

New Media Literature: An Effort to Combat the Covid-19 Vaccine Hoax in Indonesia

Dewi Udhany¹, Sylvia²

^{1,2}Postgraduate Researcher in Communication Studies, Universitas Pelita Harapan, Jakarta, Indonesia

²Junior Researcher in Center for Public Communication, Universitas Nasional, Jakarta, Indonesia

dewi.udhany@gmail.com

Abstract

The mass media are often accused of being a source of spreading false news (hoax). This often happens especially in new media types (the internet). When the media or individuals put aside the truth of the news to catch up with the speed of news publication or create sensational titles to attract visitors when the reality is completely different. This study is based on the theory of social judgment (Social Judgment Theory), which is part of communication theory that describes and describes how individuals assess messages that begin when reading, listening or responding to a message. This research is a qualitative research that is library research that uses books and other literatures as the main object in Indonesian society. One way to deal with hoaxes, especially in terms of receiving the Covid-19 vaccine, is media literacy. There are seven skills needed to achieve critical awareness of media, including; Ability to analyze, evaluate, group (grouping), message induction, message deduction, message synthesis and make accurate descriptions. The high wave of Covid-19 vaccine hoaxes requires the awareness of the Indonesian people to be observant in filtering information so as to provide social change in vaccination behavior.

Keywords

social media; social change;
vaccine hoax



I. Introduction

Indonesian society today has experienced many changes in social and economic life since the entry of Corona Virus Disease-19 or the Covid-19 virus in early 2020. The changes that have occurred cannot be separated from efforts to prevent the spread of this deadly virus. The Covid-19 pandemic has forced the Indonesian people to live a "new normal" life, namely changing old habits and lifestyles that have been going on for years into a new, healthier and cleaner lifestyle. This is like carrying out a health protocol in a disciplined manner, which is often known as 3M (using masks, washing hands and maintaining physical distance when interacting with other people). The next change is the restriction of community activities outside the home such as in restaurants, tourist attractions, malls, entertainment places and offices because they are considered to have the potential to create crowds. Schools and places of worship are also prohibited from carrying out activities onsite.

The rapid and widespread spread of the Covid-19 virus has made people unprepared for the changes. Various efforts have been made by the government to be able to break the chain of the spread of the Covid-19 virus in Indonesia. However, some Indonesians did not comply with government policies, resulting in a second wave of the Covid-19 virus in Indonesia in early July 2021. In mid-April 2021, the number of documented cases and deaths caused by

Covid-19 was reported globally, each exceeding 138 million and 2.98 million people (Hopkins, 2021). The number of deaths that continued to increase at that time prompted the Government to move quickly to vaccinate the community. However, public rejection occurred when the Covid-19 vaccine entered Indonesia. There are so many people who refuse or hesitate to get vaccinated.

The results of a recent survey conducted by the Katadata Insight Center (KIC) (2021), showed that 46% of generation Y and 52% of generation Z were not willing to receive the vaccine because they considered several factors, including: side effects, safety and doubts about the effectiveness of the vaccine provided by the government. According to the Covid-19 vaccine acceptance survey conducted by the Ministry of Health, ITAGI, UNICEF, and WHO in November 2020, the reasons for the rejection of the Covid-19 vaccine were related to; vaccine safety (30%), doubts about vaccine effectiveness (22%), distrust of vaccines (13%), concerns about side effects such as fever and pain (12%) and religious reasons (8%). Of the various reasons for refusal, new media plays an important role in determining the behavior of the Covid-19 vaccine in Indonesian society.

Since the entry of the Covid-19 vaccine into Indonesia, there has been a lot of disinformation circulating in the media about the Covid-19 vaccine. Call it the issue of vaccine safety which reported that many cases of people died after being injected with the vaccine. In addition, there is news that says that the Covid-19 vaccine is not halal because it contains pork oil. There is also a video circulating showing an empty syringe that does not contain the vaccine. Furthermore, there is news about the Covid-19 vaccine conspiracy, where people believe that this pandemic is a product of propaganda, conspiracies, hoaxes, or a deliberate attempt to spread fear through the media for profit, including about vaccines. Most of the news is obtained by the public through new media (e.g. Internet, Facebook, Instagram, Twitter, etc.).

The public's rejection of vaccines cannot be separated from the news in the new media about the news of the Covid-19 vaccine. The circulating hoaxes can quickly spread and be accepted by the public, especially for some people who do not understand and easily believe in news whose source is not clear. In today's digital era, there are many ways to disseminate information. The emergence of various kinds of new media as a form of expansion of communication methods provides a positive role in maximizing communication, especially in the form of interaction (McQuail, 1987). New media is the result of technological innovations of previous communication media such as cable television, satellite, and computers (Croteau & Hoynes, 1997). From this opinion, it can be seen that the birth of new media in the field of communication provides unlimited public space for users to be able to share information.

Technology that provides unlimited communication space facilitated by new media, creates an abundance of information, and society has now turned into an information society. In line with Darwinism which states that organisms that can survive are the most adaptive to change, humans who cannot adapt to the rapid flow of information will be eroded by development. The information society is a symptom of society which in its life is very dependent on communication, not only the quantity but also the quality of the information (Webster, 2006).

Hoax news has long been a concern for the public and the government. As a measure to prevent the spread of hoax news among the public, especially in the realm of social media, the Ministry of Communication and Information has initiated an anti-hoax community movement. This movement invites the public not to immediately believe in news received through social media. Since then, people have become wiser in receiving and absorbing information. In terms of vaccines, although there are many media that are misleading, there are also many media that straighten the truth of a hoax news about vaccines. Therefore, new

media literacy is needed where the public can distinguish which news contains hoaxes and which are true.

The hope is that with media literacy in the midst of society, it can straighten out the hoax about the Covid-19 vaccine. People who previously refused the vaccine because they received various disinformation finally accepted the vaccine because they received correct information. The Indonesian people are now also increasingly understanding the purpose of this vaccine, which is for the good of the individual and the community. In addition, the Indonesian government also makes vaccines a condition for being able to access various public places, namely through an application of care and protection (Peduli Lindungi) that integrates information from the government to the public.

II. Review of Literature

2.1 Social Judgement Theory

When an individual hears a message, that person then immediately maps the message on a certain part of the attitude scale in the individual's mind. This subconscious selection of ideas occurs during the process of perception formation. A person weighs each new idea and then compares it with his or her own point of view. This kind of process is known as Social Judgment Theory (Griffin et al., 2019). In Social Judgment Theory, a person will determine his attitude by discarding opinions that are not in line with his thoughts and keeping opinions that are acceptable because they are in line with his thoughts. In this theory, an individual's assessment of something can be different even though they are in the same opinion. For example, in the case of the Covid-19 vaccine in Indonesia, a group of people may not want to receive the vaccine for several different reasons, because they get hoax news about different vaccines as well.

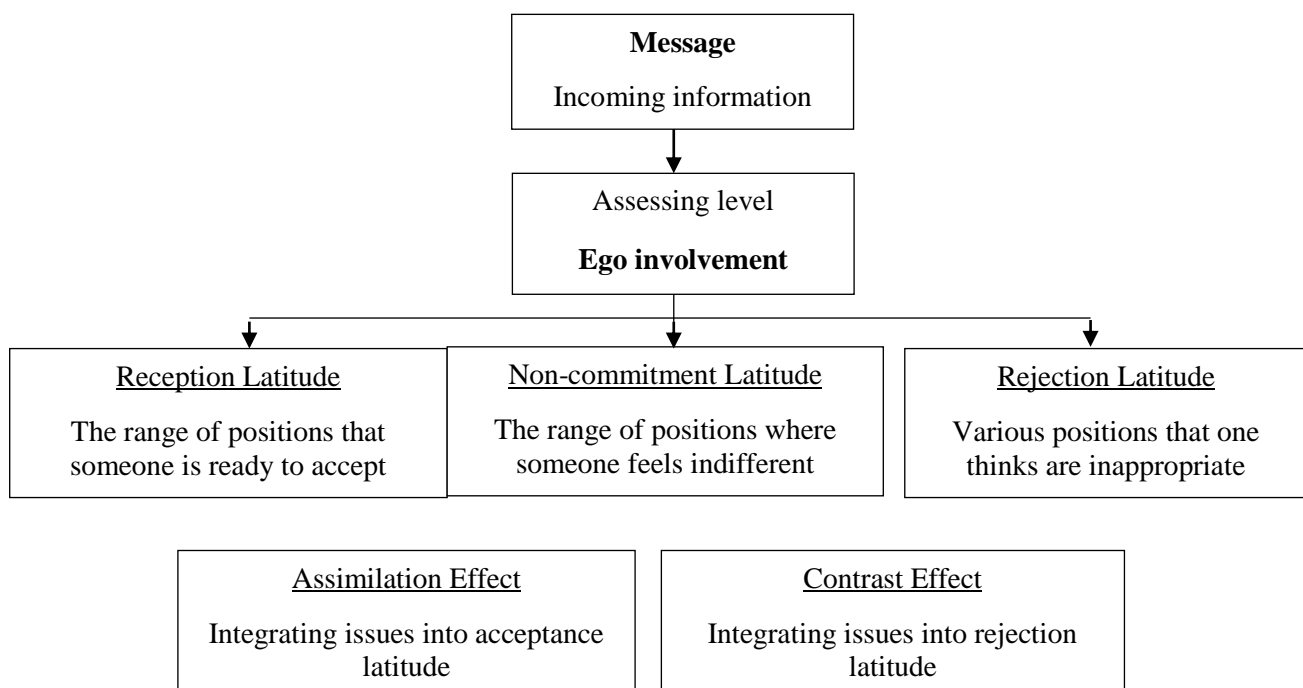


Figure 1. Social Judgement Process
Source: Sherif & Hovland, 1980

Social Judgment Theory sees an individual's attitude can be in three zones. The first zone is called the latitude of acceptance. This zone consists of opinions that are considered important, can be accepted and trusted by someone. The second zone is the latitude of rejection. This zone consists of opinions that are considered unpleasant so that they cannot be accepted by someone. The third zone is miscellaneous opinion, called non-commitment latitude. This zone consists of opinions that have not been decided by someone, so that in the future, it will not produce anything definite (Griffin et al., 2019).

In Social Judgment Theory, ego involvement can influence a person in judging a news. Ego involvement talks about how important or central an issue is to a person's life. For example, if someone does not really think health is important, then he or she will ignore the obligation to vaccinate. Often a person also has his own perception of something that sometimes has errors that can produce two effects, namely the contrast effect and the assimilation effect. The former prevails in a person's misperception when someone judges a news falls in the rejection zone. Meanwhile, the latter occurs in a person's misperception when judging a news item falls in the acceptance zone (Griffin et al, 2019).

Social Judgment Theory explains the process of how a person can experience changes in attitudes and views towards certain social objects or issues, where these changes are the result of a process of consideration that occurs in people on the subject matter at hand. Assessing how close or how far a message is from our position of self-interest is the first stage of attitude change. Shifting the assessment of an issue as one's response is the second stage.

When someone does not want to be vaccinated because of the hoax news circulating, then he has already determined his position on the vaccine issues, which is in the latitude of rejection. However, this perception can change with media literacy against hoaxes about the vaccine. If the literacy message against hoaxes is continuously received by that person, it will be able to shift that person's latitude towards the latitude of non-commitment to the latitude of acceptance. This is what ultimately makes a person change his mind and become willing to be vaccinated. This is referred to "the boomerang effect" in Social Judgment Theory.

2.2 New Media Literature

According to Mcquails (2013, p. 3), new media are media that use the internet, technology-based online media, are flexible in character, have the potential to be interactive and can function both privately and publicly. Talking about new media will not be separated from the old media. In a sense, the birth and development of new media does not replace the old media, it's just that various variants of communication media have now been present because they are supported by new innovations in communication technology that continue to develop non-stop and very quickly. It is clear that new media have the speed to carry out an interaction, are more efficient, cheaper and faster to get the latest information.

Media literacy as a series of media literacy activities is designed to increase individual control over the media they use to send and receive messages. Then in this case, media literacy is seen as a skill that can develop in a series where we are not always media literate in all situations, at all times and to all media (Baran & Dennis, 2010). Media literacy requires the ability of each individual to access, research and evaluate various information in the media. The main benefit of media literacy is that it makes us "media literate" individuals. This means that we become individuals who understand, are knowledgeable, able to analyze, assess, and are able to think critically on the information or media messages that we get. So that we can always take a stance on a particular issue or problem wisely and not easily carried away and led to negative opinions.

The seven skills are related to the context of new media literacy on circulating vaccine hoaxes. First, in terms of analysis, the public must be able to understand the content of

vaccine hoax news. For example, vaccines are not halal because they contain pork, so you have to learn about what vaccines are, how they are made and see the ingredients of vaccines from trusted sources and listen to the opinions of experts such as doctors and scholars on this issue. Second, the public must be smart in evaluating news, such as for example rumors circulating about empty syringes, so as a technology literate society, you must see who provided the information, how many have had this experience and check whether there is evidence related to the issue then make a decision assessment of the results that have been collected.

Third, the public does grouping, for example, on news about the side effects of vaccines. The grouping can be based on how many people feel the side effects of the vaccine and how many people don't feel the side effects, then look for the cause and fourthly, draw conclusions about each group. Fifth, the public uses their personal knowledge and reason to answer the hoax issue that is developing wisely. Sixth, negative issues about vaccines can be gathered together and then there may be gaps in new information. Seventh, draw conclusions correctly and accurately from various sources that have been collected or often seen so that they are not trapped in one wrong information repeatedly.

2.3 Social Change

According to Altheide (1995, p.9), the concept of communication ecology provides the key to understanding the relationship between communication and socio-cultural change. Communication ecology is intended to help us understand how social activity is organized and its implications for social order. Very few routine activities remain unchanged in the face of drastic changes in information and communication technology. Daily life in society is one of the important contexts when discussing the use of media which is also in line with the perspective of media ecology. Seeing media from the perspective of everyday life requires us to explore people's experiences of media and what they do with media on a daily basis. This turns our attention to how media use is interwoven with mundane and normal aspects of everyday life and is linked to identity formation, societal norms and power structures.

Media practices and routines are something that are rarely fully realized. On the other hand, media practices and media routines are only done by people. However, examining it more closely makes it possible to understand the meanings ascribed to media use and why and how this practice has become normalized and taken for granted (Markham, 2017). Recognition and appreciation of media ecology and everyday life perspectives as important entry points in unravelling the relationship between new media and processes of social change which carries theoretical implications. These implications are evident in the way in which central theoretical perspectives on media and social change have evolved over time. Among these central perspectives are uses and gratification theory, domestication theory and mediation theory.

Uses and Gratifications theory emphasizes that audiences are active and use media to fulfil certain needs. This theory focuses too strongly on individual media consumption, this approach ignores the structural aspects that influence and limit the way people use media (Moore, 1993). At a time when new media has not been widely used especially in this context in Indonesia, we are more interested not in what we do to the media, but in what the media do to us. In this new media era, people don't want to know why they read news on the internet or social media, but rather see how news on the internet and social media can increase their knowledge according to their needs which can then change their attitudes and move their behavior. This is known as the mass communication effect. In terms of understanding the news about the prevalence of vaccine hoaxes, the public can choose for themselves which information can correctly align their views on this matter on social media which then affects their behavior towards the Covid-19 vaccination.

Domestication theory on the other hand, recognizes the dialectical relationship between society and ICT (Information and Communication Technology) by considering the context in which ICT is used and perceived (Silverstone & Hirsch, 1992). They try to understand the process by which new technologies become usable and intertwined with people's daily lives and can take on the functions, meanings and roles that derive from these technologies. Initially, domestication theory was closely related to place setting, but in recent years it has been used more often as a framework for understanding the use of new media technologies outside of the place (Hahn & Kibora, 2008; Haddon, 2006). People who live in the era of technology, can use new media as a role to make a decision and determine their behavior towards something. The availability of abundant information about the Covid-19 vaccination makes people learn about everything related to it, as well as being able to determine which information is right and wrong.

In Indonesia in an increasingly media-saturated world, most people experience and learn about the world around them through the media. Mediation theory explains how media technologies transmit content across physical distances, thus transcending time and space (Silverstone, 1999). Mediation can also be thought of as a symbolic process that allows it to re-circulate, re-construct and re-consume meaning across and within society (McCurdy, 2013). Thus, it has the potential to facilitate the creation of meaningful relationships between people by reducing geographic, cultural and social distances (Silverstone, 1999). Information about the Covid-19 vaccine related to all problems and developments around the world can be used as a reference for the Indonesian people in determining their attitudes, behavior and how to make the right decisions. The experience of people around the world can be used as a valuable experience so that the same thing doesn't happen to us when it's bad, and can be used as an example if it's a good thing to do.

III. Discussion

Vaccine Hoax in Indonesia

The word hoax first appeared in a film called *The Hoax*. *The Hoax* is a 2006 American drama film directed by Lasse Hallstrom. The film is based on Clifford Irving's book of the same name and focuses on the biography of Irving himself, and Howard Hughes who is credited with helping Clifford Irving. Many of the events that Irving describes in his book were changed or omitted from the film, and the author then requested that his name be removed from the film because so many scripts did not match the original novel. Since then, hoax films have been considered as films that contain a lot of lies, so many people, especially netters, have used the term hoax to describe a lie. Gradually, the use of the word hoax among netters has become more and more intense, even being used by netters in almost all parts of the world, including Indonesia. So basically a hoax is an event that is made up, in other words it is just a fabrication. Hoaxes are usually interpreted as fake news, or not in accordance with reality, due to lack of information, knowledge, finally being heralded, as if the information is true even though it is not true (Heryanto, 2017).

Hoax actually has been happening since time immemorial. One example is when the largest human massacre in modern world history, namely the massacre of Jews in Europe by the Nazi-Hitler fascist regime in Germany in the 1930s and early 1940s. At that time, Hitler and his Nazis spread the news that the cause of the defeat and decadence of the German nation was the result of greedy and immoral Jews. As a result of that propaganda, millions of Jews were massacred which was followed by World War II. As a result, until now the German nation continues to be haunted by a sense of guilt that at some point is completely healed. Another example is the issue of the purchase of Niger uranium by Iraq (Niger Uranium Forgeries). It is felt that hoaxes have such a great effect on mankind. Where the

Italian secret service (Sismi) found some documents stating that Iraq bought large quantities of uranium material from Niger, and they sent it to American intelligence. This eventually became the reason for America and Britain to attack Iraq. This hoax was further strengthened by a false statement from a British student who was earning a doctorate in which in his thesis he stated that Iraq has a large number of weapons of mass destruction (Heryanto, 2017).

The spread of hoaxes on Indonesian social media began to bloom since social media was popularly used by the Indonesian people. This is due to the nature of social media that allows anonymous accounts to contribute, and that everyone, no matter their background, has the same opportunity to write. Some irresponsible people use this loophole to use social media in a negative context, namely spreading slander, incitement and hoaxes. This is getting worse when the election season, local elections, social media, on the one hand, are used for positive campaigns, but many use them for negative campaigns. Negative campaigns are allowed, but there are those who fall into black campaigns, namely using slander and hoaxes to attack political opponents. This phenomenon began to appear in the 2012 DKI Jakarta gubernatorial election, and reached its highest temporary peak, namely during the 2014 presidential election and continues until now in 2017 when the simultaneous regional elections are held nationally. Netizens witnessed for themselves how brutal the spread of slander was against figures who competed in the election arena, even spreading to institutions such as the KPU, MK, and security forces (Heryanto, 2017).

A number of people who are restless with the widespread circulation of hoax news which is increasingly mushrooming, agreed to hold a declaration simultaneously in six cities, namely Jakarta, Bandung, Wonosobo, Surakarta, Semarang, and Surabaya. The movement against hoax news is a sympathetic action to invite the whole community to care and fight the spread of hoaxes on social media which is increasingly widespread. Dissemination of hoax news, if not handled immediately, will become a dangerous time bomb for the survival and peace of the community. In the past year, various rumors or fake news are allegedly deliberately created and circulated more intensely through social media, both for political and economic motives. Fake news that is difficult to trace the truth quickly becomes viral on social media, triggering uproar, unrest, and even counterproductive manifest conflicts. Handling of the rise of hoax news, must start from the community itself, by knowing and understanding the science of communication properly, so that it can identify which communication messages need to be disseminated and which communication messages do not need to be disseminated so that there will be no massive mistakes in society. Seeing the phenomena that have occurred, it is very necessary and important to conduct a study in order to obtain solutions to the social reality that is happening in the community while at the same time maintaining the harmonious culture that exists in the community so that peace, comfort and brotherhood in society are maintained and protected (Heryanto, 2017). From this it can be seen that the main characteristic of hoax news is that it raises the most sensitive issues in society so that it creates fear of something, for example about vaccines when we are being hit by the never ending crisis in the Covid 19 pandemic.

Sensitive issues that are propagated is the fear of giving vaccines from various sides, starting from the halalness, the side effects, to the conspiracy. Hoax news does not require coherent reasoning and is guided by right thinking. With such a terrible influence and impact, it is our duty to fight the production and spread of hoax news. Where the way is not only by supporting the government's policy to block media suspected of spreading hoax news, but also by providing reviews and reports that are as accurate and as close to the facts as possible. Continuing to look for verification is the best effort so that we do not make wrong conclusions. A study from Priastuty et al. (2020) entitled Hoax about the Covid-19 Vaccine in the Middle of Social Media in 2020 explained that since the discovery of the Covid 19 vaccine and then the entry of the vaccine into Indonesia, a lot of narratives circulated,

especially on social media and social media which are very easy to access. Unfortunately, many news about vaccines are twisted by irresponsible people who make the truth of the news content confusing. There are many fake news or hoaxes about the Covid-19 vaccine and they are easily accessible via Facebook, which is a public space. This makes it easy for people to be exposed to hoax news about the Covid 19 vaccine. Acceptance that occurs in society can vary depending on educational background, literacy level and environment. If hoax messages fall into the hands of people who are easy to believe and are influenced, it will expand the spread of hoax messages.

Furthermore, Priastuty et al. (2020) explain that the type of hoax that often appears in the news of the Covid-19 vaccine is misleading or misleading content, namely content whose truth is manipulated so that it can lead public opinion in different directions. This can be done by changing the words and combining the information to make it easier for people to believe and reach different conclusions. Examples of news headlines containing misleading content found in this study are "When in vaccines, a very small microchip is inserted imperceptibly, New Dajjal is ready to kill 7.5 billion people", "Vaccine prices in Indonesia are 1000% more expensive than in Brazil", "MUI Bans the Use of Covid-19 Vaccines Imported from China", "Covid-19 Vaccines Can Change Human DNA", "Aluminum Content in Vaccines is Harmful to the Brain", and so on. This study also explains that the intensity of hoax news about the Covid-19 vaccine continues to increase from time to time. This shows that there are a number of individuals who deliberately make hoax news and hinder the Indonesian government's efforts to tackle Covid 19 by providing vaccines to all Indonesian people. Sihombing (2020) state that Covid-19 pandemic caused everyone to behave beyond normal limits as usual. The outbreak of this virus has an impact especially on the economy of a nation and Globally (Ningrum, 2020). The problems posed by the Covid-19 pandemic which have become a global problem have the potential to trigger a new social order or reconstruction (Bara, 2021).

The rise of the Covid 19 vaccine hoax, did not make the Indonesian government despair. Supported by the anti-hoax community and digitally literate, various narratives have emerged whose purpose is to straighten and provide the real truth of the circulating hoax news. Such as news clarification on the official government website www.covid19.go.id entitled "Covid-19 Vaccine". This can be seen as the government's effort to eradicate hoaxes as well as to educate the Indonesian people. In the current information and digital era, no one can control the rapid flow of information on social media. It's time for people to be wise in judging a news. According to Rahayu & Sensusiyati (2021), it is known that the hoax about the Covid-19 vaccine circulating among the Indonesian people is news related to the composition of the content, side effects, and the news that the Indonesian Doctors Association is not willing to do so to be vaccinated for the first time.

Hoax news about the composition of the Covid vaccine content circulating on social media, one of which is on the Facebook account of Encang Bedegong, which says that the Corona Vaccine contains pork oil, can change DNA, and turn humans into zombies. This was immediately clarified by the anti-hoax community through the Turnbackhoax.id site because the news content was included in misleading content. In the clarification article, it was explained that the statement about the Corona vaccine that could turn humans into zombies was completely untrue. The mRNA-based vaccine is not a vaccine, but an operating system that will take over how the body's cells work and make the cells produce viral proteins. This viral news started with the Vintage King account which uploaded a video that said, humans are factories that make viruses, which over time will be weakened by our own immune system. Even the Vintage King account also stated that the making of zombies had been planned by the CDC (Centers for Disease Control and Prevention) through a project called zombie preparedness (turnbackhoax.id, 2021).

Clarification of the hoax news was also carried out by the news portal Kompas.com. The article explains in detail how the news circulated and how the Kompas team searched to find out the truth of the news. The explanation given is very detailed and concludes that the mRNA-type Covid-19 vaccine can turn humans into zombies is hoax news. The composition of the mRNA-based Covid-19 vaccine never enters the cell nucleus, the mRNA type vaccine makes the body's cells produce proteins, which will trigger an immune response which then produces antibodies and can protect themselves from infection, if the real virus enters the body. It was also clarified that the US CDC's zombie preparedness project actually contains guidelines for dealing with emergency situations such as natural disasters, using the analogy that the zombie apocalypse is not a real zombie-creating project (kompas.com, 2021).

There are also hoax news circulating that say that the Covid vaccine can cause various side effects, ranging from dizziness, fever, infertility, genital disorders, to the most severe is causing death. This news is also widely rectified through online news portals, one of which is the turnbackhoax.id site. In the article, it is explained that the news that a Twitter account @LuisaCapra6 made a tweet that wrote that 48 people had died in Singapore along with a Facebook upload link. After being investigated, it was found that the people who were reported to have died were caused by cardiovascular, cerebrovascular, and other disorders and not caused by vaccination.

The news of the Covid-19 vaccine hoax that could cause thousands of people to die was also straightened out by the government through the official website covid19.go.id on the Hoax Buster channel. In his writings, the government explained that there was no evidence that up to thousands of people had died from the Covid-19 vaccine. Head of the National Commission for Post-Immunization Adverse Events (Komnas KIPi) Hindra Irawan Satari stated that there were only 30 cases of death after being vaccinated against COVID-19 even that was not a direct result of vaccination. To date, no one has been declared dead due to the COVID-19 vaccination (covid19.go.id, 2021).

IV. Conclusion

There are still a lot of hoax news about vaccines that spread among Indonesian people and not a few who swallow the news raw and even participate in spreading it too. This greatly hampers the government's program in providing vaccines to all Indonesian people to prevent the spread of the Covid-19 virus in Indonesia. But over time, society has changed. Community participation in making anti-hoax narratives that straighten and provide explanations for circulating hoax news as well as the number of social advertisements in both new media and conventional media campaigning that Covid 19 vaccination is safe and good for every individual to stop the spread of Covid 19, as well as increasing public awareness so that it is not easy to fall prey to hoaxes. The increasing media literacy of the Indonesian people makes it not easy for people to immediately believe the news they get, but to find out first the truth of the news from various sources. The number of people who are vaccinated is also increasing from time to time. The following graph shows the increase in the number of people who are vaccinated every month.

References

- Altheide, D. (1995). *An Ecology of Communication: Cultural Formats of Control*. New York: Aldine de Gruyter.
- Bara, A., et.al. (2021). The Effectiveness of Advertising Marketing in Print Media during the Covid 19 Pandemic in the Mandailing Natal Region. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal) Vol 4 (1): 879-886.*

- Baran, S.J., Dennis, K.D. (2010). *Teori Komunikasi Massa Dasar, Pergolakan, dan Masa Depan*. Jakarta: Salemba Humanika.
- Croteau, D., & Hoynes, W. (1997). *Media/Society: Industries, Images, and Audiences*. London: Pine Forge Press.
- Griffin, E., Ledbetter, A., & Sparks, G. (2019). *A First Look at Communication Theory*. New York: McGraw-Hill Education.
- Haddon, L. (2006). Kontribusi penelitian domestikasi ke dalam rumah komputasi dan konsumsi media. *Masyarakat Informasi*, 22(4), 195–203.
- Hahn, H.P., Kibora, L. (2008). Domestikasi ponsel: Masyarakat lisan dan TIK baru di Burkina Faso. *Jurnal Studi Afrika Modern*, 46(1), 87–109.
- Hopkins, J. (2021). Coronavirus Resource Center. Johns Hopkins Resource University & Medicine. <https://coronavirus.jhu.edu>
- <https://covid19.go.id/p/hoax-buster/awas-hoaks-ribuan-orang-di-indonesia-meninggal-dunia-setelah-vaksin-covid-19>. (2021, Oktober 13). Retrieved from <https://covid19.go.id/p/hoax-buster/awas-hoaks-ribuan-orang-di-indonesia-meninggal-dunia-setelah-vaksin-covid-19>: <https://covid19.go.id/p/hoax-buster/awas-hoaks-ribuan-orang-di-indonesia-meninggal-dunia-setelah-vaksin-covid-19>
- <https://turnbackhoax.id/2021/08/27/salah-vaksin-corona-mengandung-babi-dapat-merubah-dna-dan-membuat-manusia-jadi-zombie/>. (2021, Agustus 27). Retrieved from <https://turnbackhoax.id/2021/08/27/salah-vaksin-corona-mengandung-babi-dapat-merubah-dna-dan-membuat-manusia-jadi-zombie/>: <https://turnbackhoax.id/2021/08/27/salah-vaksin-corona-mengandung-babi-dapat-merubah-dna-dan-membuat-manusia-jadi-zombie/>
- <https://vaksin.kemkes.go.id/#/vaccines>. (2021, Desember 6). Retrieved from <https://vaksin.kemkes.go.id/#/vaccines>: <https://vaksin.kemkes.go.id/#/vaccines>
- <https://www.kompas.com/tren/read/2021/04/20/200533265/hoaks-video-vaksin-covid-19-mrna-dapat-mengubah-orang-jadi-zombie?page=1>. (2021, April 20). Retrieved from <https://www.kompas.com/tren/read/2021/04/20/200533265/hoaks-video-vaksin-covid-19-mrna-dapat-mengubah-orang-jadi-zombie?page=1>: <https://www.kompas.com/tren/read/2021/04/20/200533265/hoaks-video-vaksin-covid-19-mrna-dapat-mengubah-orang-jadi-zombie?page=1>
- <https://www.unicef.org/indonesia/id/coronavirus/cerita/hoaks-membunuh-ayahku-menyingskap-pandemi-lain-di-indonesia>
- Iza, N. (2017, January 8). https://kominfo.go.id/content/detail/8710/siaran-pers-no-2hmkominfo012017-tentang%20gerakan-bersama-anti-hoax-danpeluncuran-turnbackhoaxid/0/siaran_pers. Retrieved from https://kominfo.go.id/content/detail/8710/siaran-pers-no-2hmkominfo012017-tentang%20gerakan-bersama-anti-hoax-danpeluncuran-turnbackhoaxid/0/siaran_pers: https://kominfo.go.id/content/detail/8710/siaran-pers-no-2hmkominfo012017-tentang%20gerakan-bersama-anti-hoax-danpeluncuran-turnbackhoaxid/0/siaran_pers
- Katadata Insight Center. (2021). Survei kesediaan divaksinasi Covid-19. [https://cdn1.katadata.co.id/media/files/KIC_Survei Perilaku Vaksinasi Masyarakat_12031 FIX.pdf](https://cdn1.katadata.co.id/media/files/KIC_Survei_Perilaku_Vaksinasi_Masyarakat_12031_FIX.pdf)
- Kementerian Kesehatan, I. U. (November 2020). Survei Penerimaan Vaksin COVID-19 di Indonesia.
- Markham, T. (2017). *Media and Everyday Life*. London: Palgrave.
- McQuail, D. (1987). *Mass Communication Theory: An Introduction*.—2nd ed. London: SAGE Publications Ltd.
- Moore, S. (1993). *Interpreting Audiences: The Ethnography of Media Consumption*. London: SAGE Publications Ltd.

- Ningrum, P.A., Hukom, A., and Adiwijaya, S. (2020). The Potential of Poverty in the City of Palangka Raya: Study SMIs Affected Pandemic Covid 19. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)* Vol 3 (3): 1626-1634.
- Potter, J. (2011). *Media Literacy*. Los Angeles, London, New Delhi, Singapore, Washington DC: Sage Publication.
- Priastuty, C., Pawito, & Rahmanto, A. (2020). Hoaks tentang Vaksin Covid-19 di Tengah Media Sosial. *Prosiding Seminar Nasional Prominus*, 9.
- Purwadi, D. (2017, December 12). <https://nasional.republika.co.id/berita/nasional/umum/17/12/12/p0uuby257-ada-800000-situs-penyebar-hoax-di-indonesia>. Retrieved from <https://nasional.republika.co.id/berita/nasional/umum/17/12/12/p0uuby257-ada-800000-situs-penyebar-hoax-di-indonesia>: <https://nasional.republika.co.id/berita/nasional/umum/17/12/12/p0uuby257-ada-800000-situs-penyebar-hoax-di-indonesia>
- Rahayu, R.N., & Sensusiyati. (2021). Vaksin Covid 19 di Indonesia: Analisis Berita Hoax. *Intelektiva: Jurnal Ekonomi, Sosial, dan Humaniora*, 02(07), 39–49.
- Sherif, M., & Hovland, C.I. (1980). *Social Judgement: Assimilation and Contrast Effect in Communication and Attitude Change*. West Port, Conn.: Greenword Press.
- Sihombing, E.H., and Nasib. (2020). The Decision of Choosing Course in the Era of Covid 19 through the Telemarketing Program, Personal Selling and College Image. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)* Vol 3 (4): 2843-2850.
- Silverstone, R., Hirsch, E. (1992). *Consuming Technology: Media and Information in the Domestic Space*. London: Routledge.
- Sudijono, A. (2009). *Pengantar evaluasi pendidikan*. Jakarta: Rajagrafindo.
- Wahid, A., & Labib, M. (2010). *Kejahatan Mayantara (Cyber Crime)*. Bandung: Refika aditama.
- Webster, F. (2006). *Theories of the Information Society*. New York: Routledge.
- www.unicef.org. (2021, August 5). Retrieved from <https://www.unicef.org/indonesia/id/coronavirus/cerita/hoaks-membunuh-ayahku-menyingskap-pandemi-lain-di-indonesia>:
- Yusuf, Oik. (2017). Perlawanan "Netizen" Lahirkan Masyarakat Anti-“hoax”. Diakses dari <https://tekno.kompas.com/read/2017/01/08/10495047/perlawanan.netizen.lahirkan.masyarakat.anti-.hoax>.