

A Reception Study On Disinformation Of Covid-19 Vaccine Messages In Social Media Virtual Communities

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Abstract

Disinformation messages about the Covid-19 vaccine are circulating in the community. This of course intersects with social, health, religious and political issues. One of the issues that is widely spread is about the Covid-19 vaccine, which has side effects when injected into a person's body, and contains dangerous and non-halal ingredients. This issue is widespread on social media, one of which is the various virtual WhatsApp communities in society. This article attempts to provide an explanation of this phenomenon from the Encoding/Decoding lens and the Interpretive Community. Data collection was carried out using in-depth interviews with three informants. The results of the study show that audiences using their life history positions, interpretive communities and their limited social communities also strengthen their meaning of this issue. This indicates that the text in the community is no longer seen as an extension of the message or addition of information, but is shown to maintain a community in the community in a relatively temporary period.

Keyword: Disinformation; Interpretive Community; Vaccines; Covid-19; WhatsApp

Introduction

At the end of 2019, the whole world was hit by the emergence of the corona virus (novel corona virus/2019-nCov), hereinafter known as Covid-19. This virus has been declared a pandemic by the World Health Organization (WHO). In Indonesia itself, initially Covid-19 appeared on March 2, 2020

(Indonesia.go.id, 2020) with the announcement of the first case of Covid-19, namely when 2 Indonesian citizens were found to be infected after making close contact with foreign nationals. The spread of Covid-19 is increasing and growing.

Based on data from the Covid-19 Handling Task Force until August 25, 2021, the number of active cases of Covid-19 in Indonesia was 257,677 people, patients who were positively infected with Covid-19 were 4,026,837, and patients recovered were 3,639,867, and patients died. due to Covid-19 as many as 129,293 people (Covid19.co.id, 2021). Even the spread of false news/information or hoaxes is also difficult to contain in the midst of these uncertain conditions. According to data from the Ministry of Communication and Information of the Republic of Indonesia through the AIS Team of the Directorate General of Aptika, as of May 5, 2020, it has detected 1,401 disinformation messages spread through digital platforms, such as Facebook, Instagram, Twitter, Youtube, and WhatsApps (kominfo.go.id, 2020).

The spread of the Covid-19 pandemic that has spread all over the world, various mass circulations of disinformation spreading in the media are also spreading as fast as the virus (Pulido Rodríguez et al., 2020). The amount of news that is spread in the media makes the public confused and anxious. Without realizing it, the media has presented a lot of information that creates negative stigma related to the Covid-19 vaccine. Examples of the negative stigma attached to Covid-19 include the existence of a vaccine that contains elements of pork and is not halal for Muslims. This creates a negative stigma for Muslims and a reluctance to be vaccinated against Covid-19. This is why social media plays a strong role in spreading misinformation due to peer-to-peer transmission (Vosoughi et al., 2018).

Disinformation messages through social media applications have also been one of the triggers for riots in Brazil by the right-wing conservative government led by President Jair Bolsonaro, which has systematically denied the severity of the Covid-19 pandemic. The attitude of the president and his ministers drew strong criticism from the international press. In addition, Bolsonaro has also encouraged his people to get out and go to public places, such as shops, markets, taking public transportation, and so on. Some of the

public believed Balsonara's statement and spread it on social media. In fact, Balsonara also supports the use of antimalarial drugs as a 'preventive kit' to avoid Covid-19 infection in Brazil which is rife on social media (Biancovilli et al, 2021).

From the point of view of access to news, a survey conducted by Newman et al from the Reuters Institute (2016) revealed that the number of people who rely on social media (including instant messaging applications) as a news source is increasing over time. This can be seen in Figure 1 as follows:

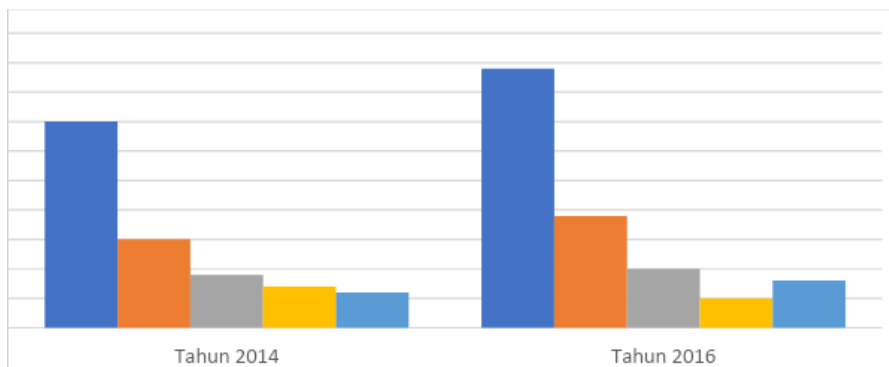


Figure 1: Use of Social Media for News

Austin (2014) explained that the increasing number of people who rely on social media as a source of information occurs because the audience prefers the fusion of facts and opinions in social media news, giving rise to authenticity and interactions that are impossible to find in other media. Although the results of research conducted by Vosoughi et al (2018) also found that health organizations providing correct clarification of health information did not spread as widely as disinformation. This shows that health disinformation is more popular for public consumption. According to Vosoughi, valid information rarely touches more than a thousand people, while the most popular disinformation, which accounts for only one percent of valid information, is actually able to spread to one thousand to one hundred thousand people (Vosoughi, et.al, 2018).

Public trust in the information provided by the media has three trends. The first is the media effect, where the media as a source of information) affects society. In this case, the media as a source of news and information about the pandemic has been widely exposed to the public (Gao et al, 2020). Second,

the infodemic (the confusing news about the Covid-19 pandemic that is widely circulated) increases people's anxiety and in the end it becomes a new burden that is heavier than the Covid-19 virus itself, third is public acceptance of the media, where people show a sense of maturity. in reading or viewing news in the media.

According to Karlova and Fisher (2012), although a lot of information is inaccurate and misleading, traditional models of information behavior see the conception that information on the internet is normatively considered accurate, true, complete, and they tend to neglect to consider the possibility that the information could be wrong or erroneous. . It is difficult not to connect social media users with the soaring internet users in Indonesia. Of the total population or population of the Indonesian people as much as 274.9 million, with internet users amounting to 202.6 million or equivalent to 73.7% of the total population in Indonesia. Meanwhile, the Indonesian people are quite active social media users as many as 170 million (61.8% of the total population in Indonesia). In using social media, internet users in Indonesia have spent an average of every day using the internet through various devices for approximately 8 hours, 52 minutes (Hootsuite, 2021).

In this context, it can be seen that the existence of traditional media as a source of news or information is being challenged by the existence of social media, especially WhatsApp. Applications that allow users to send and receive text messages, videos, images, audio, can even be relied on to get information as a news source (Reuters Institute, 2016). By using WhatsApp, one can communicate one to one in a private chat, or one to many through the broadcast and group chat features in a virtual group created temporarily or for a longer period of time. Ultimately user activity in the group is triggered by the interactions of each of its members.

Potter (2004) formulated a virtual community typology in two levels, member-initiated and organization sponsored. Initiated community is a community that is built and managed by its members. Meanwhile, community and organization sponsored are communities that are sponsored by either commercial or non-commercial organizations. If it is pulled on the WhatsApps application as a platform for user generated content, the

WhatsApp's group feature creates unlimited possibilities for mutual influence. Although members are free to write and send various documents such as images, audio and others.

Seufert (2016) explained that WhatsApp and the virtual community in it are a development of communication technology that really helps individuals to organize various things for their needs. In Indonesia, WhatsApp is the second most used social media. WhatsApp users in Indonesia are 87.7% of the total population (Hootsuite.com, 2021). As a social media platform whose content is user generated (user generated content), WhatsApp creates the possibility for individuals to be able to discuss issues related to the topics they observe, as well as obtain a momentum to influence each other. Not limited by distance. This is reflected in the information on the Covid-19 vaccine circulating in the community. Users of the WhatsApp application and other social media are a concern during this Covid-19 pandemic.

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Regarding the spread of disinformation messages on the Covid-19 vaccine, the Indonesian Ministry of Communication and Information through the AIS Team of the Directorate General of Aptika, as of May 5, 2020, has detected 1,401 disinformation content spread through digital platforms (kominfo.go.id, 2020). The abundance of information about Covid-19 significantly hinders one from finding reliable news, and adds to the challenges society faces during the pandemic (Pennycook et al, 2020). Threatening public health, and becoming another virus for its readers (Bastani & Bahrami, 2020).

In this case, the widespread disinformation of the Covid-19 vaccine in the media is motivated by several factors, including public curiosity who wants to get fast and instant information, new media technology, and confirmation bias. This condition is certainly concerning that many people believe and many more are exposed to hoaxes related to Covid-19, including vaccines (Mitchell and Oliphant, 2020; Nightingale et al., 2020; Roozenbeek et al., 2020; Schaeffer, 2020).

Meanwhile, disinformation about health is very dangerous if the wrong information is practiced by the community, such as consuming certain types of drugs that will endanger human lives. This type of hoax can also create anxiety and panic for the people who read it (Juditha, 2019). Therefore, hoaxes regarding health need to be combated by increasing literacy during this Covid-19 pandemic. Huges et al (2021) in their research identified twenty-five texts in social media and twenty-four rhetorical strategies found in various anti-vaccine and Covid-19 denialist media in France. The narratives in this media text and rhetoric represent various manipulative persuasive strategies. In this case the recipients of the message spoke of distrust of government, social and media authorities and the belief that the costs of addressing Covid-19 as a public health problem outweigh the benefits.

According to Prasanti (2018), health literacy is very important to have at this time because of the many hoaxes circulating. If it is connected with the Covid-19 hoax, public health literacy can be seen from the behavior of the community itself regarding this matter. Behavior according to Benjamin Bloom (Fitriany et al, 2016), namely knowledge, attitudes, and actions. A

person will be judged to have good literacy related to Covid-19 hoaxes if he has adequate knowledge about disinformation, is able to behave and is able to act positively regarding the spread of Covid-19 disinformation.

Audience research is also now starting to shift from research on the effects of transmitting media to research linking the two-way relationship between audiences and texts. This is where readers can reject, interact, and create their own meaning that comes from their own culture (Brooker & Jermyn, 2003). The meaning of the audience is about how the audience understands the mediated meaning (through media texts). Therefore, different ideas from linear views focus on increasing message exchange and lack of understanding of the different conceptions that may be structured at each level (sender-message-receiver) as a result of complex relationships.

Alasutari (1999) explained that one of the important concepts in the meaning of audiences is encoding - decoding proposed by Stuart Hall in 1974. This concept views that the message is no longer understood as a packet sent (by the sender) and received directly by the recipient. Instead, the sender of the message is structured (encoding) the message which will then be interpreted (decoding) according to the meaning that can be understood by the recipient. This means that messages sent and received are not always identical and different people may interpret messages differently.

In this regard, Baran & Davis (2012) mentions Stuart Hall saying that some media texts are polysemic, the procedure of a text usually reminds its readers according to what they want, this is called preferred reading. Therefore, media text creators take certain values into account when they encode media text. Because departing from critical theory Hall assumes that popular media texts aim to strengthen the status quo, therefore someone's meaning of a text depends on his own interpretation, it is possible for audiences to make alternative interpretations of a text. Someone may not agree with the meaning of the negotiation (negotiation meaning) and someone may strongly disagree with the media text so that someone interprets the text with (optional decoding) (Baran & Davis, 2012).

Hall (1980) argues that every media context is a text consisting of signs that are closely structured with each other in certain ways. The institutions that produce these texts compose the language through various considerations so that their media content can be 'realized' by the audience. To understand the text, a person must be able to interpret the existing signs and structures of the text. Referring to this, Hall formulated an approach that focuses on how text messages in the media are constructed and how audiences interpret these messages.

Littlejohn & Foss (2009) said that the fundamental conceptualization of theories and concepts regarding audience acceptance is rooted in Stuart Hall's audience retoration thinking with the concepts of encoding and decoding. Struat Hall's concept of deconstruction and audience meaning encourages the role of the reader as a subject who brings textual meaning to their daily lives. The next development is the emergence of awareness to pay more attention to the position of the text in the social life of the audience. The concept of interpretive community exists to explain that the meaning attached to the text is not entirely subjective or a property of material objects. Instead, texts such as television, novels, and the content of a website become meaningful only when there is an interpretive strategy carried out by their members (Littlejohn, 2009).

Based on the explanation above, the interpretation of interpretive community-based audiences is a concept that according to the author is appropriate to parse the phenomenon of the spread of Covid-19 vaccine disinformation in Indonesia. In the midst of the spread of information that has few accurate sources on social media, including the amplification carried out by the mainstream media about the Covid-19 pandemic that is spreading in the WhatsApp virtual community, it is interesting to know.

The author chose to explore the meaning of the members of the virtual WhatsApps community, because sociologically, as previously described by Newman (2015) WhatsApps have transformed into news destinations in various countries with hyper-social cultures, interactions in WhatsApps are considered a source of information to meet needs. users, including information during the Covid-19 pandemic.

Research Method

This study uses a qualitative approach, which is an approach in social science that relies on observing humans in their own environment and relating to these people in their language and terminology (Moleong, 2006). The research was conducted with the aim of providing an overview and understanding of how and why a phenomenon and the reality of communication can occur (Pawito, 2007). This study uses an interpretive paradigm with a typical method of reception analysis.

The data collection method in this study used purposive sampling. Purposive sampling is a deliberate selection of sampling that is shown to obtain in-depth information about a phenomenon. In addition, this study also uses a homogeneous sampling strategy. This strategy aims to explore the experiences of a group in depth.

This study intends to explore the meaning of members of the virtual Islamic recitation community and the virtual family community who are exposed to disinformation messages about the Covid-19 vaccine. The reason the author chose the community is because Islam is the majority religion in Indonesia which has a role in the involvement of individuals to carry out the Covid-19 vaccine. In addition, the family environment is the closest person to the informant and messages on social media also contribute to the Covid-19 vaccination action.

In addition, there were three informants in this study. Diversity of data, the selection of the amount is done for comparative materials that can support or refute each other's power so that this research is expected to describe the phenomenon well. The criteria for informants include being Muslim, joining a virtual recitation community and joining a family community, having read and receiving disinformation messages about the Covid-19 vaccine. The data collection technique in this study consisted of three elements, namely the first news text obtained from the informant. The author asks for some news related to the Covid-19 vaccine from informants and then collects them for text analysis. The news that appears will then be collected to analyze the

framing of the text in the news. This data is expected to be able to answer the framing of media texts.

The second is data from in-depth interviews and observations with informants as the subject of this research. The purpose of in-depth interviews is so that researchers can enter into other people's perspectives. Qualitative interviews have the assumption that the perspective of others is meaningful, knowledgeable and can be formed explicitly. The author conducts interviews to find out what people think about a context. The most important thing is using with this technique (Wimmer, 2011). In analyzing and interpreting the data carried out in the study of audience recipients, apart from exploring the strategies used by the audience when receiving a text, it is important to find out the framing of the production structure and the values contained in the text (encoding). To explore this hat, researchers will conduct an analysis of disinformation messages.

Results and Discussion

In the results and discussion section of this study, the explanations related to informants' profiles, disinformation on the Covid-19 vaccine circulating in the community, analysis of disinformation message framing, encoding of disinformation texts, decoding of disinformation texts will be discussed.

Disinformasi Vaksin Covid-19

Through various data that was successfully presented by researchers, namely disinformation in the period August 2021 - September 2021 related to disinformation on the Covid-19 vaccine circulating on social media through the website www.covid19.go.id. There is 17 information that can be collected over the last 2 months related to the increasing number of false information related to the Covid-19 vaccine. Misleading and unverifiable news about Covid-19 can cause excessive panic, worry and anxiety (Prianto & Harani, 2020).

This is not only happening in other countries, but also in Indonesia. The mass vaccination program held by the Indonesian government as an effort to

accelerate the response to the Covid-19 pandemic, was not well received and followed by the public, especially people in the productive age category. Not a few of them refuse vaccination for various reasons. Moreover, they were exposed to false news about vaccination which turned out to have a big impact on the community (Kriswibowo et al, 202).

Before information about vaccines was intensively reported since October 2020, there was not as much disinformation about vaccines as was found in the last 2 months of 2021. The more information and developments in the news about the Covid-19 vaccine, it turns out that there is a different trend towards the types of hoaxes that have emerged. The tendency of this type of hoax is more to report vaccine rumors or fake so that the type of incorrect information that appears.

There are various issues circulating in the community regarding the Covid-19 vaccine. Cindy (2022) explained that after two years of Covid-19 hitting the world, hoax news is still rife. The results of the Katadata Insight Center (KIC), Google Initiative, and Asparindo survey show that there are still people who believe a number of disinformation related to the Covid-19 vaccine. For example, the Covid-19 vaccine is not needed if you still maintain a healthy lifestyle (16.8%), only a business conspiracy (12.4%), and can cause death (9.8%). Another hoax is that the Covid-19 vaccine makes the immune system weak and easy to get sick (7.7%), doubts its halalness (7.2%), and causes Covid-19 disease (6.5%). Then, 6.2% said it can increase male stamina (6.2%), followed by mass production so that the ability is not good (4.1%), contains magnets (2.5%), contains chips/monitoring devices (2, 2%), making robots (1.6%), containing borax and formalin (1.6%), containing magnets (5%), and making sterile (1.3%).

Table 1. Covid-19 Vaccine Disinformation circulating on Social Media in August 2021

Date	News Title
07 August 2021	Corona Vaccine Not Proven Safe, Effective, Corona Like the Common Flu

09 August 2021	Vaksin Asrazaneca, Pfizer & Moderna Bluetooth Affiliated except Sinovac
09 August 2021	Pfizer CEO Refusing Vaccination Interview in August 2021
14 August 2021	The results of the calculation of data on people who have been vaccinated are more exposed to the Delta variant and the chance of death is higher
15 August 2021	Beware the hoax flight was closed because the crew and pilot refused the vaccine
19 August 2021	Baduy people have never been vaccinated for hundreds of years
19 August 2021	After being vaccinated, it can cause the results of the Covid-19 test to be positive
24 August 2021	WHO finds fake Covid-19 vaccine circulating in Indonesia
27 August 2021	Corona vaccine contains pigs and can change DNA and turn humans into zombies
27 August 2021	Do not consume food and drinks containing alcohol after being vaccinated

Table 2. Covid-19 Vaccine Disinformation circulating on Social Media in September 2021

Date	News Title
04 Sep 2021	Video of students paralyzed after being vaccinated against covid-19
06 Sep 2021	Chain messages GPS vaccination team requests personal data
08 Sep 2021	Bill Gates refuses Covid-19 vaccine for his son

19 Sep 2021	Telephone calls for information about the Covid-19 vaccine
20 Sep 2021	People who are unable to get the Covid-19 vaccine cannot take the KRL
24 Sep 2021	Archipelago vaccine data collection via Whatsapp
30 Sep 2021	Covid-19 vaccine can change blood color

From this data, it means that the level of public trust in vaccines to cure Covid-19 is quite good, but it is possible if vaccine hoaxes continue to circulate in the community and there is no good filter and literacy, it will have an impact on delaying the process towards group immunity (herd immunity).

1. Framing Analysis of Disinformation Messages

In analyzing the disinformation text circulating regarding the Covid-19 vaccine, the analysis of the disinformation text uses a simple framing model of Robert Entman. Eriyanto (2001) says that in Entman's conception, framing basically refers to giving, defining, evaluating, and recommending in discourse to emphasize a certain frame of mind for planned events. In many cases, this means presenting a specific definition of the problem, interpretation of cause and effect, and offering a solution as the problem is described. With this textual analysis, it is hoped that the text producer's preferred reading will be known. Textual analysis of disinformation news circulating in the informant's WhatsApp group includes the following:

The Meaning of the Impact Message After the Covid-19 Vaccine

In the case of disinformation regarding the impact after the Covid-19 vaccine, the author will analyze three texts obtained from the WhatsApp group of informants in this study. The three texts are as follows:

Text 1

"Jika anda ragu dan ingin menghilangkan vaksin yg sdh masuk ke tubuh ALHAMDULILLAH. Sekarang ada penangkal/ menetralsir vaksin itu.

SILAHKAN DICoba RAMUAN INI YAKIN LAH,,SYARAT. 1.BASMALLAH,. 2.BACA SHOLAWAT NABI, 3.BACA ALFATIHAH
INI RAMUAN NYA*

"GARAM LAUT" DAN AIR KELAPA MUDA tapi bukan Garam Dapur.

**Biasa disebut Garam Krosok (karungan).*

- 1/2 Sendok makan Garam

– SeGelas Air Kelapa Muda.kemudian keduanya diaduk. Tunggu sampai mengendap, baru diminum.

**2 X Sehari (pagi + malam), selama seminggu*

**Ditambah "Bekam" lebih bagus lagi*

**IN SYAA ALLAH... VAKSIN yang bersarang itu lenyap,"*

Text 2:

Astaqfirullah,

Adakah Benar Kata2 Mereka ,Mmg Benar Kita Berada diDunia fitnah Skrg

Nama saya Dr. Johan Denis dari Belgium. Vaksin korona tidak terbukti selamat dan efektif. Tidak ada keadaan darurat. Ini adalah pandemik palsu. Coronavirus dalam hal kematian dan penularan sama dengan penyakit selsema. Dan saya akan menolak perkara ini. Tidak professional yang diambil negara kita. Tidak ada keadaan darurat. Ini semua diatur dan direka sahaja. Agar anda takut untuk ambil vaksin.

Text 3:

SEMOGA INDONESIA PUNYA VAKSIN SENDIRI 🙏🇮🇩

WARNING !!!!!

Info Kesehatan 📢📢📢

Seorang dokter Malaysia berusia 58 tahun, Dr. Chai Koh Meow, deputi direktur Departemen Kesehatan Malaysia, menerima suntikan vaksin booster Covid buatan Pfizer hari Selasa yang lalu sebagai tambahan ke atas vaksin Sinovac yang diterimanya terdahulu, meninggal dunia setelah mengalami gejala-gejala tubuh menjadi tidak nyaman seperti demam

(colds) dan rasa sakit (soreness). Berhubung Dr. Chai senantiasa berada dalam kondisi kesehatan yang baik, apakah kematiannya ada kaitan dengan vaksin booster mRNA belumlah bisa dipastikan dan masih diusut oleh pihak otoritas Malaysia.

*[Selamat jika pengetahuan teknologi genetika mereka mencapai level mampu membuktikan apapun, ataupun mengaitkan penyebab kematian itu dengan suntikan booster mRNA!] Sin Chew Daily (Malaysia) – 2021/11/18
<https://www.sinchew.com.my/?p=3426350>*

RIP 🙏 penerima vaksin konvensional Sinovac sebaiknya tidak campur dengan suntikan booster mRNA Pfizer (ataupun Moderna) 🤲”

Table 3. Summary of Robert Entman's Framing of The Three Texts

The Framing Device		Assumptions	
Problem Definition	There are doubts after being vaccinated and want to immediately sterilize the vaccine in the body.	The Covid-19 vaccine has not been shown to be safe and effective. There is no emergency. This is a fake pandemic. Coronavirus in terms of death and transmission is the same as the common cold	Died after being vaccinated against Covid-19. The symptoms of the body become uncomfortable such as fever (colds) and pain (soreness).
(How an issue is seen)	This event is caused when someone who has already been vaccinated and wants to clean the vaccine in the body	Covid-19 which is considered a common cold and is an unreal pandemic	After being vaccinated against Covid-19
The Framing Device		Assumptions	

Source of trouble	Covid-19 vaccine can be neutralized with sea salt and coconut water	Covid 19 is a common cold and does not need to be vaccinated against Covid-19	Covid-19 vaccine causes one person to die
	Can eradicate nesting and vanishing vaccines	Be wary and suspect not to be vaccinated against Covid-19	Advise not to mix with Pfizer (or Moderna) mRNA booster injections

The narration in Text 1 intends to give advice so that someone who has already been vaccinated and wants to clean the Covid-19 vaccine in the body is to use sea salt and coconut water. This narrative is made close to the audience by using simple, uncomplicated language, and inviting the public if they have already been vaccinated to drink sea salt water and coconut water. The diction shows that this text is indeed intended to be distributed in a WhatsApp group because it uses a greeting word for many people, especially Muslims.

The text 1 *“SILAHKAN DICoba RAMUAN INI YAKIN LAH,,SYARAT. 1.BASMALLAH, 2. BACA SHOLAWAT NABI, 3. BACA ALFATIHAH”* has a great relationship with Muslims who make up the majority in Indonesia. The placement of quotations with the condition that they read Basmallah, read the Prophet's prayers, read Alfatihah, and others indicate that religion is directly involved in neutralizing the Covid-19 vaccine. Because this text was found in a study group, this text is systematically aimed at making Muslims

aware of the Covid-19 vaccine. This is also an immoral legitimacy of the solutions offered in this text. The conclusion that is used as a solution in this article, namely being able to eradicate vaccines that have been lodged in the body, is a narrative that is an alternative solution for the community if they have already been vaccinated.

The text 2: for the first *“Astaqfirullah , Adakah Benar Kata2 Mereka ,Mmg Benar Kita Berada diDunia fitnah Skrg”*. This means that the sender of the text in the WhatsApp group is the producer of this disinformation text. In this text a doctor, namely Dr. Johan Denis from Belgium who gave a warning to the public that the Covid-19 vaccine was not proven safe and effective. From the text, there are three narratives conveyed, namely, the Covid-19 vaccine has not been proven safe and effective. Second, there is no emergency, there is actually a fake pandemic, and thirdly, Covid-19 is the common cold.

The Text 3: the text that begins with the hope for the Indonesian state to have its own vaccine. The narration of this text gives rise to a 58-year-old Malaysian doctor. Chai Koh Meow, deputy director of the Malaysian Ministry of Health who had received an injection of Pfizer's Covid-19 booster vaccine in addition to Sinovac later died. In this text, after the booster vaccine, a person will experience symptoms of the body becoming uncomfortable such as fever and others.

From some of the articles above, it can be said that disinformation uses elements of real events that occur around the world, and uses them as narratives to strengthen alternative stories in them, as well as to highlight the main theme that this disinformation article wants to touch. The main framing is to put forward the fear of the public not to be vaccinated against Covid-19 and declare that the Covid-19 vaccine is dangerous.

2. The Covid-19 Vaccine Has Dangerous Content

Disinformation about Covid-19 which has dangerous content, the author got from one of the informants through the outbreak of the Covid-19 vaccination carried out by the government since the beginning of 2021 - 2022. According to the author, this disinformation is also interesting to explore the meaning

of the case of disinformation regarding vaccines having dangerous content, the author only analyzes one text obtained in WhatsApps groups. The text is:

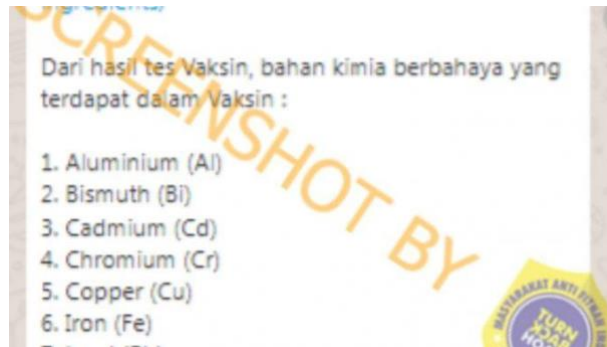


Figure 2: Ingredients and Ingredients in the Covid-19 Vaccine

The text of the Covid-19 vaccine has a dangerous content that is implemented with the content in the vaccine, namely the aluminum content contained in the vaccine in the form of salt. It's just that the aluminum salt content has met pharmaceutical standards, so it is safe to use for vaccination programs. Along with vaccines containing these hazardous materials, information appears on vaccines that contain non-halal ingredients or contain pork in them. In this disinformation, for non-Muslim circles and moderate Islam, the issue of vaccines containing pork is considered problematic. This is considered as a public not wanting to be vaccinated against Covid-19. Moreover, the Indonesian people are the majority of Muslims.

The Meaning of Disinformation Text

Before entering into how audiences position in receiving disinformation text. Researchers try to dig deeper into the consumption of information media to prove that the audience in this study is an active audience. In essence, the research informants in this study did not necessarily swallow the information contained in the media. In other words, they have carried out literacy activities. Some informants also normatively view that information on social media must be re-verified, even though this is inconsistent with the pattern

that the informants do. In relation to the case of media texts being polysemic, the procedure of a text usually reminds its readers according to what they want, this is called preferred reading. Therefore, media text makers take certain values into account when they encode media texts (Baran & Davis, 2012)

The pattern of media consumption also shows that, basically, the audience is exposed to news from various perspectives, for example, often watching television, listening to the radio, through social media and online news portals. In receiving information that is fast and instant, the audience can also join various WhatsApp groups with varied information. However, the information obtained from the media will be criticized and discussed with people they trust. But that doesn't mean the audience is boycotting the media. This shift is more of a consumption trend than a media shift. In the end they prefer to embrace the information obtained from people who have the same meaning as them. This, according to the author, is a sign that the audience who are informants is essentially an active audience who when getting information always considers certain values in it.

This understanding of active audiences helps in exploring the audience's interpretive strategies. From the lens of Stuart Hall's typical reception study, a message when it wants to be interpreted as preferred reading by the audience must form a story in it. Based on the encoding analysis of the disinformation text, it was found that the disinformation text regarding the Covid-19 vaccine was divided into two large framings. In the first framing, disinformation sold the fear that the vaccine had an effect once it was injected into a person's body. The second framing, the Covid-19 vaccine contains dangerous ingredients and contains non-halal elements.

However, to make it meaningful, the audience needs more than the text, the message does not contain enough information to be interpreted according to the narrative. To make the audience accept the message that highlights the text, the gal must be relevant to the values they profess. Personal experiences and proximity to texts, other media and a combination of values from social, religious, political, and health contexts, add relevance to a text. This becomes a frame of reference that approaches them with the ideology of the text. Then

the closer the audience is to the position of the text producer, who is most likely to accept the text as desired by the text producer. Therefore, the audience's interpretive strategies in understanding this disinformation text are quite diverse.

Media Consumption in Covid-19 Vaccine News

Knowing the choice of media consumption from informants regarding the Covid-19 vaccine is a dance for scrutiny. Certain media choices can provide information sensitivity for informants. From the results of the interview, it was found that the three informants are now starting to leave conventional media such as television and you, and are starting to switch to their preferred social media, starting from WhatsApps, Twitter, Youtube and Facebook groups. All of the informants admitted that they had started to leave conventional media because the content was considered no longer able to provide the information they wanted. In the process, the author identifies media owners so that the conventional bias is against the interests of media owners and reports something that is not balanced. The result is a declining trust in mainstream media.

Of the three informants. Social media has an important role as their source of information about the Covid-19 vaccine. Furthermore, the interactions they got after they received information about the Covid-19 vaccine were varied enough to be interesting to understand. Informant 1 claimed to have received information about the Covid-19 Vaccine in the family WhatsApp group. Vaccines containing pigs were one of the pieces of information he remembered. In addition to reading, the audience also occasionally participates in the family group to discuss and dispute the disinformation of the Covid-19 vaccine. Sometimes Information in family WhatsApp groups is considered by informants as message disinformation.

Interpretive community in Virtual Community

The virtual community in this phenomenon acts as a source of information and a place for developing their knowledge of issues related to the Covid-19 vaccine. The virtual recitation community and family in this case act as an

interpretive community. This is certainly the interaction that exists in it to form a collective meaning that is shared together. The virtual recitation community and the virtual family community that they have create standards through the rules of interaction that occur, the dominance of the discourse in it so that the meaning of the interpretive community strengthens the meaning that exists at the individual visual level. Through the interactions that occur in this virtual community, referring to Olegg (1995) which reflects on the power of problem solving with discussion and discipline.

One who plays a role in regulating discourse in WhatsApp groups is the group admin. Seufert (2016) explains that WhatsApp and the virtual community in it are a communication technology development that really helps individuals to organize various things for their needs (Seufert, 2016). The results of the interview show that all informants are members of a virtual community in the form of a recitation WhatsApp group and a family WhatsApp group. However, not all members in the WhatsApp group agree or respond positively to things related to the Covid-19 vaccine that is distributed in the group.

As with other interpretive communities, in virtual communities there will be a degree of debate in the meaning of something. The difference in the meaning of a text will be an interaction within the group that creates a collective meaning for each member of the group. However, this interpretive community in the form of a virtual community is very fluid and can change at any time. If you borrow the lens of the interpretive community, it is known that the interpretive community is indeed unstable because members can change quickly according to their interests.

Virtual communities especially on WhatsApp allow audiences to be more assertive when they want to leave their interpretive community. Here the concept of affordances, Shaw (2017) who explains that WhatsApp does have some reliable features to show our disagreement with the discourse that rolls in a virtual group. In this case, when someone feels that they no longer have the same meaning as them, that person no longer has the same understanding. Apart from the different interpretive strategies, the difference in the meaning of an issue in the interpretive community is also caused by the number of interpretive communities that person has.

In other words, the similarity in interpreting disinformation messages does not mean that a text has a single meaning, but this is the strength of the interpretive community. The interpretive community can shape the power of objects in which its members can form the object. Then all that remains is the belief that the fact exists as it should be. And that uncertainty can be resolved by referring to previously available facts.

Conclusion

Conclusions is not a repetition of the findings and the discussions that have been presented in the previous sections, but instead lays out implications of the findings, weaknesses of the study, contributions of the current research, and recommendations for future research. Hereby, the manual is structured to be used by prospective authors of the article in this journal as a reference (implications). This guideline may not yet be completely as expected by many parties (weakness), however, this would hopefully be an initial guidance sufficient at a time meanwhile many other journal managers even do/have not publish(ed) similar guidelines (current contribution). Future guidelines drafting is expected to complement the shortcomings of this guide and also to adjust with internationally standardized article writing guidelines.

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