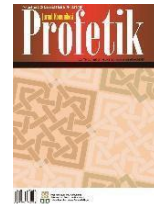




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Analyzing Religious Hoaxes and Information Literacy: A Qualitative Study of @JabarSaberHoaks

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ABSTRACT

This study aims to explore how religious hoax content is interpreted and how information literacy competencies are articulated through the Instagram account @jabarsaberhoaks. Using a qualitative content analysis approach, this research analyzes seven hoax posts related to religious issues and classifies them according to First Draft's typology of misinformation and disinformation. The findings reveal that @jabarsaberhoaks adopts a consistent educational approach that clarifies misleading religious information and embeds information literacy elements, such as fact verification, source evaluation, and hoax categorization, within each clarification post. These posts address various hoax types, including fabricated content, imposter content, manipulated content, misleading content, false context, false connection, and satire/parody. The study concludes that @jabarsaberhoaks plays a strategic role in cultivating public critical awareness and promoting digital literacy, especially in the context of religious hoaxes in West Java.

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INTRODUCTION

Information and communication technology development has led to a significant increase in the production and distribution of content on the Internet. Like two sides of a coin, this condition has resulted in positive impacts such as increased productivity, creativity, and freedom of expression. However, on the other hand, it has also given rise to negative impacts, as information disruption in the virtual world has led to increased misinformation and disinformation (Graf & Muslimin, 2022). Without good information literacy, society can consume incorrect and misleading information.

Hoaxes are not a new phenomenon in human civilization. However, internet technology has facilitated the spread of hoaxes to be faster, larger, and transcending national boundaries. Technology also impacts the content of hoaxes (Istriyani, 2016), making them more diverse and sophisticated. This condition allows for photos, audio, and videos to be altered from their original format or created to resemble the original format (Hamim & Mujib, 2020).

An individual or a collective intentionally creates deceptive information, often with diverse intentions ranging from humour or deception to spreading false propaganda, isolating others, influencing public opinion, or stirring up conflict. Hoaxes typically emerge when information or topics lacking factual support gain traction, with limited data available and leaving significant uncertainty. (Wibawa, 2020).

Mafindo is the sole institution in Indonesia that successfully passed the rigorous assessment of the International Fact-Checking Network (IFCN). Additionally, it is the only organization beyond traditional media outlets to acquire this certification. This achievement underscores Mafindo's commitment to

combatting misinformation and aligning its objectives with established press entities dedicated to this cause. Originating from representatives across various civil society sectors, Mafindo emerged from a shared concern regarding the proliferation of hoaxes, cementing its historical roots in the collective effort to address this issue. (Hidayat et al., 2022).

According to the report from the Indonesian Anti-Defamation Society (Masyarakat Anti Fitnah Indonesia or Mafindo), the number of hoaxes spread in Indonesia reached 1,221 in 2019. This number then increased to 2,298 in 2020, dominated by religion, politics, and health issues. This condition is certainly concerning for society, as it can lead to conflicts and national division. Moreover, hoaxes related to religious issues can lead to intolerant practices and terrorism due to uneven levels of information literacy among the population (Saeno, 2021).

Even the Ministry of Religious Affairs, through the Directorate General of Community Guidance, assesses that hoaxes related to religious issues affect rational thinking and penetrate the hearts, making it very difficult to educate people affected by hoaxes related to religion. Therefore, collaborative efforts are crucial to combat hoaxes, especially those related to religious issues (Assifa, 2021).

The spread of hoaxes is dangerous for society for several reasons. Firstly, it negatively impacts human rights, such as the right to freedom of thought and the right to express opinions without interference, privacy, freedom of expression, and economic, social, and cultural rights. Secondly, hoaxes can undermine the democratic process. Thirdly, hoaxes can cause harm and threaten human lives. Lastly, hoaxes can continue to spread and become ingrained in people's minds (Mardjianto, 2022).

Ironically, despite these five negative impacts, hoaxes spread rapidly, surpassing the speed of fact-checking efforts. Therefore, besides fostering digital literacy in society, other innovative and collaborative efforts are also needed to help contain the spread of hoaxes (Kurnia & Astuti, 2017).

Particularly alarming are hoaxes that exploit religious sentiments, as they tend to provoke deeper emotional reactions and can directly impact the fabric of interfaith relations. In recent years, several religious-themed hoaxes have been proven to impact social harmony and disrupt interfaith coexistence in Indonesia directly. The Setara Institute (Setara Institute, 2022) reported 51 cases of rejection against the construction of places of worship, carried out by state and non-state actors, often triggered by disinformation and intolerant narratives. Examples include the rejection of the construction of the HKBP Maranatha Church in Cilegon, the Muhammadiyah Taqwa Mosque in Aceh, and the GPIB Pancoran Rahmat Church in Depok, even though these houses of worship had fulfilled administrative permit requirements. A similar event occurred in December 2022 in Cilebut, Bogor, where residents prohibited a Christmas service at a private residence because it was not an official place of worship (Sholihin, 2022). The restriction was accompanied by pressure that religious activities should only be confined to family members unless formal worship status was granted.

In addition, individuals and groups have been implicated in spreading hoaxes and hate speech that borders on religious defamation. One notable case is that of Panji Gumilang, the leader of the Al-Zaytun Islamic boarding school, who was reported for allegedly spreading misleading information and statements deemed unsettling to the public (Permana, 2023).

Online groups such as the Muslim Cyber Army (MCA) have been known to circulate hoaxes based on ethnicity, religion, race, and intergroup relations (SARA), which escalated digital polarization. Law enforcement arrested several MCA members, including administrators of provocative accounts (Ihsanudin & Gatra, 2018). These cases illustrate that religious hoaxes are not limited to the digital sphere but are deeply rooted in Indonesia's socio-political and legal dynamics. Hence, strengthening information literacy and promoting tolerance is imperative to preserving interreligious harmony in Indonesia.

In response to the growing threat of religious hoaxes and other misinformation in the public sphere, the provincial government of West Java has established a specialized unit called Jabar Saber Hoaks, tasked with investigating baseless information and rumors circulating in society. Information verification is done through confirmation, compilation, and data processing from reliable and up-to-date sources or references (*Jabar Saber Hoaks*, n.d.).

Through the social media platform Instagram @jabarsaberhoaks, the active team uploads and reviews various hoax content circulating or going viral in society, ranging from political, economic, and health issues to others, including religious issues. They create clarification content accompanied by a counter-narrative and categorize hoaxes as part of information literacy efforts.

This role becomes even more significant considering that, according to data from @jabarsaberhoaks in 2023, approximately 22% of the 350 hoax clarification posts were related to religious issues. This suggests that religious-themed hoaxes continue to represent a substantial portion of public disinformation circulating within communities in West Java. The concern is

further amplified by findings from the Ministry of Communication and Information Technology (Kominfo) and the Katadata Insight Center, which report that West Java remains categorized as having a moderate level of digital literacy, with a score of 3.45 — particularly low in the domain of information evaluation (Jabar Saber Hoaks, 2023; Kominfo & Katadata Insight Center, 2020).

Historically, according to Heryanto (2017), the term "hoax" was first used in the mid-18th century, rooted in the words used by magicians, namely "hocus pocus." Simply put, a hoax can be defined as false information intentionally created and cannot be held accountable for its accuracy (Bakri et al., 2019).

Hoaxes, commonly called fake news, have developed due to advancements in new media disseminated by netizens with various backgrounds (Tandoc Jr et al., 2018).

The phrase "fake news" gained significant traction among the general public and scholars during the 2016 United States presidential campaign. (Egelhofer & Lecheler, 2019), (Nelson & Taneja, 2018). Initially perceived as political satire, the term "fake news" subsequently evolved to encompass a broader range of inaccuracies and misinformation. (Baym, 2005), (D. M. J. Lazer et al., 2018), (D. Lazer et al., 2017), (Tambini, 2017).

According to UNESCO's "Journalism, Fake News & Disinformation" report from 2018, hoaxes are more accurately categorized into three types of information disorder: misinformation, disinformation, and malinformation. Misinformation is false information spread by individuals who believe it to be true. On the other hand, disinformation is false information spread by individuals who know that the information is false — intentional falsehoods. Meanwhile, malinformation is information based on reality but used to

harm individuals, organizations, or other countries (Ireton & Posetti, 2018).

Wardle Derakhshan defines hoaxes as information disorders that involve disseminating false information with or without the intention to harm. There are three categories of information disorders: 1. Misinformation: the dissemination of false information, but the individuals sharing it believe it to be true. 2. Disinformation: intentionally spreading false information; the individuals spreading it know it is false. 3. Malinformation: the misuse of information (Syaefudin, 2022).

First Draft, the non-profit coalition focused on combating fake news, has created seven categories of misinformation and disinformation. These include 1. Satire/parody 2. Misleading content 3. Genuine but false content 4. Fabricated content 5. Out-of-context content 6. Manipulated content 7. Content with incorrect context. These seven efforts to address hoaxes are implemented as a fundamental concept aimed at educating the citizens, especially netizens in West Java, on the aspects of information literacy that citizens, especially netizens in West Java, should possess. Each formulation has been incorporated and promoted through hoax review content in every post (Wardle & Derakhshan, 2017).

The information literacy emphasized in this research focuses on the importance of accessing and evaluating information and ethically utilizing that information. The main elements of information literacy include defining and articulating information needs, searching and accessing information, evaluating information, organizing information, ethically utilizing information, communicating information, and using ICT skills for information processing (Mardjianto, 2022). The lack of understanding among netizens regarding information literacy is one of the

determinants in the spread of damaging hoaxes that affect the communication climate (Madrah & Mubarak, 2018); (Rianto, 2019).

This concern is reflected in various regional and national literacy indicators. According to data from the West Java Central Statistics Agency (BPS), the Community Literacy Development Index (Indeks Pembangunan Literasi Masyarakat or IPLM) shows significant variation among districts and cities in the province. For instance, in 2023, Bogor Regency recorded an IPLM score of 38.19, while Sukabumi Regency reached 55.60. These scores reflect the level of access to and quality of literacy among local communities (BPS Jawa Barat, 2023). Meanwhile, a national digital literacy survey conducted by the Ministry of Communication and Information (Kominfo) and Katadata Insight Center in 2020 indicated that Indonesia's digital literacy index stood at 3.47 on a scale of 1 to 5, categorized as moderate. The survey assessed four core pillars: digital skills, digital ethics, digital safety, and digital culture (Kominfo & Katadata Insight Center, 2020). Although there is no specific data on the ability of West Java's citizens to recognize religious hoaxes, the national survey highlights a general need for improvement in the public's capacity to evaluate and verify information. This shortfall increases public vulnerability to disinformation, including religious hoaxes (Armavillia, 2023; Kominfo & Katadata Insight Center, 2020).

Social media is an internet-based medium that allows users to express themselves, interact, collaborate, share, communicate, and form virtual social bonds (Nasrullah, 2017). Social media has made easy access to news and information via text, audio, and audiovisual (Prianto et al., 2021). Social media, as one form of new media, is a primary channel for disseminating hoaxes.

It is common for hoaxes spread through new media to be easily believed by netizens without being logically considered and filtered first (Allcott & Gentzkow, 2017) (Moravec et al., 2018).

Social media has recently become the primary source for Indonesians seeking religious information. The Digital 2024: Indonesia report by We Are Social recorded that the number of internet users in Indonesia reached 212.9 million, with 167 million actively using social media. Indonesian internet users spend an average of 3 hours and 18 minutes per day on these platforms, placing the country among the highest in global social media usage (We Are Social, 2024)

In line with this growing reliance on social media for information consumption, particularly in religious contexts, a study conducted by the Center for the Study of Islam and Society (PPIM) at UIN Jakarta reveals that social media has become the dominant space where people shape their religious perspectives. The research found that conservative religious narratives dominate social media discourse at 67.2%, followed by moderate (22.2%), liberal (6.1%), and Islamist (4.5%) narratives (PPIM UIN Jakarta, 2020).

These findings underscore the urgency of critically evaluating religious content disseminated through digital platforms. With the dominance of conservative narratives and the high volume of religious content consumption on social media, there is a pressing need to ensure that the information shared is accurate and not misleading. This is essential for maintaining interfaith harmony and preventing the spread of religious hoaxes that may trigger social conflict.

In response to this urgency, several studies have examined the spread of hoaxes and strategies to counter them in Indonesia. However, most of these studies have focused

primarily on national issues such as politics and health—particularly during the COVID-19 pandemic or in the lead-up to events like the 2024 General Elections (Kasman et al., 2024; Rosyidah et al., 2024). Approaches including Islamic journalistic ethics, the IPPAR communication model, and systematic verification strategies have been explored (Hidayat et al., 2022; Saeno, 2021).

Regarding media representation, Yuliarti (Yuliarti, 2018) found that online news coverage often frames hoax issues, particularly those involving religion or ethnicity, without thoroughly exploring the root causes or social consequences of such misinformation. Her analysis also highlights the lack of attention to how hoaxes are addressed through community-based efforts or grassroots digital engagement. Similarly, Hamdani and Nurrahmi (Syam & Nurrahmi, 2020) revealed that even among university students, social media literacy levels remain very low, especially in evaluating and verifying digital information. This indicates that the public's vulnerability to religious hoaxes is not only due to the nature of the media itself but also results from weak critical literacy skills in identifying and countering disinformation.

Therefore, despite the growing concern over the rise of religious disinformation, the specific context of religious hoaxes remains underexplored, particularly within the scope of local digital communities and their fact-checking practices. There is a need for research to understand how digital actors at the grassroots level, such as the Instagram account @jabarsaberhoaks, articulate resistance and build public awareness through localized strategies of information literacy and hoax clarification.

Based on the previously outlined problems, this study explores how religious hoax content is interpreted and how information literacy competencies are articulated through the Instagram account

@jabarsaberhoaks. This research analyzes the forms, narratives, and categories of religious disinformation while examining how information literacy elements are embedded in each clarification post shared by the account.

Ultimately, the study seeks to provide an understanding of the strategic role played by @jabarsaberhoaks in responding to religious misinformation and promoting digital literacy at the local level. The findings of this research are expected to offer theoretical and practical contributions to hoax studies, media literacy, and digital communication.

METHODOLOGY

This research employs a qualitative method with a descriptive approach to explore the meaning of resistance to religious hoax content and the articulation of information literacy competencies as presented on the Instagram account @jabarsaberhoaks. The analysis method used is qualitative content analysis—a qualitative research technique that emphasizes the coherence of communication content, the interpretation of messages, the reading of symbols, and the meaning of symbolic interaction in communication. Qualitative content analysis aims to comprehensively understand the studied content or messages, focusing on their essential meaning in alignment with the research questions, objectives, and framework (Assarroudi et al., 2018).

The object of this study is religious-themed hoax content uploaded on the Instagram account @jabarsaberhoaks. The unit of analysis includes verbal elements such as caption texts and dialogue balloons, as well as visual elements such as digital images and illustrations. Supporting components such as the number of likes, comments, and hashtags are also analyzed as metadata that complement the study

(Monggilo, 2020). Data was collected by documenting all religious hoax posts published by @jabarsaberhoaks from 2022 to 2024. In addition, a literature review was conducted to strengthen the theoretical foundation and contextual understanding related to religious disinformation and information literacy.

The study's conceptual framework adopts the hoax classification by First Draft, which includes satire or parody, misleading content, genuine but false content, fabricated content, out-of-context content, manipulated content, and content with incorrect context. Furthermore, information literacy competence is operationalized as the ability to identify and verify sources of information, evaluate the accuracy of messages, analyze narrative construction, and recognize potential harm and misleading logic.

Data analysis follows qualitative content analysis procedures by categorizing hoaxes based on the Wardle and Derakhshan (2017) framework, conducting thematic coding on information literacy aspects, and employing narrative analysis to interpret resistance strategies against hoaxes manifested through clarification posts. Data triangulation is also carried out by comparing visual posts with caption texts to enhance the robustness of the findings.

RESULTS AND DISCUSSIONS

The religious hoax content published by Jabar Saber Hoaks on February 28, 2023, titled "Surat Percepatan Pelaksanaan Haji Mengatasmakan Kemenag", consists of 3 pages with a total of 17 likes and zero comments.

Picture 1. Imposter Hoax Content



Source: Jabar Saber Hoaks Instagram, 2023

The content originated from a circulating screenshot on social media containing a letter that utilized the logo of the Ministry of Religious Affairs (Kemenag) of the Republic of Indonesia. The letter contained information regarding accelerating the hajj pilgrimage in 1444 Hijriah/2023 AD.

On the second page, Jabar Saber Hoaks provided clarification that the information was false and categorized it as an imposter content hoax. This fact was discovered through the team's investigation of the kemenag.go.id website.

The Ministry of Religious Affairs clarified by uploading the letter with a hoax stamp. Director General of Hajj and Umrah Organization at the Ministry of Religious Affairs, Hilman Latief, affirmed that the letter was a hoax. According to Hilman, their office never issued such a letter. There is also no committee to accelerate the hajj pilgrimage at the Ministry, and all hajj-related processes are conducted according to established regulations. Hilman urged the public to be cautious when receiving unverified information and encouraged them to verify it before believing it.

On the third page, Jabar Saber Hoaks provided information literacy by describing the seven types of misinformation and disinformation sourced from firstdraftnews.org. The type of hoax in this content is imposter content, which occurs when a source is mimicked and is considered a high-level hoax category.

The religious hoax content published on February 24, 2023, titled "Islamic boarding school in Purwakarta burned using Molotov bombs." This content consists of 3 pages with 27 likes and zero comments.

Picture 2. False Connection Hoax



Source: Jabar Saber Hoaks Instagram, 2023

The content originated from the circulation of a video on Twitter showing an unknown person burning down an Islamic boarding school using Molotov bombs. The video was uploaded by a Twitter account named "abunawas return" with the username @abunawaasReturn on Tuesday, February 21, 2023. The narrative in the post claims that the fire at Baitul Ikhwan Islamic boarding school in Nagrog village, Wanayasa district, Purwakarta regency, was set by an unknown person.

On the second page, Jabar Saber Hoaks provided clarification that the information was false and categorized it as a false connection hoax. This fact was obtained from tracing the Instagram account @purwakartasaberhokas, revealing that the fire occurred on Saturday, February 18, 2023 (likely a typo; the correct year is 2023) due to an electrical short circuit in a student dormitory. No official statement from law enforcement or the boarding school owner confirms that an unknown person caused the incident.

Quoting from tribunnnews, although there were no casualties in the incident, the head of Baitul Ikhwan al-Munawwar Islamic boarding school, KH Munawar, stated that a two-story building housing the Qur'an, study

books, students' clothing, and learning facilities was burnt down, causing an estimated loss of 200 million.

On the third page, Jabar Saber Hoaks provided information literacy by describing the seven types of misinformation and disinformation sourced from firstdraftnews.org. The type of hoax in this content is a false connection, which occurs when the title, image, or description does not support the content and is considered a low-level hoax category.

The religious hoax content published on February 13, 2023, is titled "Banner of Nahdliyin residents longing for a caliphate (Khilafah)." This content received 30 likes and zero comments.

Picture 3. Misleading hoaxes



Source: Jabar Saber Hoaks Instagram, 2023

The image featuring a banner with the words "Nahdliyin residents longing for a caliphate" circulated on social media. The picture was uploaded by an account named "Truth Seeker" on Twitter. The photo in the image uploaded by the truth-seeking account depicts an atmosphere in one corner of a stadium filled with people dressed in white.

On the second slide, Jabar Saber Hoaks provided clarification that the information was false and categorized as misleading content. This conclusion was based on the investigation that proved it to be an old issue that circulated back in 2019.

According to Tempo's fact-checking, the banner with the words "Nahdliyin residents longing for a caliphate" indeed exists, but it

did not appear in 2023, as stated in the truth-seeker account's post. Instead, the banner appeared in 2007 during the international caliphate conference at Gelora Bung Karno Stadium.

According to the Secretary-General of Nahdlatul Ulama (PBNU), Helmy Faishal Zaini, the banner does not belong to NU (Nahdlatul Ulama) but merely uses the name of NU's members. Additionally, no representatives from PBNU attended the international caliphate conference in 2007.

On the third page, Jabar Saber Hoaks provided information literacy by describing the seven types of misinformation and disinformation sourced from firstdraftnews.org. The type of hoax in this content is misleading, which involves using misleading information to frame an issue or individual and is considered a low-level hoax category.

The religious hoax content published on January 4, 2023, titled "Snow covering the Masjid al-Haram", received 60 likes and one comment.

Picture 4. Manipulated hoaxes



Source: Jabar Saber Hoaks Instagram, 2023

The hoax content circulated on social media showed the first snowfall at the holy site of Masjid al-Haram in Mecca, Saudi Arabia. The 28-second video depicted worshippers performing Tawaf around the Kaaba under a snowy downpour and went viral on January 2, 2023.

On the second slide, Jabar Saber Hoaks provided clarification that the information was false and categorized it as a manipulated

content hoax. This information was reported by viva.com based on clarifications with Saudi Arabian authorities, revealing that the temperature around Mecca on January 1-2, 2023, ranged from 25-30 degrees Celsius. Such high temperatures make it impossible for snow to fall. While heavy rain did occur in Mecca on the previous Monday, it was not snowfall. The Saudi National Meteorology Center, as reported by Haramain Sharifai, stated that the recently circulated video on social media allegedly showing snowfall at Masjid al-Haram in Mecca is fake.

On the third slide, Jabar Saber Hoaks provided information literacy by describing the seven types of misinformation and disinformation sourced from firstdraftnews.org. The type of hoax in this content is manipulated content, which occurs when information is manipulated to deceive or mislead and is considered a high-level hoax category.

The religious hoax content published on December 9, 2022, titled "Video of congregants scattering during prayer in Cianjur due to aftershock earthquake", received 68 likes and three comments.

Picture 5. False context hoaxes



Source: Jabar Saber Hoaks Instagram, 2023

The video circulated on social media claimed to be CCTV footage showing the moments of an earthquake in Cianjur. The recording shows a neat row of worshippers during prayer, then a vibration occurs, and the congregation starts running to save themselves.

On the second slide, the Jabar Saber Hoaks team provided clarification that the information was false and categorized it as a false context hoax. This conclusion was based on their investigation, which revealed that the video originated in Palu, Central Sulawesi, and not in Cianjur, West Java.

The Jabar Saber Hoaks team found an identical video on YouTube from Tribunnews titled "CCTV captures the moments of an earthquake during Maghrib prayers, some worshippers scattered," published on October 1, 2018. The description mentioned that the event occurred at Nurul Afiat Mosque in Sorowako, South Sulawesi, about 300 kilometres from the earthquake's epicentre in Palu and Donggala. The event occurred around 17:45 WITA when the earthquake struck Palu and Donggala.

On the third page, Jabar Saber Hoaks provided information literacy by describing the seven types of misinformation and disinformation sourced from firstdraftnews.org. The type of hoax in this content is false context, which occurs when genuine content is paired with incorrect contextual information and is considered a moderate-level hoax category.

The religious hoax content published on April 27, 2022, titled "Eid al-Fitr 1443H officially postponed, Ministry of Religious Affairs admits fraud," received 123 likes and 13 comments.

Picture 6. Satire or parody hoaxes



Source: Jabar Saber Hoaks Instagram, 2023

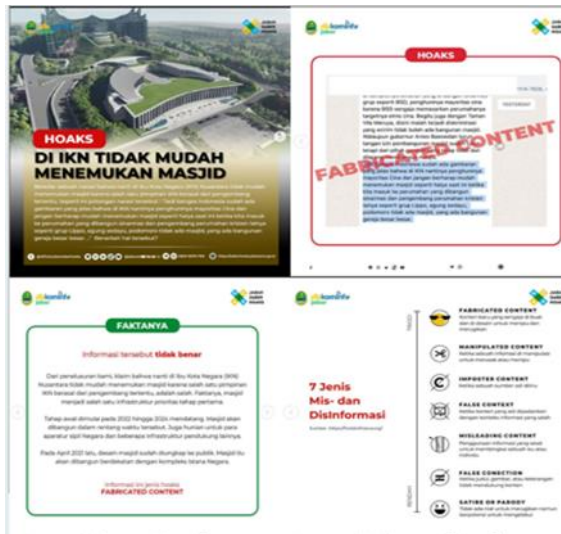
The video content circulated on TikTok, uploading a screenshot claiming to be from an article on Liputan6.com titled "Eid al-Fitr 1443H Officially Postponed, Ministry of Religious Affairs Admits Fraud." The article featured a photo of the Minister of Religious Affairs, Yaqut Cholil Qoumas, and was published on April 21, 2022. The narrative in the screenshot claimed that the government confirmed the postponement of Eid al-Fitr 1443H due to widespread fraud, such as people who did not fast but joined in buying Eid clothes.

On the second slide, Jabar Saber Hoaks provided clarification that the information was false and categorized as satire or parody hoax. This conclusion was based on their investigation through the Liputan6 news index, where they found an article published on April 21, 2022, at 11:13 WIB titled "Minister of Religious Affairs Requests Employees to Delay Taking Leave for the Acceleration of Hajj Preparations." The article only featured a photo of Minister Yaqut Cholil Qoumas without mentioning the postponement of the Eid al-Fitr due to fraud.

On the third page, Jabar Saber Hoaks provided information literacy by describing the seven types of misinformation and disinformation sourced from firstdraftnews.org. The type of hoax in this content is satire or parody, which is content created with a non-damaging purpose but has the potential to mislead and is considered a low-level hoax category.

The hoax religious content published on March 21, 2022, titled "It is not easy to find a mosque in IKN," received 308 likes and 30 comments.

Picture 7. Fabricated hoaxes



Source: Jabar Saber Hoaks Instagram, 2023

This originated from a circulating narrative on messaging apps stating that in the future, in the National Capital (IKN) of Nusantara, it will not be easy to find a mosque because one of the leaders of IKN comes from a specific developer.

On the second slide, the Jabar Saber Hoaks team attached evidence of the circulating hoax chat that reads, "So, the Indonesian people already have a clear picture that in IKN later, the majority of the residents will be Chinese, and do not expect it to be easy to find mosques like it is now when we enter housing developments built by Sinarmas and other Christian housing developers like the Lippo group, Agung Sedayu, and Podomoro; there are no mosques, only large church buildings."

On the third slide, Jabar Saber Hoaks provided clarification that the information is false and falls under the fabricated content hoax category. This is based on the investigation that finding a mosque in the future IKN will not be difficult because one of the leaders of IKN comes from a specific developer, which is false. The mosque is one of the priority infrastructures in the first phase. The initial phase started in 2022 and will continue until 2024. The mosque will be built during this period, along with housing for civil servants and several other

supporting infrastructures. In April 2021, the mosque's design was unveiled to the public and will be built near the National Palace complex.

On the fourth slide, Jabar Saber Hoaks provided information literacy by discussing the seven types of misinformation and disinformation sourced from firstdraftnews.org. The type of hoax in this content is fabricated, intentionally created and designed to deceive or harm, and it falls under the high-level hoax category.

In the context of information literacy, Jabar Saber Hoaks conducts verification, clarification, and confirmation regarding hoax news related to religious issues circulating on social media. The efforts made by Jabar Saber Hoaks are preventive measures to prevent the spread of false news, especially concerning religious issues.

Jabar Saber Hoaks verifies information or rumors that are not yet clear in the facts circulating among the public. Observing and analyzing official websites shows that Jabar Saber Hoaks undertakes at least four efforts to counter hoax information on religious issues across various social media platforms.

Firstly, Jabar Saber Hoaks directly responds to public complaints regarding content containing religious hoax issues. They respond to complaints submitted through their website's public complaint service menu. Various complaints are received on the Jabar Saber Hoaks website, especially regarding inaccurate information about Islam and news containing elements of falsehood. The Jabar Saber Hoaks team processes all incoming complaints promptly by verifying and confirming news suspected of being religious hoaxes. After the verification process, whether the information is factual or a hoax is determined.

Secondly, Saber Hoaks Jabar monitors information traffic on social media containing religious hoax issues. This effort

is on Jabar Saber Hoaks' official website under the service menu titled "Rumor Monitoring." This effort informs the public about monitoring news or information suspected of containing hoaxes. Through monitoring these issues, the Jabar Saber Hoaks team analyzes and identifies various information and issues that may cause "turmoil" in society.

Thirdly, Jabar Saber Hoaks clarifies information based on factual and credible sources. Public complaints are verified, confirmed, and clarified in this effort. Among several findings related to these clarifications, some hoax information, including religious issues spread and evolved on social media, has been successfully clarified by Jabar Saber Hoaks. Based on the classification period from 2018 to 2019, there were five clarification periods conducted by Jabar Saber Hoaks.

Fourthly, Jabar Saber Hoaks provides information literacy to the public by posting journals, articles, and information containing knowledge and understanding. Regarding this information literacy effort, Jabar Saber Hoaks identified three classifications of false information based on their analysis. The Jabar Saber Hoaks website displays information about "3 Types of False Information": misinformation, disinformation, and malinformation. Based on this information, it is understood that there are three types of false information: (1) misinformation; (2) disinformation; (3) malinformation.

Information verification is conducted through confirmation, compilation, and data processing from actual and credible sources or references. This verification of information is very important in various aspects of life, especially in communication through social media. In journalistic studies, verification is an essential element of the Nine Elements of Journalism proposed by

Kovach & Rosenstiel (Kovach & Rosenstiel, 2021).

The verification conducted by the Jabar Saber Hoaks team focuses on the three types of false information, as explained earlier. Thus, in this information verification effort, Jabar Saber Hoaks's position becomes critical in scrutinizing information that may not be accurate. Based on the analysis results, it is known that Jabar Saber Hoaks performs two types of verification to prevent hoaxes on social media:

Firstly, content verification. Classifying verified hoax content. For example, segregating any content, including politics, ethnicity and religion (SARA), health, natural disasters, and international cases. They compile a list of viral hoax content based on data statistics processed by the Jabar Saber Hoaks team. The steps taken in this classification include (1) collecting the total number of complaints received within a week, (2) classifying incoming complaints based on social media, and (3) creating a daily complaint entry graph to see the percentage of public or netizen responses to the fact verification results that meet the criteria and are yet to be verified.

Secondly, fact verification. Fact verification follows these stages: The first stage is hoax information that can be accepted by the Admin Team, whether from social media monitoring results, Instagram, Facebook, Twitter, WhatsApp, public complaint reports, and the Governor's instructions. In the second stage, this information is verified by the Fact-Checking Team to determine its accuracy. To assist Jabar Saber Hoaks in verifying this data, several tools are used, including social media monitoring software, hoax analyzers, standard operating procedures (SOPs), access to databases for working units, provincial government agencies, and institutions, as well as the public and volunteer networks. Verification is intended

to determine whether the reported news is old or new, the information source's credibility, the information's content, and other supporting sources. References are based on mainstream media, government agencies, police, and the Indonesian Ulema Council (MUI) (Rosyidi & Mukarom, 2021).

CONCLUSION

This study aims to describe the interpretation of religious hoax content and the articulation of information literacy competence through the Instagram account @jabarsaberhoaks. Based on the analysis of the findings and discussions, it can be concluded that the account plays a strategic role in fostering public critical awareness regarding the dangers of hoaxes, particularly those involving religious issues.

The content examined in this research demonstrates that @jabarsaberhoaks consistently adopts an educational approach grounded in the hoax classification developed by First Draft (Wardle & Derakhshan, 2017), which includes seven categories: (1) satire or parody, (2) misleading content, (3) genuine content with false context, (4) fabricated content, (5) out-of-context content, (6) manipulated content, and (7) content with incorrect context. These categories serve as analytical tools for examining and classifying religious hoaxes and as an educational foundation for promoting information literacy among the public.

Through each of its posts, the account clarifies and incorporates elements of information literacy that guide the audience to understand how hoaxes are disseminated and why they must be verified. This educational effort reflects a form of information literacy competence oriented toward critical understanding, source verification skills, and awareness of the social impacts of false information.

Therefore, this study provides insight into how the interpretation of religious hoaxes is shaped through narrative and verification processes, and it highlights how social media—specifically the @jabarsaberhoaks account—can serve as a strategic platform in efforts to strengthen public information literacy. These findings are expected to contribute to developing digital communication studies, particularly in media literacy, disinformation management, and the institutional role in responding to religious-based hoaxes.

CREDIT AUTHORSHIP CONTRIBUTION STATEMENT

Mochamad Syaefudin: Writing-Conceptual Draft, Methodology, Data curation, Supervision, Reviewing and Editing.

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DECLARATION OF COMPETING INTEREST

We certify that there is no conflict of interest with any financial, personal, or other relationships with other people or organizations related to the material discussed in the manuscript.

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