

THE ROLE OF MAFINDO (MASYARAKAT ANTI FITNAH INDONESIA) IN MAINTAINING RELIGIOUS HARMONY

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Paper received: 02 March 2022
Paper revised: 10 - 19 May 2022
Paper approved: 12 July 2022

ABSTRACT

The use of the internet as a medium of communication and interaction was inevitable. Information could spread very quickly, especially on issues such as religion. This also has an impact on the spread of hoax information on the internet. In conjunction with this, many websites/virtual groups have emerged and they carried an “anti-hoax” movement that could filter information, for example, MAFINDO (Masyarakat Anti Fitnah Indonesia – it could be translated in English as Indonesian Anti-Hoax Society). This group adherently helped people clarify misinformation on their website or social media. Therefore, this paper discussed the role of the anti-hoax group in maintaining religious harmony. This research used content analysis to show some posts of this group on their social media. The results of this study indicate that anti-hoax group plays an important role as cyber-police that will help maintain a harmonious life of religion. First, becomes the mover who creates an active, peaceful, and prosperous civil society. Second, becomes the collaborator that cooperates with other parties in an effort to combat fraud and hatred. Third, synergizes as an enlightener to integrate all positive social aspects to create an enlightened society that is immune to hoax outbreaks. Lastly, as the main source which developed a strong, credible, and accountable organization. With this role, the public could be digitally literate about content and misinformation circulating in the community.

Keywords: Anti-Hoax; Religious Harmony; MAFINDO

INTRODUCTION

Based on the survey results of the Indonesian Internet Service Providers Association (APJII & Polling Indonesia), the growth of internet users has increased since 1998. In 2018 the growth of internet users reached 171.17 million with a penetration of 64.8% of the total population of Indonesia as much as 264, 16 million, and their distribution is in regions of Indonesia. The increase continues, in 2019-2020 Q2 (second quarter) increased to 196.71 million people with a penetration of 73.7% of the population of 266.91 million people (APJII 2020).

From the data above, we can see that internet usage in Indonesia continues to increase and the dissemination of information is getting faster and easier. The ability of the internet to combine images, text, and sound interactively and quickly makes the internet become a favorite choice of people. The information disseminated covers all fields, ranging from the field of education, mental health, communication, politics, culture, government, and so on, including religion. We can easily get various information about religion through the internet, either by accessing certain websites or using social media.

The scattered religious information certainly has various sides. Some spread the religious information from the positive side, some took it from the negative side. If the information is positively charged, of course, it will not be a problem, otherwise, it will certainly cause tension in the community and even ends up in conflict. If this negative information is accompanied by uncertainty or lack of the truth, it will certainly worsen the situation, especially if the incorrect information involves religious sentiment which is a feature of populist content in Indonesia, conflict was definitely inevitable.

Interestingly, the survey of public trust in the information circulating on the internet conducted by the Association of Indonesian Internet Service Providers in the 2019-2020 Q2 (second quarter) stated that 27.8% of the public believed only small part, while 27.5% believed approximately half, and 26.1% believe most of the information spread on the internet (APJII 2020). This figure is interesting because there is still a lot of public trust in some of the information circulating on the internet. This is also quite worrying because if people still believe it unconditionally with a high level of trust without any filtering of information, it will cause misinformation conflicts that threaten the harmony of life in society.

Hoaxes are widely spread through social media such as Facebook, Instagram, LinkedIn, Twitter, YouTube and other social media chatrooms such as WhatsApp, Line, Facebook Messenger, and Telegram. Among chatroom-based social media used by the community, WhatsApp occupies the first level with a percentage of 31.1% (APJII 2020). From the Press Release No. 17/HM/KOMINFO/01/2019 (KOMINFO, 2019), Kominfo stated that from August 2018 to January 21, 2019, the Ministry of Communication and Information Technology (KOMINFO) had received reports related to hoax content that was spread through the instant messaging

application of WhatsApp as many as 43 hoaxes content. Based on the monitoring results of the Directorate General of Informatics Applications, the most reports occurred in October 2018, as many as 16 reports of hoax content distributed through the WhatsApp platform. In August 2018, there were 2 reports of hoax content, September 2018 5 reports of hoax content, November 2018 8 content reports and December 2018 10 reports of hoax content. As of January 21, 2019, there have been 2 reports of hoax content being distributed via WhatsApp. While the annual recapitulation, the Ministry of Communication and Informatics in 2018 received the most complaints of hoax content, namely 733 reports originating from various platforms (KOMINFO 2019).

Masyarakat Telematika (Telematics Society) in 2019 conducted a survey and reported that the form of hoaxes most often received by the public was written form that is 70.7%, edited photos 57.8%, photos with fake captions 66.3%, edited videos with fake dubbing, 33.2 %, edited videos that were cut 45.70%, videos with fake captions or narrations 53.2%, and old news/photos or videos reposted 69.20%. The medium used to spread hoaxes in 2019 mostly by social media reached 87.50%. it decreased as compared to 2017 which was 92.40%. The increase actually occurred in chat applications as the new medium to spread hoaxes. It gained from 62.80% in 2017 to 67.00% in 2019. Websites also became the alternative media to spread hoaxes. It decreased from 34.90% in 2017 to 28.20% in 2019 (MASTEL 2019).

Like two sides of a knife, this emergence of hoax information is also accompanied by the emergence of certain groups that act as a strainer of the hoaxes. Thus, these strainer groups can help the public in sorting out which information is a fact or a hoax. These groups are actively campaigning against hoaxes. They are active on social media, especially Instagram, Facebook, and

Twitter. They are also affiliated with certain sites which are the official websites of their movement, the example is a group that calls itself MAFINDO. When there is information that circulates, they quickly clarify and check the facts, so that the public can be helped in filtering the information coming to them, either through social media or from a particular site.

In 2016 a number of representatives from several civil society communities who have concerns about hoaxes declared the *Masyarakat Anti Fitnah Indonesia* or it could be translated in English as Indonesian Anti-Hoax Society (MAFINDO). MAFINDO is an official association that was established on November 19, 2016, with Notarial Deed No. 1 dated 19 November 2016 made by Isma Januarti SH, M.KN with the Decree of the Establishment of the Association Number AHU-0078919.AH.01.07.2016 Minister of Law and Human Rights. MAFINDO, organized by Septiaji Eko Nugroho, is one of the forums against the slanderous and hoax group for clarifying hoaxes and checking facts on Facebook. In addition to appearing on Facebook, MAFINDO also appears on the Instagram platform with the @turnbackhoaxid account and the website Cekfact.com (Satyawati, Utari, and Hastjarjos 2019: 162).

Since August 2018 MAFINDO has become one of three institutions in Indonesia officially certified by the International Fact Checking Network (IFCN). In September 2018, MAFINDO won the Tasrif Award from the Alliance of Independent Journalists (AJI) for its dedication to digital media literacy. MAFINDO is also one of the recipients of an award in the Communication Award by ISKI and the Ministry of Communication and Informatics. During 2019, MAFINDO received awards from the Indonesian National Police (Polri), the Indonesian General Election Commission (KPU) and the Indonesian General Elections Supervisory Agency (Bawaslu)

(Satyawati et al. 2019).

The emergence of this group is actually helpful in securing hoax information which is currently rife on social media. This group always provides clarifications or fact checks on hoaxes that are rife on the internet. If these hoaxes are allowed to spread, they will certainly harm the social stability. Indonesia has a very heterogeneous society, of course, issues that can divide unity are often spread without a clear source of information, including populist and sentiments issues such as religion. This is important for Indonesia with its diverse population and the need for unity and harmony. For this reason, efforts are needed to fight the creation and dissemination of false information, especially to people who cannot distinguish between real and fake news. Hoaxes or fake news on several occasions had led to a decline in harmony, to riots and hostility among citizens in Indonesia.

In the beginning of observations conducted by the author, the issue of religion became an issue that was often raised to spread hoax information. From January to May 2021, about 105 contents are TOP 5 content per week. The cases of hoax related to religious issues reached at least 37 cases. Based on this data, we can see that more than 35,2% of the content clarified by MAFINDO contained issues of religious sentiment.

The emergence of this group is certainly a new phenomenon that can be maximized to maintain social harmony in the digital era, especially on social media and internet sites. Therefore, this study tried to find out MAFINDO's role in maintaining religious harmony.

Literature Review

There are some studies that explore about religious harmony and the rule of community to build harmonious life. Research conducted by Huda & Afandi (2018) shows the role of

inter-religious youth communication forums in East Java province dealing with inter-religious problems that often threaten inter-religious harmony, such as radicalization and the spread of hoax information. The results of research show that several steps have been taken by the community to maintain inter-religious harmony, such as mapping problems and planning real actions in the field (Huda and Afandi 2018: 505).

In relation to content spread in cyberspace, a portal managed by the Aswaja Dewata community in Bali promotes religious moderation in maintaining religious harmony. The results of this research show that Aswaja Dewata often invites inter-religious speakers in their religious moderation activities. They also claim that the presence of Aswaja Dewata is one of the best ways to overcome it in era of information technology in presenting information that is soothing, and peaceful in the midst of the outbreak of many fake news (Rusmayani and Sudarsono 2021).

The community in the Kutuk village, Kudus also shows educational patterns in promoting inter-religious tolerance. Research conducted by Yusrina and Ma'arif (2020) shows the condition of religious harmony in the village of Kutuk in Undaan, Kudus, Central Java. The people who live in the village share various religious backgrounds; they live side by side in harmony. This condition is achieved as the results of the education carried out by the Kutuk people since ancient times that has passed down through generations. This study confirms that Kutuk village is a miniature of tolerant village in Kudus. This village has a lifelong pattern of tolerance education, children with the education in their families, youth with peer education in youth organizations and adults with their educational councils. These research findings provide some options to the community about applicable steps to empower families and communities in assisting Muslims to be tolerant (Yusrina and Ma'arif 2020: 236).

Another study conducted by Satyawati, Utari and Hastjarjo (2019) showed that the production of anti-hoax messages and fact checking as done by MAFINDO volunteers is very important to compensate for the hoax spread in social media. This research contributes to the world of new media research, where the production messages and fact checking against hoax by communities becomes a novelty and new phenomenon in Indonesia (Satyawati et al. 2019)

However, all of the previous studies above have not shown the existence of a national movement or a wider movement in maintaining religious harmony in the territory of Indonesia, especially by emphasizing the role of these groups in maintaining religious harmony. This will be the core of this study. A country with a multicultural form like Indonesia needs a bigger pioneer which can protect Indonesia so that it can continue to maintain religious harmony. For this reason, this paper tries to look at MAFINDO as an anti-hoax movement group and its role in maintaining religious harmony.

Conceptual Framework

Harmonization is an action carried out together in different perspectives. It creates benefits and provides positive energy by strengthening the mind that differences can prove to be an effective tool for fostering tolerance (Abdullah 2005:23). There is a value that difference to foster the purpose of harmonization can be a positive force to foster tolerance. In everyday life, religious harmony is the embodiment of a human balance when carrying out various religious activities. This is not only limited to a single moment because in truth humans must continue to establish harmonious relationship with their surroundings. This is the basic purpose of religion to create a harmony in different perspectives (Syafar and

Damopolh 2019:201). Religion exists for human life, explaining the relationship between God, humans, and nature.

Before the majority religions appeared in Indonesia, such as Islam, Hinduism, Christianity, Buddhism, and Confucianism, the local community had a certain belief system. This fact shows that in social life, the dimension of plurality is a necessity. The process of finding religion as a belief follows the process of human life. Djam'annuri explained that the history of religion is as old as human history. Religion has always been present in various aspects of human life, even with very simple things (Djam'annuri 2002: 37).

Clifford Geertz identifies the factors that encourage the growth of inter-religious harmony, among others are upholding cultural similarities rather than emphasizing differences, minimizing missionary movements and maintaining public order, inter-religious cooperation, maturity of thought, and an open attitude of religious adherents (inclusive). The inhibiting factors include religious fanaticism, unfriendly attitudes, and the exclusive nature of religious adherents. The harmony of life among religious believers that every religion aspires to is authentic, dynamic, and productive harmony to understand each other and have a high awareness of differences (pluralism) (Syafar and Damopolh 2019).

The existence of differences in religious perspective in the real life of the community shows that there are problems in positioning the 'encounter' of different religions in various religious activities. At the same time, this difference makes a positive energy for the community. In bridging the issue of religious plurality in the state order, Indonesia has reached an agreement or consensus as outlined in Pancasila (Rickefs 2014:56). It becomes the basis and as a bridge in understanding the differences

among religions. Acting as a foothold or basic values in various policies, Pancasila is a guide in the order of people's lives.

When religious understanding stops at only an understanding that does not seek to understand other beliefs in a broader dimension, tensions will arise that often occur between one religious group and another, such as when one religion meets another within the framework of social reality. This is because a community will always meet other identities wherever and whenever.

For this reason, it is necessary to have shared values as a bridge to achieve harmony. The existence of humans as religious human does not always run well and peacefully, humans need harmony. Social problems that cannot be separated from religion do not appear to become conflicts that have a negative impact on socio-humanitarian problems, harmonization in religion is needed to balance these differences.

The threat of fake information or hoaxes will certainly have an impact on a plural society like Indonesia. The issue of SARA will be a very sensitive issue which will be effective in dividing society. Plurality in Indonesia is not only plural in terms of culture but also in terms of religion. The issues of religion if ridden with information that is full of wrong, manipulated, misleading, or imitation information will certainly ignite a prolonged conflict in a plural society like Indonesia.

Hoax or fake news can be defined as articles or news that are verified as untrue news that has not been verified. Hoax aims to make readers have perspective that can lead to misunderstandings (Allcott and Mathew 2017:215). There are various levels and purposes of hoax communication such as for having fun, deceiving or blackmailing others, and deliberately spreading false rumors that can provoke tension in the wider community.

This false issue is even deliberately designed to create aggression and public discord (Saraswati 2018:56).

The term hoax in the Qur'an can be described with the word *al-ifk* which means reversal (like an earthquake that overturns a country), but what is meant here is a big lie, because lying is a distortion of fact. Meanwhile, the emergence of hoaxes (a lie) is caused by dissidents (Ahmad and Hotimah 2018: 300). The word *al-ifk* in its various forms is mentioned 22 times in the Qur'an. The word *al-ifk* is used in the Qur'an for the following purposes: (1) Lies, namely words that are not in accordance with reality. It is mentioned in the case of the wife of the Prophet Muhammad, Aisyah ra. (QS. al-Nur/24: 11); (2) The destruction of a country because its inhabitants do not justify the verses of Allah, for example QS. At-Taubah (9): 70; (3) Turning away from the truth because they always lie, like QS. Al-Ankabut (29): 61 (Ahmad and Hotimah 2018).

Hoax is actually not a new thing. In the perspective of Islam, hoaxes have occurred millions of years ago. History records that misinformation or hoaxes have existed since Prophet Adam, AS. In the holy book of Al-Quran, hoaxes became a vital instrument in plunging Prophet Adam and Siti Hawa not to eat the *khuldi* fruit. Adam and Siti Hawa were deceived by the devil's hoax information, which said that God's prohibition - according to the Devil's version so that Adam and Siti Hawa would not remain in heaven. Adam and Hawa were provoked by the devil's hoax (Alisyahbana 2019: 285). Prophet Muhammad had ever been a victim of hoaxes. His wife Aisyah, R.A. was reported that she had an affair after the war with the Bani Musthaliq in the month of Sya'ban 5H because he returned with the companion of the Prophet Shafwan bin Mu'aththal who at that time accidentally found Aisyah missed the group.

After the death of Prophet Muhammad SAW, fake news or hoaxes increasingly threaten Muslims. Khalifah Utsman bin Affan was stabbed to death by a memorizer of the Qur'an who was influenced by a hoax (slander) that the khalifah was committing corruption, collusion, and nepotism. This stabbing incident occurred in the month of Dzulhijjah 35 H/656 CE. The name of the perpetrator was Al-Ghafiqi. Khalifah Ali bin Abi Talib was killed by the Khawarij group, who slandered him as a blasphemer of the law of the Qur'an because he wanted peace with Muawiyah bin Abi Sufyan, broke God's law and carried out *tahkim* (arbitration) (Alisyahbana 2019: 287).

Based on the history above, it is clear that hoaxes are not something new which has recently been widely discussed everywhere. What makes the difference today is that the internet can spread fake news or hoaxes more widely and with unmatched speed, making it increasingly difficult to deal with. The internet's ability to record digital's traces makes hoax information last a long time on the internet.

With many negative impacts of hoax information on the community, it is necessary to mobilize an anti-hoax operation as a form of movement to eradicate hoaxes. The anti hoax movement is a movement that seeks to change and eliminate stigmatization, marginalization, and intimidation amid the community. In general, the anti-hoax movement is directed to respect and appreciate social ties in order to build brotherhood and peace through social media (Astuti 2017: 285).

According to Astuti anti-hoax movement aims to increase information literacy for the younger generation (Astuti 2017: 286). For example, on January 8 2017, a movement calling itself the Indonesian Anti Hoax Society (MAFINDO) declared the "Anti Hoax Community Charter" in six cities, namely Jakarta, Bandung,

Semarang, Surabaya, Wonosobo, and Solo. The declaration shows concern over the widespread of hoaxes in Indonesia, and provided real solution to overcome this (Astuti 2017: 288). MAFINDO volunteers carried out literacy activities in the community and call for wisdom to be applied in viewing and filtering short messages and images found online. They then post online warnings about hoaxes popping up on online platforms, which can break harmony among others. They also conducted literacy/anti-hoax training, provided anti-hoax services to the public and acted as anti-hoax advocates to the government and academics (MAFINDO 2019).

The term hoax is actually already familiar in public discussion lately. Although it is not a new term, hoax has become a very popular term along with the turmoil in the political climate in the media during 2014 to 2017. Conceptually, the term hoax itself is often used in the same context as hoax, false news or misinformation. The term hoax in journalism had existed since journalism itself was born and thus hoaxes could be interpreted as fake news or sources that are deliberately disseminated by the media as truth (Boyle 2005: 87).

Thus, how can an information be a hoax? The first draft, which is a compilation of 17 French editorial staff, tries to formulate the misinformation ecosystem (Nurlatifah 2019: 49). In this ecosystem, information is divided into seven types of misinformation and disinformation: (1) False connections; occurs when the title of the news, the visuals presented, and the visual descriptions neither support nor match the content of the information; (2) False Content; occurs when actual content is disseminated in the context of misinformation; (3) Manipulated content; occurs when actual information is manipulated in such a way to deceive; (4) Satire or parody; occurs when there is no intention in the information to harm

certain people but has the potential to fool the public; (5) Misleading content; occurs when the information is intentionally used to deceive the public about a particular issue or individual; (6) deceptive content (Fraud content); occurs when an original context is deliberately imitated to remove its trace; (7) Artificial content (Created content); occurs when the information found is 100% fabricated which is intentionally designed to deceive and harm certain people (Nurlatifah 2019: 52)

Based on this research, Claire Wardle, research director of the tow center for digital journalism, tried to observe and map the possibilities that could arise from fake news that could lead to hoaxes. The results of the mapping and modification are presented in the following table:

Table 1. Misinformation Matrix by *First Draft*

	Satire	False Connection	Misleading Conten	False Content	Imposter Content	Manipulated Conten	Fabricated Conten
Poor Journalism		√	√	√			
To Parody	√				√		√
To Provoke or 'to punk'					√	√	√
Passion			√				
Partisan Ship			√	√			
Profile		√			√		
Political Influences			√	√		√	√
Propaganda			√	√	√	√	√

Source: (Nurlatifah 2019: 52)

RESEARCH METHOD

This paper uses content analysis method to analyze the role of anti-hoax group in maintaining religious harmony. Content analysis in this

research is conducted to reveal the contents of research instruments that describe the situation of research instruments in certain contexts (Ardial 2014). In addition, content analysis methods were employed to help acquire deep understanding of the related research (Esen, M., et al. 2018; Dami 2021) which is based on self-critical thinking (Elo, S., et al. 2014; Dami 2021). In this study, the author used content analysis to assess the image of MAFINDO contained on some posts of their Instagram account. Thus, the main purpose of the content analysis is to answer the question: how is the role of MAFINDO in maintaining religious harmony?

There are several basic steps in any content analysis. First, the author chooses texts relevant to the purpose of the study (Stausberg and Engler 2021). At this stage, the author crawled the data on the MAFINDO Instagram account (@turnbackhoaxid) in the first half of 2021. This step was chosen because during this period, Indonesia experienced the most widespread hoax outbreaks in recent year (Rosadi 2021). Search results found that there were 37 hoax posts related to religious issues out of the 455 posts. There were 105 posts which became the top five content every week starting from January 2, 2021 to May 28, 2021. This data showed that religious issue still dominates around 35,2% of all the top five posts every week.

Second, the author codes the message embedded in the text according to the similarities and differences of post on @turnbackhoaxid. At this stage, the author unites or identifies the appropriate message unit to create the code (Stausberg and Engler 2021). In identifying the unit, the author used a technique suggested by Krippendorff (2014), which identified the number of words, phrases, or sentences (syntactical) and statements or argument units (proportional) (Stausberg and Engler 2021). In this study, the author identified the number of

likes, comments, shares, and views (syntactical) and identified the statements (proportional) from @turnbackhoaxid, and found 10 posts that could be used as the primary data.

Third, after the author unites and identifies appropriate analytical units (similarities and differences), then the author uses two types of categories to classify the unit of the analysis, namely substance (the content of the message) and form (the way it is said) (Stausberg and Engler 2021). By examining the steps of this content analysis, the author was able to analyze the role of MAFINDO in maintaining religious harmony.

RESULT AND DISCUSSION

MAFINDO was started from a Facebook forum called FAFHH (Anti-Slander, Incitement, and Hoax Forum/ Forum Anti Fitnah, Hasut, dan Hoax) created by Harry Sufehmi in 2015, as a response to the emergence of slander, incitement, hoaxes, as well as hate speech on social media. MAFINDO was launched on December 1, 2016, after being officially formed by Harry Sufehmi together with Judith Lubis, Catharina Widyasrini, Aribowo Sasmito, Eko Juniarto, Faisal Aditya, and Septiaji Eko Nugroho as stated by Notary legal document No. 1, November 19, 2016 by decree of the Establishment of the Association Number AHU-0078919.AH.01.07. 2016 Minister of Law and Human Rights. For approximately 3 years since its launch, MAFINDO was supported by various stakeholders. As a community-based organization, the number of volunteers who join MAFINDO continues to increase and is spread across 18 cities throughout Indonesia. MAFINDO has also been audited by an independent auditor in 2018 (MAFINDO 2019).

Some activities carried out by MAFINDO for fact-checking and researching the truth of news need to be a conclusion about the classification

of the news. Based on the experience obtained from ten volunteers since 2015, MAFINDO created a dual classification system, namely general classification and academic classification. The general classification is simple and easy to understand. It is only "true" or "hoax". While the academic classification is used by MAFINDO to be more precise/accurate, by adopting 7 classifications of hoaxes from the first draft: (1) Satire/parody, there is no malicious intent, but can deceive; (2) False connection, the title is different from the news content, and so on; (3) False content, content is presented with incorrect context narration; (4) Misleading content, content is twisted to demonize; (5) Imposter content, public figures are named; (6) Manipulated content, existing content is modified to deceive; (7) Fabricated content, 100% fake content (MAFINDO 2019).

In relation to religious issues, the author observed the object by coding the posts made by MAFINDO on their Instagram account. Of the 455 content of hoax in mid-2021, it reduced to 105 and became top five content every week starting from January 2, 2021 to May 28, 2021. The content related to religious issue was 37 from 105, top 5 content. Here we can see that religious content still dominates 30% of the featured content with the most feedback or engagement on social media.

By looking at the classification of misinformation content based on the first draft, the content classification from the MAFINDO (@turnbackhoaxid) instagram channel is obtained as follows:

Table 2. MAFINDO Content Coding in Mid-2021

No	Content Clasification	Quantity
1	Satire	1
2	False Connection	1
3	False Content	10
4	Misleading Content	16
5	Imposter Content	1

6	Manipulated Content	8
7	Fabricated Content	0

Source: author

Based on the table above, misleading content is the most often with total 16 of 37 hoax content in the second half of 2021. This shows that there is an attempt to create content that aims to mislead people who view or read the content. In relation to building religious harmony, several roles performed by MAFINDO are as follows:

The Mover

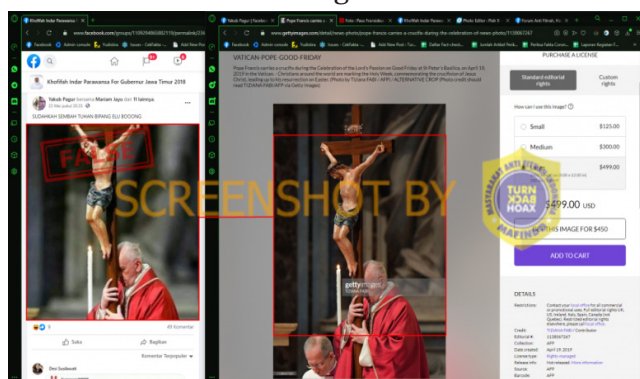
MAFINDO as a group with the spirit of the anti-hoax movement is the driving force to create an active, peaceful, and prosperous civil society (MAFINDO 2019). The issue of religion has become a populist issue in brewing up information that is full of 'content' in Indonesia. The society is often inflamed by issues that discredit certain beliefs or religions. With the presence of MAFINDO as a pioneer in the anti-hoax movement in Indonesia, the public is also more active in responding to various misinformation circulating in the community. This can be seen from the massive engagement on MAFINDO's channel for the public's response to misinformation that MAFINDO verified on their channel.

Some posts about religious issues that have high engagement include photos of Jokowi being crucified (manipulated content). The Facebook account (fb.com/yakub.pagur.5) on May 23, 2021 uploaded a photo showing Pope Francis carrying a cross containing a statue with the face of President Joko Widodo (Jokowi). Based on the search results, the photo showing Pope Francis carrying a cross containing a statue with the face of President Joko Widodo (Jokowi) is manipulated content. In fact, the photo is an edited photo. The original photo is a photo of Pope Francis in St. Peter's Basilica, Vatican, Friday (19/4/2019), leading the Good Friday service or commemorating the

torture of Jesus before being crucified. This post is the post with the highest engagement on issues clarified by MAFINDO during the second half of 2021. On their Instagram page, this post has received 927 likes and 184 comments. Likewise on the Facebook page, this post was liked by 341 accounts, with 123 comments, being shared 77 times and has been viewed by 52,592 accounts.

Figure 1

Jokowi being Crucified



Source: (MAFINDO 2019)

Another post that has the highest net engagement is a chain message via WhatsApp, where the information states that the Istiqlal Mosque has been controlled by the PKI. It was also stated that this was the basis for the Istiqlal Mosque to no longer carry out Friday prayers. However, upon further investigation, it was found that these claims were not found. Launching on the YouTube channel of the Istiqlal Mosque TV, the fact is that the Istiqlal Mosque is still carrying out Friday prayers. This can be seen in the uploaded video entitled "Friday Prayers at Istiqlal Mosque | preacher Dr. H. Mulawarman Hannase, Lc., M. Hum. l 01012021" which will be broadcast live on Friday January 1, 2021.

Figure 2

Istiqlal Mosque is a PKI Mosque



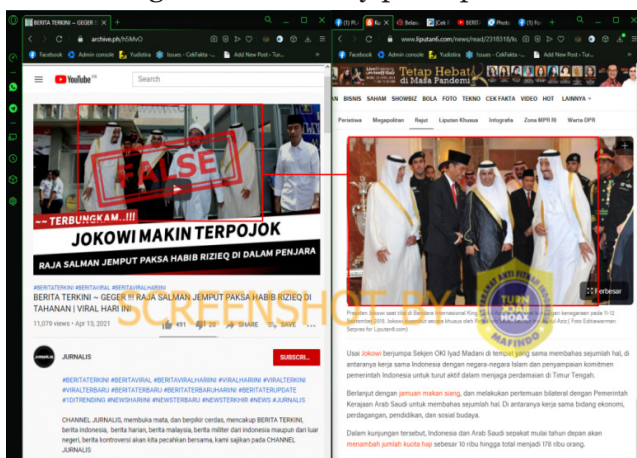
Source: (MAFINDO 2019)

This post also received a high response from the community. On their Instagram, this post was liked by 450 accounts and 67 comments. While on their Facebook, it was liked by 159 accounts with 30 comments, being shared 69 times and has been viewed 30,366 times.

Likewise the post about King Salman who forcibly picked up Habib Rizieq Shihab (HRS) in prison was also manipulated content. In fact, the photo is edited, unreal. The original photo is when President Jokowi was specially welcomed by Saudi Arabia's King named Salman bin Abdul Aziz upon arrival at Jeddah's King Abdul Aziz International Airport during a state visit on September 11, 2015. The original photo was uploaded in an article entitled "Jokowi's Special Visit in Middle East" on the Liputan6.com website on September 16, 2015 with the narration of "President Jokowi arrived at King Abdul Aziz International Airport Jeddah during a state visit on September 11-12 2015. Jokowi was specially welcomed by the King of Saudi Arabia Salman bin Abdul Aziz.

Figure 3

King Salman forcibly pick up HRS



Source: (MAFINDO 2019)

On their Instagram, this post got 481 likes and 50 comments. While on MAFINDO's Facebook account, this post was liked by 213 accounts, 47 comments, being shared 62 times and has been viewed by 55,385 people.

Based on the observations made on some of the posts above, it appears that MAFINDO acts as a driver with its Anti-Hoax Movement and seeks to create an active, peaceful, and prosperous civil society. This community activity can be seen from the high engagement of posts uploaded by MAFINDO, either through their Instagram channel or on their Facebook channel. This of course also becomes one of the roles of MAFINDO as a driver to verify religious issues that have the potential to threaten religious harmony.

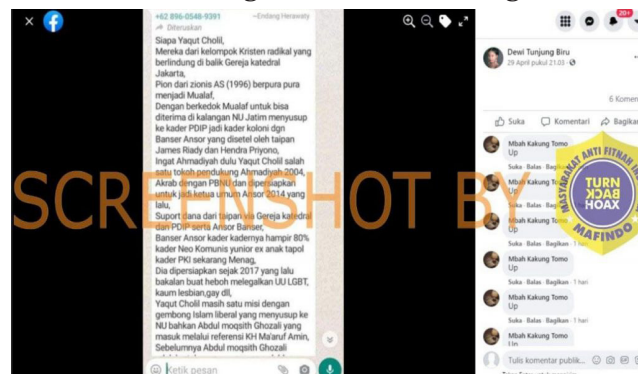
For example, in the post of the Istiqlal Mosque which is said to have been controlled by the PKI, this will certainly cause bad impact for the community if this wrong information is believed by the public. Thus, the issue of the PKI which was closely linked to a particular religion would certainly threaten inter-religious conflict and exacerbate differences. MAFINDO, as the front line in filtering hoax information, has a very big role in mobilizing the community to be actively involved in spreading potentially hoax content.

The Collaborator

MAFINDO has a role in verifying the facts of hoax information that develops in online media, especially social media. Verification of information is carried out not only from the management of MAFINDO itself, but also from volunteers and complaints from various parties regarding information circulating in the community (MAFINDO 2019). There are also many civil societies who report on the clarification of misinformation that is spread in the community. Authors found several posts from civil society, including a post claiming that the Minister of Religious Affairs Yaquut Cholil Qoumas was part of a radical Christian group and disguised himself as a convert to be accepted by NU in East Java. This information was shared by a Facebook account named Dewi Tanjung Biru.

Figure 4

Minister of Religion accused of being radical



Source: (MAFINDO 2019)

Based on the search results, the information is incorrect. Launching from Tirto.ID, the Minister of Religious Affairs, Yaquut Cholil grew up in a religious environment, namely the Raudhatul Thalibin Islamic Boarding School, Leteh, Rembang, Central Java. He was mentored directly by his father, who is a prominent cleric from Rembang, KH Cholil Bisri, brother of KH Ahmad Mustofa Bisri, the founding family of Nahdhatul Ulama (NU). He has also been involved in religious activities in the community for a long

time. According to the official nu.or.id website, Yaqut Cholil is the founder of the Depok Branch of the Indonesian Islamic Student Association (PMII). In addition, Yaqut Cholil or commonly called Gus Yaqut, has also served as General Chairperson of PP GP Ansor for the period 2015-2020 which was officially inaugurated at the XV Congress at Pondok Pesantren Pandanaran, Yogyakarta. Thus, the claim stating that Minister of Religion Affairs, Yaqut Cholil is from a radical Christian group and a convert to Islam is a hoax with misleading content categories.

This post on the MAFINDO Instagram channel received 427 likes and 51 comments. On the MAFINDO Facebook account, the post was liked by 178 accounts and commented by 60 accounts and being shared 28 times and has been viewed by 11,668 accounts. Civil society seems to have helped in clarifying this issue. It is known that the post was clarified by Fathia Islamiyatul Syahida from UPI (Universitas Pendidikan Indonesia) Bandung. Here, of course, MAFINDO acts as a collaborator and bridge between issues that are assisted by civil society clarification to be disseminated to the wider community.

The next post which shows that MAFINDO is also collaborating with civil society is seen in the issue of Habib Rizieq Shihab, whose condition is increasingly critical after being imprisoned and must be guided in his reading of the qur'an. The post was sent by Luthfiyah Oktari Jasmien from IAIN Surakarta. On the MAFINDO Instagram account, this post got 277 likes and 16 comments. While on their Facebook account, this post was liked by 245 accounts, commented by 50 accounts, being shared 75 times, and viewed 72,498 times.

Figure 5

HRS issue whose condition is getting more critical



Source: (MAFINDO 2019)

It was a post uploaded by an account named Arjun Satria who posted a screenshot uploaded to the PKS (Partai Keadilan Sejahtera) Facebook group on January 25, 2021. The post claimed that the one lying down was Rizieq Shihab who was being guided reading of the holy Qur'an. In the picture of the post, there is also information that Rizieq Shihab's condition is increasingly critical and does not move.

After being traced, the picture is the condition when Margono Soekarjo Hospital together with the Banyumas Health Service held a simulation of handling patients infected with Covid-19 at Margono Soekarjo Hospital, Purwokerto, Central Java, Monday (3/2/2020). The photo was captured by Fadlan Mukhtar Zain from KOMPAS.COM. When compared to the picture in Arjun Satria's post, it looks like someone's clothes are lying down, two nurses and the photo taking position is the same as the picture posted by Arjun Satria. The image in Arjun Satria's post is wrong. The images posted are edited so they fall into the category of misleading content.

The next post that also shows the collaboration between MAFINDO and civil society is the post of Habib Rizieq Shihab's colleague who is being tortured by members of the National Police (Densus 88). In the recording, it can be heard that Habib Rizieq is involved in contra with the security forces and has issued criticism several times. This information was posted by a Facebook account named 9 Naga Governorate Info. After tracing the conditions behind the recording found that it was a video recording of Habib Rizieq got mad with the police because of the alleged beating of his lawyer when he was scheduled to attend a virtual trial at the East Jakarta District Court from the Criminal Investigation Unit of the Police. This post was written by Gabriela Nauli Sinaga from the University of North Sumatra. This issue on the MAFINDO Instagram page was liked by 329 accounts and commented by 21 accounts on, while on their Facebook page it was liked by 127 accounts, commented by 31 accounts, being shared 23 times, and being viewed 8,361 times.

Figure 6

The Issue of HRS being tortured by Densus88



Source: (MAFINDO 2019)

From some of the posts observed above, we can see that MAFINDO in its efforts to spread its anti-hoax spirit has also involved civil society to help their strive against hoaxes. All the information

circulating in the community, of course, if you only rely on MAINDO volunteers, you will not be able to solve all the misinformation that often appears on social media. With the participation of civil society, MAFINDO becomes more helpful and continues to fight enthusiastically to eradicate hoaxes.

The Enlightener

The presence of MAFINDO enlightens the public to be more sensitive and immune to the epidemic of hoaxes that are rife in the community (MAFINDO 2019). The issues often brought up by hoax groups such as misinformation circulating that the Minister of Education and Culture banned the wearing of headscarves in schools was solved. Surprisingly, Andema ID's Facebook account posted an image known to be Nadiem Makarim with a narration containing a claim that Nadiem forbade the wearing of headscarves in schools. The post was liked 51 times, commented 51 times, and shared 326 times.

Based on the article from tirto.id, three of Jokowi's Ministers, namely the Minister of Education and Culture Nadiem Makarim, Minister of Home Affairs Tito Karnavian, and Minister of Religious Affairs Yaqut Cholil Qoumas, signed and issued new regulations. The regulation prohibits forcing and requiring the wearing of certain religious uniforms applied to students and teachers in public schools. This post got 231 likes and 23 comments on Instagram, while on Facebook it got 120 likes, 50 comments, being shared 42 times, and being viewed 22,026 times.

Figure 7

The issue of the Minister of Education and Culture prohibiting the use of the hijab in schools



Source: (MAFINDO 2019)

Nadiem's claim to prohibit the wearing of headscarves in schools is incorrect. The decree of the 3 ministers on prohibiting or requiring the use of certain religious attributes is included in the category of misleading content. If this issue is not overcome, it will lead to misinterpretation from the community and will blame on the government which issued an incorrect ban on certain religions. This misinformation will certainly have an impact on the gap in government regulations on certain religions so that it will discredit the religion and will ignite the narrative that the government has neglected the rights of the people and wants to change the state order away from the majority religion.

Another post that also enlightened the wider community was about the private TV One which allegedly censored its host by wearing a headscarf. This post was uploaded by the twitter account @adearmando1 and shows a screenshot of the TV One station editing a photo of the presenter wearing a hijab, this post is also accompanied by the caption: "so afraid of women's genitals". On the Instagram account. This post got 367 likes and 18 comments. While on Facebook, this post was

liked by 130 people, commented on 48 people, shared 78 times, and viewed 84,326 times.

Figure 8

Issue About tvOne censoring presenter who doesn't wear hijab



Source: (MAFINDO 2019)

This post was classified as manipulated content because it actually has original content, but the content has been changed so that it can cause noise and deceive the public. After conducting a search, MAFINDO clarified that the broadcast video from TV One can be found on the Apa Kabar Indonesia channel TV One with the title "Film Director 'Jejak Khilafah di Nusantara' Speaks Up About Considered HTI Propaganda | TV One" which was published on 27 August 2020. Seen in the video a Muslim scholar named Azyumardi Azra and film director Nico Pandawa are discussing about the film "Jejak Khilafah di Nusantara" which became controversial because it was blocked during a virtual live broadcast. The event was hosted by presenter named Chacha Annisa and in the video there was no censorship or additional hijab settings.

From the information above, we can see that this manipulated content can lead to wrong opinions in society. With high engagement from the community regarding this post, it shows that the community is also finally active in finding the right information and participating in sharing this information with the wider community. Content like this will disrupt religious harmony, especially

with the statement that tvOne deliberately censors its broadcasts with women wearing hijab because they want to be seen as Islamic TV.

Another post that also enlightens the public is a post about the Vice President's statement about selling liquor legally to help the state treasury. A post circulated on Facebook by an account named Yunda in the "PLANGA PLONGO" group which shared screenshots showing a picture of KH Ma'ruf Amin as the Chairman of the Advisory Council of the Indonesian Ulema Council and Vice President of the Republic of Indonesia who seemed to have issued a fatwa that selling liquor is legal. The post, which received 162 likes and 10 comments on Instagram, as well as 200 likes, 150 comments, being shared 153 times and being viewed 37,059 times, using the Kompas.com news portal as the source of the article.

Figure 9

The issue of the vice president allowing the sale of liquor



Source: (MAFINDO 2019)

After finding a fact, not a single article was found on the kompas.com page containing the title as it was circulated. Furthermore, it is known that the title of the article is an edited result. Found the original article entitled "Vice President Ma'ruf Amin Injected with Sinovac Covid-19 Vaccine This Morning", aired on the national page.kompas.com at the same time on February 17, 2021, at 08:34. Another image

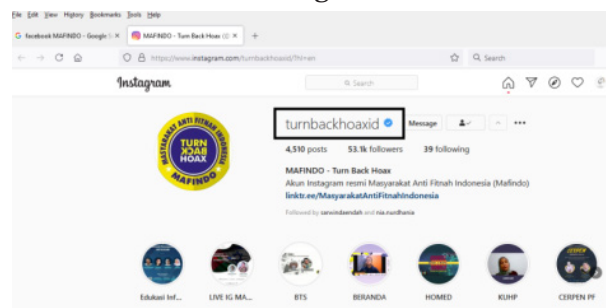
included in the article is also the same. Based on the data collected, it can be concluded that the post by Yunda's account is a hoax and belongs to the category of misleading content.

Credible Source

MAFINDO acts as a credible source for the public in checking the information they receive through social media (MAFINDO 2019). With the large number of MAFINDO followers on both Instagram and Facebook channels, MAFINDO has become a credible, strong and accountable organization. Their Instagram account has also been verified by a blue tick, which means it has been officially verified by Instagram. This makes MAFINDO one of the organizations that can be trusted in verifying information and can be accounted.

Figure 10

Officially verified by MAFINDO account on Instagram



Source: (MAFINDO 2019)

Figure 11

Officially verified by MAFINDO account on Facebook



Source: (MAFINDO 2019)

Blue ticks on social media (Facebook, Instagram, and Twitter) are one of the most desirable and coveted signs in the social media world. The blue sign next to the username on Instagram means the account has been verified. Verified means that the owner's profile has been confirmed by the social media platform that it is the official profile of the person or the brand he represents. This is very useful for famous people, so it can know that we are following the desired person and not a fake. Social media verifies accounts because they want to ensure that the surfing experience on social media (Facebook, Instagram and Twitter) remains authentic. Social media is vulnerable to being a platform for someone to pretend to be someone else and damage their reputation, to avoid that the company has a verification badge. Therefore, the blue ticks that MAFINDO gets on their Facebook and Instagram can be interpreted as a large, strong, credible, and official organization for the public to be able to trust what the account informs. This can help us to fight hoaxes, especially issues of SARA and religious sentiments which often become the material that may break the unity and disturb the stability of harmony in life and religion.

CONCLUSION

Based on the author's explanation above, it can be concluded that MAFINDO's role in maintaining religious harmony can be divided into four categories. First, as a mover. MAFINDO strives to create an active, peaceful, and prosperous civil society. Second, as a collaborator, MAFINDO in this case collaborates with others in an effort to combat deception and hatred. Other parties in this case can be from any circle even from ordinary civil society. Third, as an enlightener. MAFINDO synergizes to integrate all positive social aspects to create an enlightened society that is immune

to the epidemic of hoaxes. fourth, as a source. MAFINDO in its journey is able to develop a strong, credible, and accountable organization, so that the public can be digitally literate on the contents and misinformation circulating in the community.

This study focuses on religious issues that can threaten the stability of religious harmony in society. This study aims to describe how MAFINDO's role in maintaining religious harmony. It could be interesting to study both the success role and failure role of MAFINDO in maintaining religious harmony. There are also many other issues that could be a gap in this research, such as health issues, government issues, political issues, economic issues, cultural issues, and so on also adorn misinformation content on social media. This will certainly be very interesting to be used as a further study by looking at the role of MAFINDO on other issues.

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