HOAX AND INTOLERANCE: Implications of Social Media Reporting on the Emergence of Intolerance in Muslim Communities in Indonesia

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Abstract
This study discusses the impact of social media reporting on the development of disharmony in Islamic society in Indonesia. This is an interesting study because of the growing issue that the cause of the emergence of intolerant attitudes among Muslim communities in Indonesia is because they read a lot of news on social media that has elements of propaganda. One of these intolerance attitudes can be seen from the appearance of blaspheming one another, even if it's only in the comments column. This study used a qualitative method, with data collection techniques in the form of observations on news coverage on social media, and supported by data collection techniques in the form of documentation. The approach used to analyze the data that has been collected is Fairclough's critical discourse theory. This study concludes that content on social media that is indicated as a hoaks has an impact on the emergence of intolerance in Islamic society in Indonesia.

Keywords: Intolerance; Muslim Society; Social Media.

Abstrak
Penelitian ini mendiskusikan bagaimana dampak pemberitaan media sosial terhadap berkembangnya ketidakrukunan pada masyarakat Islam di Indonesia. Hal itu menarik dikaji karena isu yang berkembang bahwa penyebab munculnya sikap-sikap intoleran pada masyarakat Islam di Indonesia, karena mereka banyak membaca pemberitaan di media sosial yang mempunyai unsur propaganda. Salah satu sikap intoleran tersebut dapat dilihat dari munculnya saling menghujat satu sama lain, meskipun hanya dikolom komentar. Penelitian ini menggunakan metode kualitatif, dengan teknik pengumpulan data berupa observasi pada pemberitaan yang ada di media sosial, dan didukung teknik pengumpulan data berupa dokumentasi. Pendekatan yang digunakan untuk menganalisa data yang telah dikumpul, yakni teori wacana kritis karya Fairclough. Penelitian ini menyimpulkan konten-konten di media sosial yang terindikasi hoaks mempunyai dampak terhadap munculnya sikap intoleran pada masyarakat Islam di Indonesia.

Kata Kunci: *Intoleransi; Komunitas Muslim; Media Sosial.*

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1.   INTRODUCTION

This article starts with the assumption that reporting on social media contributes to the development of intolerance in Indonesia due to hoax news that is spread on various platforms. This is supported by a survey conducted by Mastel in 2019, the most common forms of hoaxes accepted by the public are in the form of writing (70.7%), edited photos (57.8%), photos with false captions (66.3%)), edited videos with fake dubbing (33.2%), edited videos that were cut (45.7%), videos with fake captions or narration (53.2%), and old news/photos or videos that were reposted (69 ,2%). There was a decrease in the use of social media as a channel for spreading hoaxes, from 92.4% in 2017 to 87.5% in 2019. However, there was an increase in the use of instant messaging applications, from 62.8% in 2017 to 67.0% in in 2019. The use of websites as channels for spreading hoaxes has decreased from 34.9% in 2017 to 28.2% in 2019 (Baihaki, 2020).

In 2020, the Wahid Institute will also carry out a survey with the aim of describing trends in intolerance among the public. The survey results show a tendency to increase intolerance from 46% to 54% (Sartika, Anita, Hidayat, 2020). In the Big Indonesian Dictionary (KBBI), intolerance has a meaning opposite to tolerance, if tolerance is an attitude of respecting differences, then intolerance does not require differences of opinion (KBBI, 2016). There are several attitudes of intolerance due to hoax news spread on social media towards the public. First, Hate Speech, namely social media users who use social media to attack certain religious, racial, ethnic or sexual orientation groups. This is usually done and found in the comments column in the form of insults, harassment and threats to individuals and groups. Second, Cyberbullying, namely social media users who aim to attack, humiliate, embarrass to continuous harassment by certain people. Third, stereotype or prejudice, this often colors cyberspace, there are many people who have a negative attitude towards certain religious groups (Ardini, 2022).

One of the most concrete examples is when a video clip of the former Governor of DKI Jakarta, Ahok, which was deemed to have insulted the Koran and Ulama, circulated. As a result, it sparked a public reaction, one of which came from the Islamic group FPI which eventually led to the action known as 212. This shows that hoaxes are still widespread through various forms and channels of communication, despite a shift in preference for using certain channels from social media to instant messaging applications.It is also important to remember that intolerant attitudes on social media are not representative of the entire population or any other platform. However, these attitudes can damage and affect harmony and tolerance in the online world and also in the real world.

This assumption is supported by research conducted by Raquel Recuero's research. He analyzes how social media is used to reproduce and legitimize discourse violence. His research focuses on the concept of symbolic violence by providing examples (Recuero, 2015). A similar opinion but with a different research focus was expressed byBrowne, et al. His research concludes that today's social media content has shaped conflict coverage. It provides insight into the relationship between journalists and governments have been producing content from within conflict zones (Browne, 2015).

Yamamoto and Morey analyzed the negative impact of incidental news on social media on political participation (Yamamoto & Morey, 2019). Valenzuela, et al analyzed the generic frames that influence the news people share on

Facebook and Twitter through three different routes: emotion, motivation, and psychological engagement. He concludes that news frames can have behavioral consequences, and confirms the gap between journalists' and users' preferred frames (Sebastian Valenzuela, Martina Pina 2017). Saifuddin Ahmed and Jaeho Cho try to understand how geopolitics influences the framing of social conflict in social media reporting and discussion. This study focuses on the object of research on the 2013 Little India riots in Singapore (Ahmed, 2019).

Montiel, et al analyzed how the local media constructed linguistically two contradictory and nationalistic versions of international conflict. His research highlights the illuminative power of positioning theory in the fields of international relations and media analysis (Cristina Jayme Montiel, Alma Maria

O. Salvador, 2014). The same thing was also expressed by Greg Simons. He analyzed that the mass media has an important role in influencing the formation of perceptions and opinions of citizens. Greg Simons examines the role of news production in creating knowledge and shaping public perception and opinion in the case of Syria (Simons, 2016).

Research that examines social media and hoaxes, including: Santoso, et al. He analyzed the negative impact of social media, in the form of hoax threats on social media (Santoso, 2018). The impact is in the form of increasing the risk of mass panic. This has an effect on public confusion about the news on social media. They are confused which news is hoax and which is not hoax. Santoso, et al proposed a framework system that might be able to filter hoaxes from posts on social media. Even though it doesn't work 100% to reduce hoaxes from social media, at least there is technology that can reduce hoaxes on social media. This system works by utilizing data mining to find past hoaxes, then recorded. Then the pattern of postal data is analyzed to determine whether the post is a hoax or not a hoax. The proposed system uses the Application Program Interface (API) for social media such as news, Facebook, Twitter, to find similar posts on other social media or news sites to find out the authenticity of someone's post (Santoso, 2018). Similar research was also studied by Rasmus Kleis Nielsen, he analyzed the role of social media in society. Her research seeks to provide an understanding of how social media is understood. In addition, it is also important to analyze how different actors and organizations see and think about technology, the forms of knowledge that people use when they understand, develop and use social media (Nielsen, 2015).

T. Suyanto, et al. analyzing news in the current information age is supported by sophisticated equipment in the field of information and communication. Digital skills are required to use social media responsibly and ethically. The results of this study indicate that new FISH 2017 students have negative perceptions of hoaxes on social media. The average number obtained is 84% of new FISH students in 2017 have media awareness, media literacy skills, and high social responsibility. So, improving the character of students in the form of social responsibility as students needs to be carried out on an ongoing basis as an effort to create smart and good citizens (Suyanto, 2018).

How to find the truth in news, analyzed by Alastair Reid, in a world full of new digital, the trick of journalists must not forget traditional verification techniques. According to him, news that comes from anyone should not be trusted immediately, so it is important to analyze and verify its truth. In addition, also always try to get information from primary sources. Then, follow the two-source

rule. Get everything verified by at least two reliable sources. Another important thing to note is to make sure the reader understands what an opinion is and what is a fact. And that includes the headlines (Alastair Reid and Peter Sands, 2016).

From the research described above, it focuses more on the study of media and the emergence of conflict,social media and hoaxes. In addition, there are those who study the focus on clarifying the truth of news coverage on social media. No one has yet focused on examining the impact of social media reporting on the development of disharmony in Islamic society in Indonesia. This study uses the theory of critical discourse analysis by Fairclough. Primary data sources are obtained from observations on posts on social media, such as Facebook and Youtube. Posts obtained with indicators: the post has elements of hoax, and it is observed from the editorial of the words posted, and the many comments of readers, and they are provoked. This can be seen from their comments. After the data is obtained, then the editorial writing is analyzed, and analyzed to get answers about the problems in this study.

Content selection is based on the indicators previously described. Then it is analyzed from the response on the YouTube media, comments from netizens. Then the YouTube response from the netizen's comments. From the results of this analysis, there are three indications, namely: disharmony among the nation's children due to provocative narratives that are published in the media thumbnail, comments that attack each other by prioritizing egocentric netizens in cyberspace, lack of accuracy in sorting out good information for consumption by netizens. In addition, the author will analyze the impact of hoax and provocative reporting on Johannes Liong's YouTube account in forming intolerant attitudes on social media.

2. RESULTS AND DISCUSSION
2.1 Hoax: Meaning Of Text and Context

Hoax is defined as deception that aims to be funny and cause problems. More specifically, hoax is interpreted as fake news, false information, or fake news. The term hoax existed at the beginning of the industrial revolution era in England in 1800 (Lynda Walsh, 2006). Although the term hoax first appeared in 1709, this term was published through a fake calendar made by Isaac Bickerstaff. He used it to predict the death of astrologer John Partridge (Juditha, 2018).

In media coverage,Hoaxused to denote false reporting or an attempt to trick or trick readers into believing something. Reporting that is not based on fact or truth (non-factual) for a specific purpose. The purpose of the hoax is just a joke, fad, to form public opinion. The point is that hoaxes are misguided and misleading, especially if internet users are not critical and immediately share the news they read with other internet users.

Hoax reporting can be categorized into three types, namely: true news in a misleading context, headlines or naming news that is shocking but does not match the content, lies that are done intentionally (Juditha, 2018).

Washington Post, via The Verge, provides information that interaction on misinformation content is six times higher than news on Facebook. This is also supported by a peer review of researchers at New York University and Universite Grenoble Alpes. Researchers found that pages that post a lot of misinformation get more "likes", comments and shares (Nurranirusmana, 2021). This raises concerns for Facebook users. Moreover, data compiled by the Indonesian Anti-

Defamation Society (Mafindo) in collaboration with Cekfata.com, states that the number of hoaxes spreading in Indonesia from 2018 to 2020 has continued to increase. In 2018 there were 997 hoax cases. Then in 2019 there were 1,221 hoaxes. Then January 1 - November 16 2020 the number of hoaxes reached 2,024. During the pandemic, the number of hoaxes related to health also increased, more than a third of the hoaxes circulating in Indonesia throughout 2020 were related to the Covid-19 pandemic. Hoaxes spread across Indonesia also vary, ranging from the Covid-19 pandemic, the issue of the 2020 simultaneous regional elections, to the Omnibus Law, and other issues.(Dananti, 2020). Chairman of the Mafindo Presidium Septiaji Eko Nugroho said that hoaxes that spread across Indonesia were mostly found on the Facebook platform followed by other platforms such as Twitter and Whatsapp. Quoted from www.popmama.com

Social media has two different sides, on the one hand social media is used as a place to spread hoax news. But on the other hand, it can enhance closer friendships, online business platforms. Van Dijk interprets social media as a media platform that focuses on the existence of users that facilitates their activities and collaborations. Therefore, social media can be seen as an online medium (facilitator) that strengthens the relationship between users as well as a social bond (Van Dijk. J, 2013). The same thing was explained by Boyd, he defines social media as a collection of software that allows individuals and communities to gather, share, communicate, and in certain cases collaborate or play with each other (Boyd. D, 2009).

Pepitone in Westerman explains social media as one of the technologies whose use is increasing as a source of information. Meanwhile Villanueva said that social media is part of the internet that gives everyone the power to inform their ideas to others, both interpersonally and to many people (Winkelmann, 2012). According to Susanto, there are problems, namely who should be trusted and how to filter information so that it is useful for readers. The lack of clarity on sources of information and the diversity of information that leads to these hoaxes tends to lead to terror (Nurul hidayat, Nrangwesthi Widyaningrum, 2021).

Hoax has elements that are equated with elements of "fraud". Therefore, hoax becomes an act that can be categorized as a criminal act. This action can be processed legally in Indonesia. This was done to give a deterrent effect to the perpetrators.

In the context in society, hoaxers spread lies that can influence individual minds, then collect into massive thoughts. That means there is a "chain" of lies that continues from individual to individual. Furthermore, hoax reporting can spread widely in society due to individual errors that do not examine the information that is circulating (Cahyono, 2016).

In classical times, hoax reporting was difficult to detect, so it was more dangerous than hoaxes in the modern era. For example the news that Johannes Gutenberg invented the printing press in 1439. The truth of this news is difficult to detect, because at that time there was no internet (Aceh, 2018).

The factors for the emergence of hoaxes include: just for fun, personal (economic) interests, political interests, propaganda or instigating opinions such as inciting and others. Hoaxes begin to be detected when news or issues begin to surface, however, it is not uncommon for these hoaxes to be uncovered and are still a question mark.

News that is indicated as a hoax has the following characteristics: the identity of the sender is not clear, contains messages that smell of racism, provocateurs, hate speech and others. The news aims to make readers feel annoyed, anxious, panicked and others (Anto Satriyo Nugroho, 2003). For example, in 2014, when the presidential election was taking place. Lots of hate speech and slander spread on social media, such as on Facebooks, WA groups (Govaldi & Herlinda, 2021). Not only that, black campaigns have also colored cyberspace to bring down one of the presidential election candidates, as happened with the Jokowi-JK pair that appeared on Youtube. In uploading a video with a duration of 3 minutes 39 seconds containing the narrative conveyed by JK about Jokowi's candidacy, JK said that this country would be destroyed if Jokowi led it (Yayah Khisbiyah, 2018). This sentence indicates a provocative message to pit the community against each other so that it creates an endless conflict.

2.2 Spread Of Hoax News On Social Media

The spread of hoax news can be analyzed using a social engineering approach. This approach is in the form of psychological manipulation of someone in carrying out an action or uncovering confidential information. Social engineering is generally done over the phone or the internet and is easiest to do through social media. The mechanisms used, such as the use of titles or photos, the use of pseudonyms (fake accounts) with photos of beautiful women or men with convincing profiles on social media make it easy for people to believe in these accounts and believe in the news they spread. Hoax news can be tracked from social media pages, such as posts on Facebook. The following is described further.

Figure 1. Youtube Channel Johannes Liong
https://www.youtube.com/@johannesliong

The image above is a video uploaded by an account named Johannes Liong on his YouTube channel, almost all of the uploaded videos contain elements of hate and propaganda which are very dangerous, divide the nation, the uploaded videos do not provide actual information and present it partially. For example, he often makes provocative thumbnails "Complete Evidence of Somad Terrorists" or "Bravo Densus Finds Explosives" with provocative thumbnails that cause a lot of uproar and division among people, this is considered hoax news because it is not proven that Ustad Abdul Somad is a terrorist. The spread of hoaxes on social media has the potential to create misunderstandings and divisions, especially since YouTube is now a place to access various phenomena, information and

knowledge. Hoax is an act that can be included in the scope of criminal law. His actions spread rumors of lies that affect the minds of individuals who have accumulated into massive thoughts. This is actually a chain of lies that continues from individual to individual. Meanwhile, hoaxes can develop due to individual errors that do not examine the information that is circulating.

The image also shows a provocative thumbnail trying to sway public opinion so that it can lead to dissension, the title is "Raids of Ustadz Abdul Somad and Yahya Waloni, Ahok dismantles fake clerics" but the contents are in the form of video clips that have the potential to divide the nation, especially religion so that it can create intolerance. All of the videos uploaded have the same title and the same content, in the form of video clips from religious teachers, political figures, academics and even government officials.

Figure 2. Provocative Thumbnail on the Johannes Liong Channel
https://youtu.be/L7CZjwKXkKw

The image shown above is one of the provocative looking thumbnails. Videos uploaded by Johannes Liong's YouTube account can be categorized as channels that spread hoaxes or fake news. This is very dangerous if it is taken for granted by people who do not have a strong level of literacy. What's more, the account has been watched by more than 152,314 thousand people and has more than 823 thousand comments. This indicates how dangerous these provocative video clips and thumbnails are, because they can have a negative impact on interfaith harmony in Indonesia.

It is very important to remember that hoaxes or fake news have serious consequences. If accepted without criticism and truth checking, hoaxes can trigger conflict, distrust, and disharmony among people with different religious backgrounds. Therefore, greater efforts need to be made to increase the level of information literacy and the critical ability of the public in understanding and responding to the information they receive, especially in the era of social media which is prone to the spread of hoaxes.

In addition, actions such as reporting or fighting the spread of hoaxes and promoting accurate and verified information are important. Governments, social media platforms and individuals must collaborate to tackle the spread of hoaxes and build awareness of the dangers, so as to create a safer, tolerant and harmonious environment for all of society.

Figure 3. Provocative Tumnail on the Johannes Liong Channel
https://youtu.be/zhDQpojKN28

The image above is also included in a provocative thumbnail and can lead to intolerance towards religion or other groups. This can have an impact on the reactions and responses of people who read or watch the video. As previously explained, each uploaded video may only contain video clips that are irrelevant to the thumbnail provided.

For example, in the picture above, it can be seen that the identity of the perpetrator of the bombing at the Cathedral Church in Makassar has nothing to do with President Jokowi or Jokowi's way of addressing Rizieq Shihab in any context. However, such provocative thumbnails can lead to misunderstandings and the spread of inaccurate views.

It is important to understand that in the comments column on Johannes Liong's YouTube channel, intolerant attitudes can form as a result of the content presented. The comments section on social media platforms is often a place where users can express their opinions. In these cases, there may be comments that convey intolerance, hatred, or discrimination against a particular religion or group.

Intolerant attitudes that appear in the comments column can produce an atmosphere that is not harmonious and exacerbate inter-religious or inter-group harmony in society. It is important to prioritize understanding, dialogue and education in responding to content that is provocative and has the potential to trigger intolerance.

As individuals, we must be wise in responding to and responding to content on social media. If you come across a thumbnail or provocative content, it's important not to blindly believe it or share it without verification. Instead, we can conduct further searches, look for reliable sources of information, and promote media literacy to others to reduce the negative impact of hoaxes or provocative content. To understand how the impact of the news above is, the following discussion will describe attitudes that can form an attitude of intolerance in the comments column on Johannes Liong's Youtube Channel.

As previously stated, most hoaxes are spread through social media. On the one hand, social media can enhance closer friendships, online business platforms, and so on. On the other hand, social media often triggers various problems such as

hate speech, incitement, insults, pitting against one another, which can lead to divisions in the nation.

The number of accounts that appear and always make hoax news is certainly very dangerous for the unity and integrity of the Ummah. Therefore, everyone needs to be careful and proficient in using social media, especially the millennial generation who are close to technology in today's era. Guidance from parents, teachers and the people around them is needed so that the values of tolerance can be firmly instilled so that the unity and integrity of the Ummah can be maintained properly. Nielsen believes it is important to make bullshit a problem in scientific research and studies. And it's also important to understand social media, and the benefits of social media and their intended use (Nielsen, 2015). Therefore, the community needs to sort out information to be consumed as knowledge, at least by increasing literacy and discussion so they don't have a one track mind mentality.

2.3 The Impact of Hoax in The Life of Muslim Communities in Indonesia

Based on data from the Ministry of Communication and Information of the Republic of Indonesia (Kemenkominfo RI), the number of internet users in Indonesia is quite significant. In 1998, Internet social networking users around the world numbered less than 200 million people. However, this number continues to increase from year to year, reaching 1.7 billion in 2010. In Indonesia, the number of internet users is also quite large, with around 30 million people or around 12.5% of the total population of Indonesia (Rahman, 2011). This not only has a positive impact on Indonesian society, but can have a negative impact, especially the spread of hoax news on social media which can lead to intolerance.

There are several indicators of the impact of spreading fake news in general on social media. First, there is racial sentiment because there are many messages that are provocative and baseless to pit people against each other. Second, the lack of literacy which has an impact on the ease of blaming and feeling the most right. Third, the blurring of valid information is due to hoax news and the true difference is very thin, causing worry in consuming news on social media. The following discussion concerns the discussion of research results with previous normative studies. The discussion in this section is expected to raise significance, research results in the scientific development of the Sociology of Religion study (Rosyid, 2011).

From the results of provocative news analysis on social media, the authors found YouTube videos with thumbnails whose narratives were very sensitive because they indulged in hate towards certain religions. Liong "Complete evidence of Terrorist Somad ("https://www.youtube.com/watch?v=d_KLHi9vM3M,"), The thumbnail with this article sparked a reaction from Islamic groups to provide comments indicating intolerance. For example, Rizky Ballay's account with the comment "I, as a Muslim, am also ashamed to have scholars like them", as well as comments from the Group 2 account "Content is confusing, what's right and what's wrong, how come UAS is kept on obok-2. Hopefully those who always corner UAS will be given guidance by Allah Subhana wata'ala ... Allah SWT is the Most Wise", there was also a comment from an account named Rhizal Khalifah "One of the characteristics of fake media is that if the title does not match the content.." From some of the comments from netizens, it can be seen that there is an attitude of

intolerance, starting from a thumbnail that is provocative and does not match the contents of the video so that the video can be said to be hoax news which causes misunderstandings between religious communities and creates intolerance.

Figure 4. Intolerance in the Comments Column
https://www.youtube.com/watch?v=g7GAlK2RXyM

The impact of various videos uploaded by Johannes Liong can indeed lead to intolerance, as seen in the picture above. An example is the comment from account @swarno71 which is easily provoked and provokes other people, as if the news presented in the video is true. Such comments can trigger reactions and responses from other communities, especially the fanatical supporters of Habib Rizieq Shihab.

This shows the importance of protecting ourselves from slanderous content or fake news that can pit one against the other. Such provocative or provocative comments can exacerbate the situation, increase tension, and trigger conflict between groups or individuals. In this context, social media users need to be careful and smart in dealing with the information they receive, and avoid spreading content that has not been verified.

Apart from that, it is also important to raise awareness of the dangers of hoaxes and fake news, as well as increase public information literacy so that they are able to distinguish between valid news and hoaxes. By understanding how easily misinformation can spread and influence a person's attitudes and actions, we can engage ourselves in supporting efforts to prevent the spread of hoax news and promote a critical culture in receiving and disseminating information.
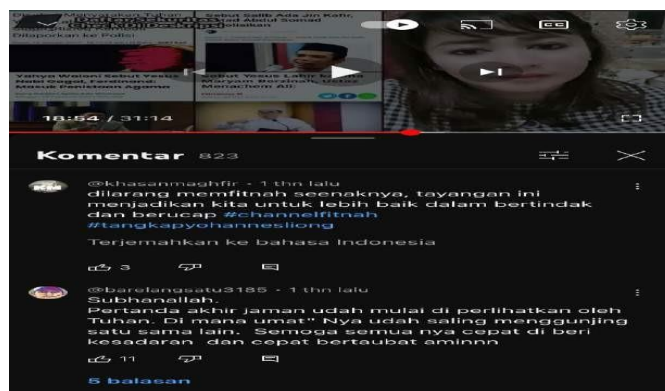

Figure 5. Netizen Response on Johannes Liong's account
https://youtu.be/L7CZjwKXkKw

The image above is different from the previous image, if the previous image contains provocative sentences, then this image shows the mature attitude of an account named @khasanmaghfir who says "it is forbidden to slander arbitrarily, this show makes us better in what we do and say #channelfitnah #catch yohannesliong" this shows that he wants to convey that he should not be easily provoked by Johannes Liong's account, because it contains slander and creates intolerance, namely Hate Speech.

In Islam itself, the ethics of communication is contained in the holy book Al-Qur'an, Al-Hujurat verse 6: "O you who believe, if the wicked person comes to you with news, then check carefully so that you don't affect anyone who with things you don't want - because of your ignorance (regarding it) - so that you regret what you have done "(Cahyono, 2016).

In this verse we are commanded to re-examine the truth of a news story with the word "tabayyun" which literally means seeking clarification about a news until the situation is clear.

One way to find out and prevent news that is indicated as a hoax is to avoid things that need attention in the form of: First, trace the initial information of the news. When you get information about something, of course, the first thing you can do is find out that information on the search page. You can easily check hoaxes with certain keywords on Google. Second, check out the reliable sources of information circulating. If you receive information from a large trusted media, you can trust the information. However, if it only comes from blogspot or wordpress it needs to be questioned. Especially if the only source is from social media. Third, look at the information maker's account profile. You can also find information about this hoax by looking for the person who spread the news first. Be careful if the first person to upload content is a fake account. Fourth, use a hoax detection application. There is an application to detect hoaxes, namely the Hoax Analyzer. Fifth, if the news turns out to be a hoax, don't spread it to many people. The amount of viral news on social media that doesn't know the truth can sometimes make some people spread hoaxes. Therefore, be careful when there is a lot of viral news circulating. The amount of viral news on social media that doesn't know the truth can sometimes make some people spread hoaxes. Therefore, be careful when there is a lot of viral news circulating. The amount of viral news on social media that doesn't know the truth can sometimes make some people spread hoaxes. Therefore, be careful when there is a lot of viral news circulating.

Reporting on social media can detect the truth of the information. This is based on Santoso's research results. His research shows that hoaxes can be detected, but impossible to eliminate. This is because every day there are many posts on social media. In addition, it is difficult to distinguish hoax information from non-hoax information. There are even people who intentionally make hoaxes for entertainment (Santoso, 2017). This is very much done by someone, both from public figures and ordinary people to attract viewers, usually done by seeing the viral potential of the information so that it is quickly consumed by netizens.

3. CONCLUSION

Reporting that is indicated as a hoax on social media has a negative impact on Islamic society. This can be seen from the news on YouTube which states that Abdul Somad is a fake cleric. The news received a response from the Muslim

community in Indonesia. In the analysis using Fairclough's critical discourse theory, it was concluded that the news was indicated as a hoax. However, the impact is the emergence of intolerance among Muslim communities in Indonesia. One of them, there is hate speech that appears in the comments column.

This kind of hoax news can trigger conflict and increase tension between religious groups. Hate speech in the comments column reflects disharmony and lack of understanding between different groups. This shows the need for efforts to overcome the spread of hoax news, increase public information literacy, and promote interfaith dialogue and understanding.

This research only focuses on the impact of reporting on YouTube on the formation of intolerance. However, there is still potential for other studies that have not been discussed in this discussion, as well as new analytical spaces that can be considered for further research.

One related research area is news on social media in the form of WhatsApp groups (WAG). Further research can explore the impact of hoax reporting on the WhatsApp group and how it influences the formation of intolerance in society. Given that hoaxes easily spread in Indonesia through platforms such as WAG, it is important to understand their impact on social polarization and disharmony.

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