption information is wrong and is used to harm a person or group. Not only does it spread deviant news, the post also tends to attack SARA because it contains the word "missionary" which is a representative of a certain religion in Indonesia. This is very dangerous. Therefore, after being clarified, the news was fake news, which was then clarified by the Cianjur Regent's official account which stated that all the children in the photo had been sent home or taken by their respective families (Rifauddin & Halida, 2018; Sugiana, et. al., 2019).

Digital literacy involves not only the ability to use technology, but also the ability to analyze and evaluate information critically. In da'wah, digital literacy can be used to: Community Education, da'wah can utilize digital platforms such as social media to provide correct information regarding disasters; increased Awareness, da'wah content based on digital literacy can increase public awareness to verify information before sharing it; collaboration with local communities, da'wah through digital literacy can involve religious leaders and local communities to provide positive, fact-based narratives; and involvement of ulama, including religious figures to convey relevant da'wah messages.

Islamic communication ethics is an important basis for conveying da'wah messages, including preventing disaster hoaxes. The following are relevant Islamic communication ethical values, along with examples:

Qaulan Sadidan (true words). In the Qur'an it is mentioned: *"O you who believe! Fear Allah and speak the truth (qaulan sadidan)."* (QS. Al-Ahzab: 70). The Example: Make posts on social media with valid data, such as the number of disaster victims or official aid information, accompanied by trusted sources.

Qaulan Ma'rufan (good words). Allah SWT said: *"And speak to people good words (qaulan ma'rufan)."* (QS. Al-Baqarah: 83). The Example: Using words that build enthusiasm such as, *"Let's help each other to lighten the burden on our brothers who are affected by disaster."*

Qaulan Layyinan (gentle words). God's words to Moses and Aaron: *"Then speak to him (Pharaoh) with gentle words (qaulan layyinan)."* (QS. Thaha: 44). The Example: Respond to negative comments with gentleness, for example, *"Thank you for your input. We will correct this information if there are errors."*

Qaulan Kariman (noble words)

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"So do not say to them (elderly) the word 'ab' and do not scold them, and speak to them noble words (*qaulan kariman*)."  
(QS. Al-Isra: 23). The Example: When answering people's questions, use a respectful tone, such as, "We really appreciate your concern. Here is some information that may help."

Qaulan Balighan (clear and precise words)  
"And (remember) when We turned a group of jinn to you who were listening to the Qur'an. So when they attended it, they said: 'Shut up (to listen).' So when it was finished, they returned to their people (to warn)."  
(QS. Al-Ahqaf: 29) the Example: Create short educational videos that get straight to the point, for example: "Be careful with hoaxes about aftershocks. These are facts from BMKG."

Qaulan Maysuran (pleasant words)  
"And speak to them pleasant words (*qaulan maysuran*)."  
(QS. Al-Isra: 28) the Example: Create content with a light and positive language style, such as: "Keep calm, okay! Help is on the way, let's support each other."

As previously explained, to answer the challenge of spreading disaster hoaxes, digital literacy is needed. There are many movements carried out by the people of Cianjur to fight disaster hoaxes. Based on the results of observations made by researchers, there are at least 4 movements initiated by various communities to implement digital literacy as an effort to fight disaster hoaxes, including: 1) Cianjur Saber Hoax; 2) Tanjeur Cianjur; 3) UNPI & Jayabaya University Psychosocial Support; and 4) Asean Digital Literacy Program.

Cianjur Saber Hoaks is a digital literacy movement initiated by several digital literacy communications in Cianjur Regency, including Digimom Indonesia, Cianjur Regency RTIK Volunteers, and Cianjur Creative Network/CCN. The main focus of Cianjur Saber Hoaks is to clarify content that is suspected to be a hoax. The following is a verification technique carried out by Cianjur Saber Hoaks to detect hoax information that is widely circulating on the internet media. The first is *Reverse image search* is the simplest tool for detecting hoax images, namely by detecting similar images that have been previously uploaded on other sites (Masrudi, 2019; Tamhidah, 2023).

The second is *Youtube Data Viewer* This tool can detect old videos that are downloaded via YouTube and re-uploaded by other people who try to recognize the video as a new video. The third is *Jeffrey's Exif Viewer*, provide *Exchangeable Image File (EXIF)* is vital metadata about photos, videos and audio taken using digital cameras and *smartphone*.

The fourth is *PhotosForensics mis* a tool that uses *error level analysis*



(ELA) to identify parts of an image that may be modified or have been modified *photoshop*. The fifth is *Wolfram Alpha*, allows you to determine the weather conditions at a certain time and location. The sixth is *Online maps*, Identifying the location of a hoax image or video is a crucial part of the verification process. The last one is *Suspicious Link Detection*, tools used to combat the spread of hoax news and *spamming* from malicious links.



Source: Researcher documentation, 2022

Figure 3. Volunteers from the Tanjeur Cianjur team playing digital literacy snakes and ladders with child disaster survivors in one of the emergency tents in Cianjur

Tanjeur comes from Sundanese which means standing up straight. The Tanjeur Cianjur Movement is an initiation movement for natural disaster management carried out by Putra Indonesia University, Next Generation Indonesia, Langgeng Garjita Kindergarten School Committee, BNPB, Cianjur Creative Networks, Digimom Indonesia, and RTIK West Java. In the Tanjeur Cianjur movement, two types of activities are carried out, namely online activities and offline activities. In online activities, seminars were held on disaster management, first aid for mental health for disaster survivors, and digital literacy for children by replaying the digital literacy ladder. In the snakes and ladders game, there is a lot of information about how to use social media wisely and information about the dangers of hoaxes.

## **Putra Indonesia University & Jayabaya University Psychosocial Support**

Another movement carried out was a collaboration between Putra Indonesia University and the Jayabaya Faculty of Psychology. In this activity, psychosocial support services are provided using first aid methods for mental health or first aids for psychology. The volunteers, consisting of lecturers and students, went to several disaster locations to be physically and psychologically present for the residents affected by the disaster.

Community service activities (PKM) were carried out for 1 month, starting from December 12 2022 to January 12 2023. These activities were carried out in at least 2 affected sub-districts, namely Cugenang sub-district and Pacet sub-district.

There were at least four locations visited by the PKM Team, namely: Kp. Babakan, RT 02 RW 03, Nyalindung Village, Cugenang District, Cianjur Regency, with the following details:

Table 1. Location of PKM activities for the Putra Indonesia University and Jayabaya University teams

<b>Location Point</b>	<b>Number of Refugees</b>
Kp. Babakan, RT 02 RW 03, Nyalindung Village, Cugenang District, Cianjur Regency	100 adults and 20 children with an average age of 1-8 years
Ilnina Sarongge Vocational School Post, RT 3 RW 5, Ciputri Village, Pacet District, Cianjur Regency	100 adults and 21 children with an average age of 1-6 years
Kp. Kuta, RT 03 RW 06, Mangunkerta Village, Cugenang District, Cianjur Regency	70 adults and 30 children of elementary and middle school age
Kp. Pasir Cina, RT 04/02 Cipendawa Village, Pacet District, Cianjur Regency	200 adults and 145 children with an average age of 3-10 years

Source: Processed author's data, 2023

There are various psychosocial support activities carried out for community members and children who are disaster survivors, starting with PFA or *psychological first aid* or initial assistance in dealing with a disaster or crisis. PFA aims to help fulfill basic needs and reduce stress and psychological pressure experienced by people in disaster situations by serving in a caring and sincere manner. PFA also provides psychoeducation on how to manage stress reactions in disaster situations, especially in responding to fake news or hoaxes. These things will develop feelings of

empowerment in refugees, and in turn can support the development of crisis management skills in people affected by disasters.



Source: Author's documentation, 2023

Figure 4. Interaction between PKM volunteers and disaster survivors

In implementing PFA, the PKM team at Putra Indonesia University and Jayabaya University implemented it using empathetic communication strategies, including the following:

The first is active and thorough listening. When interacting with disaster survivors, volunteers carry out listening activities (i.e. listen actively and thoroughly). This means giving full attention to the communicant (interlocutor) who is telling the story. For example, by sitting at the same level as the disaster survivor, leaning over, and focusing on the conversation being held and avoiding distractions.

The second is egalitarian. When interacting with residents, volunteers are in an equal or egalitarian position. The volunteers sat cross-legged in a circle with residents on a tarpaulin under the shade of a makeshift tent. This aims to make communication activities more "fluid" with residents. The third is caring. The volunteers provide focused attention to disaster survivors, so that disaster survivors feel cared for and appreciated.

The fourth is eye contact. Eye contact is an important part of communication. By involving eye contact with the person you are talking to, this gives the person the impression and message that you are serious about something being communicated. This sincerity will encourage survivors to pay close attention to whatever is communicated. They also believe more because of the sincerity shown so it will be easier for them to provide support or give the answer "Yes", or do whatever is recommended

to them.

The fifth is a smile. A smile, according to Maxwell, is indeed the most powerful weapon that can be used to open communication. A sincere and warm smile from volunteers can overcome various obstacles in communication (for example: tension, suspicion, anger, jealousy). A smile is an indication of positive emotions towards the person with whom you are communicating. If the person you are talking to feels that they really "like" communicating with them, then it will be easier for that person to accept input, opinions or solutions from them.

The sixth is being neutral: neutral means that volunteers respond descriptively without judging or evaluating. Then provide assistance to refugees to train them to clarify hoax news.

The seventh is touch. The warm touch from volunteers to disaster survivors is also part of empathetic communication that provides support to disaster survivors.

The eighth is weak and gentle. The volunteers also spoke weakly and softly using low intonation when interacting with disaster survivors. Adapting customs to Cianjur culture which is friendly and strong with good manners.

### **Asean Digital Literacy Programe**

The Asean Digital Literacy Program is a literacy movement initiated by the Asean Foundation in collaboration with the Commonroom Networks Foundation and Next Generation Indonesia. Implemented at several points in Indonesia, one of which is in Cianjur Regency. The volunteers target mothers and children who are disaster survivors to be aware of the dangers of the impact of disaster hoaxes, recognize their characteristics, and the regulations that bind Indonesian citizens who surf in cyberspace, namely Law Number 11 of 2008 concerning Information and Electronic Transactions (ITE).



Source: Researcher documentation, 2022

Figure 5. Left: Asean Literacy Digital Program volunteers are disseminating disaster hoaxes in one of the tents to mothers of disaster survivors. Right: students and the community pose after taking part in digital literacy activities at one of the village halls in Cugenang District, Cianjur

The contents of the provisions of Article 27 paragraph (3) reinforce the importance of correct information related to disaster management. Hoaxes in disaster events are a form of violation of the law. Sufficient and accurate information from trusted sources related to disaster management can be sufficient provision to prevent hoaxes in the disaster management process. Official bodies that can be used as references for obtaining information related to disasters are the National Disaster Management Agency (BNPB), the Regional Disaster Management Agency (BPBD), and the Meteorology, Climatology and Geophysics Agency (BMKG). This government agency has synergized in disseminating information related to disasters, as seen in Figure 3. What needs to be noted is that there is a threat of imprisonment of six (6) years and a fine of 1 billion Rupiah if there are parties who spread related fake news (hoaxes). disaster. This is based on the provisions of Article 28 paragraph (1) of Law Number 11 of 2008 concerning Electronic Information and Transactions (Puspita & Madeline, 2022; Tamhidah, 2023).

## **CONCLUSION**

The research results show that there are at least 4 digital literacy movements to overcome disaster hoaxes in Cianjur Regency, namely: 1) Cianjur Saber Hoaks (a digital literacy movement that provides clarification on content suspected of being a hoax circulating on the internet); 2) Tanjeur Cianjur (disaster management and digital literacy movement carried out online and offline); 3) UNPI & Jayabaya Psychosocial Support and creation of a guidebook for volunteers in providing psychosocial support; and 4) Asean Digital Literacy Program (socialization of the dangers of hoaxes and the ITE Law).

It can be confirmed that the results of this research have positive implications for various parties, the first is to provide descriptive knowledge regarding the online communication climate in Cianjur Regency after the earthquake; secondly, enriching the body of knowledge in the field of digital literacy; and finally it can be used as a reference and guide for volunteers in fighting disaster hoaxes.

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