

DISINFORMATION, MISINFORMATION, AND HOAXES ON TWITTER: THE IMPACT OF THE POLARIZATION OF ISLAMIC IDEOLOGY

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ABSTRACT

The use of Twitter is to produce, to disseminate, and to respond to information. Since November to December 2019, there were 28,887 contents on the topic of Islam. The diversity of understanding in Islam has affected people to involve in the discussion above. This research explains, assesses, and outlines the Islamic religious ideology of Twitter users and their influence in distributing information that contains disinformation, misinformation, and hoaxes. Twitter conversation data are crawling via the Drone Emprit Academic server. A simple random technique obtained 10% of the sample. Content analysis techniques classified users into nine Islamic religious ideologies and find out the content of information. However, the error percentage generated by ideologies varies. The Pearson's Correlation Co-efficient calculation between informational score and the ideological score of traditional, Indigenous, Liberal, Post-traditional, Transformative, Modernism, Neo-modernism, and Inclusive Islamic Ideologies on the information of content shows a contradicting relationship. The higher the ideological value, the lower the error would be found. On the contrary, Islamic ideology Fundamentalism has a parallel relationship with the informational score. It is concluded that the score of the ideological value is in line with the value of disinformation, misinformation, and hoax.

Keywords: Differences of Islamic Ideology, Information, Disinformation, Misinformation, and Hoax.

INTRODUCTION

Islamic Ideology's teachings affect public participation in producing, responding, and disseminating Twitter information. Doctrine is a social group representation that refers to a series of elements of a common idea belonging to one another as a whole (Gerring, 1997). Ideology is gradually acquired and changed through social life (Dijk, 2006; Hidayatullah 2014) mentions nine doctrines and schools of Islam, including Traditional Islam, Indigenous Islam, Liberal Islam, Post-Traditional Islam, Fundamentalist Islam, Transformative Islam, Modernist Islam, Neo-modernism Islam and Inclusive Islam. Understanding different ideologies are prone to conflict due to differences in individual and group ethical values (Sandu et al., 2020).

The use of hashtags has been used for social movements, brand or advertising campaigns, representation of the genre, health or disease, erotic content, tourism, gastronomy (Liu, 2009). The hashtag, accompanied by short keywords, can express conversations to have a broad impact on Twitter (Bruns & Burgess, 2011). Social media uses the freedom to obtain and produce information, news, communication, and distribution (Dijck & Poell, 2013). Systematic discourse on social media is influenced by character discourse (Ausserhofer & Maireder, 2013). Within November and December 2019, the hashtag symbol “#” accompanied by the keyword “Islam” on

Twitter reached 58,678 mentions (Fahmi, 2018). Unfortunately, social media is not followed by applying journalistic principles (Ethical journalism network, 2015). As a result, harmful information production aimed at bringing down individuals, social groups, and even the state has increased (Hamada, 2016). In line with this statement, reporting harmful content has grown every year from 14 cases in 2016, from 360 in 2017 to 1440 in 2018 has sharply increased (Setu, 2019).

This study aims to classify Twitter users into nine groups of Islamic religious ideology. We will examine the influence of each Islamic religious teaching on Twitter containing disinformation, misinformation, and hoax related to Islam from November 1st to December 4th, 2019. In the previous period, (Syahputra & Ritonga, 2019) found a political phenomenon in Indonesia which caused social media users to experience polarization. This situation causes a chaos and the criteria of truth could not be well applied. It resulted in an increase of fake news and hate speech on Twitter. Meanwhile (Ribberink et al., 2018) found that the cause of the increasing of religious polarization in Western Europe was due to secular states based on religious fervor, while in catholic countries polarization came from anti-religious fervor. In the previous year, Coman (2017) found that the selection of information by social media users was influenced by the community-condition on social media consisting of various backgrounds of Christian religious beliefs by looking at dialogue texts of public spaces in both micro and macro online environment. Quandt (2018) states that various adverse problems accompany the hope of public participation in conveying information in a democratic country. As Anderson & Revers (2018) explained, political ideology encourages people to communicate messages according to their political interests. However, different group interests can coexist in the same discussion (Bodrunova et al., 2019). Chatterje-Doody & Crilley (2019) stated that social media comments are very instructive in engaging the audience. Weber et al. (2013) say that different users will experience polarization and produce content that attacks each other between groups. Sentiment and social conflict will occur when the media contradicts the knowledge, background of readers, external experiences, and values (Koltsova & Nagornyy, 2019). Meanwhile, at the core of social media networks is mobilizing social media users (Steinert-Threlkeld, 2017).

This research focuses on how the application of nine Islamic religious ideologies on Twitter. How Islamic religious ideology influences users to follow, produce, and spread messages. Ideology influences the distribution of information, disinformation, and hoaxes on Twitter. This research assumes that social media users will choose public discussions on Twitter by their ideology, resulting in group polarization. The polarization of Islamic religious, ideological groups causes information that is no longer based on the truth but group beliefs. Disinformation, misinformation, and hoaxes depend on the ideology and the level of ideological values of social media users.

METHOD

A quantitative approach is used to describe the data in this study (Bazeley, 2018). The stages are coding theory and applying it to research data (Bowen, 2009). Measurements made on documents are based on coding theory results and they are then converted into numbers to be analyzed using statistical procedures (Creswell, 2015). The data on Twitter related to the study were taken objectively (Dienlin et al., 2020). Big data analysis techniques are used to explain large amounts of data (Steinert-Threlkeld, 2018).

The period of conversation data from November 1st to December 4th reached 28,889 conversations about Islam on Twitter.

The data were obtained by using the Gephi tool with the Drone Emprit Academic (DEA) server as an intermediary. The sample used in this study was 10% a simple random technique with a composition of 399 mentions, 453 replies, and 2037 retweets. Before conducting thorough research on the sample, the measuring instrument validity and reliability was tested on 36 randomly obtained accounts.

No	Variable	Item question	corrected item-total correlation	Cronbach's Alpha
1	Traditional Islamic Ideology	22	0,932 – 0,985	0,988
2	Islamic Indigenous Ideology	22	0,934 – 0,991	0,988
3	Liberal Islamic Ideology	22	0,889 – 0,994	0,994
4	Post-traditional Islamic ideology	22	0,941 - 0,997	0,993
5	Fundamental Islamic Ideology	22	0,943 – 0,980	0,985
6	Transformative Islamic Ideology	22	0,956 – 0,998	0,993
7	Islamic Ideology of Modernism	22	0,970 – 0,995	0,995
8	Neo-Modernism Islamic Ideology	22	0,948 – 0,996	0,994
9	Inclusive Islamic Ideology	22	0,915 – 0,998	0,993
10	Information based on facts	4	0,697 – 0,896	0,931
11	The report containing Disinformation and Misinformation	18	0,616 – 0,931	0,977
12	Hoax Information	28	0,750 – 0,949	0,992

As many as 248 statement items were used to measure the research variables. The results of the questionnaire validity test on the correct information variable ranged from 0.750 to 0.998. They were declared valid as Sarwono (2014) stated that the questions on the questionnaire are declared valid if, in the corrected item-total correlation section, each indicator has a correlation coefficient of 0.361 (p-value 5%) or 0.463 (p-value 1%). The Table 1 above also shows the Cronbach's Alpha value of 12 variables between 0.931-0.994. The figure shows that the instrument is valid and reliable and can be used as a measuring tool in research.

The content analysis method is used to view, filter data in the same category with clarified words, phrases, and sentences (Cavanagh, 1997). Presentation of the basic idea of probability to determine how the performance of statistics in research uses variance (ANOVA) and multiple regression (Riffe et al., 2005). The Univariate (ANOVA) test analysis describes the ideological polarization of the Islamic religious line of social media users. After knowing the tendency of social media users based on their ideology, a Pearson Product-Moment Correlation test was carried out to determine the effect of Islamic doctrine on the spread of hoax and disinformation news (Sudaryono, 2017).

DISCUSSION

Twitter Social Media User Profiles

Most social media users who conduct discussions on Islamic topics come from Indonesia, followed by Malaysia and other countries. The location distribution of Twitter users by province includes Jakarta 2167 users, West Java 1165 users, Central Java 361 users, Yogyakarta 311 users, Banten 225 users, Kuala Lumpur 178 users, North Sumatra 176 users, South Sulawesi 108 users, Bali 77 users, Riau 59 users, West Sumatra 53 users, South Sumatra 50 users, Singapore

43 users and other provinces 1228 users. Discussion topics contained in social media regarding Islam are associated with political activities (24.13%), industry (2.53%), groups (21.67%), history (1.14%), teachings (18.42) %, social (25.13%), education (5.61%) and technology (1.38%) from a sample of 2889 conversations in Table 2.

No.	State	Mention	Persentase
1	Indonesia	5715	92,16%
2	Malaysia	241	3,89%
3	State (*)	245	3,95%
Total Account Mentioned		6201	100,00%

Notes : *United States, Singapore, United Kingdom, Australia, Turkey, South Korea, Egypt, Netherlands, United Arab Emirates, Japan, France, Morocco, Spain, Rusia, Tajikistan, Italy.

Ideology of Islamic Religion

The existence of social media makes it easier for something new to be widely known. However, shifting meaning occurs frequently. Appropriate content production is required to avoid this (Purwaningwulan et al., 2019). A good group communication climate influence each member to understand, to be faithful, and to be loyal to the group (As'adi, 2020b). Holstad et al. (2013) stated that group members who have experienced intervention would obey all matters related to group rules. The identities, actions, goals, norms, and values have been used to see and measure trends on Twitter users. This identity, according to Syam (2018), is a strong character of a group and its followers.

Islamic Ideology	Average (Σ)						Average
	Account	Identity	Action	Aim	Value	Norm	
Traditional	77	83,00%	83,00%	91,00%	90,25%	94,00%	88,25%
Indigenous	67	88,50%	93,75%	92,00%	90,50%	89,75%	90,90%
Liberal	345	89,50%	89,50%	87,75%	92,00%	89,75%	89,70%
Post-Traditional	169	88,50%	91,25%	90,00%	94,00%	92,75%	91,30%
Fundamental	1442	92,17%	88,75%	86,00%	89,75%	93,25%	89,98%
Transformative	128	94,33%	95,00%	91,25%	93,25%	95,00%	93,77%
Modernisme	90	94,00%	90,50%	88,00%	88,50%	82,75%	88,75%
Neo Modernisme	127	94,00%	94,25%	94,50%	94,50%	95,50%	94,55%
Inclusive	283	93,25%	96,50%	94,00%	94,00%	96,50%	94,85%

Notes: From a total of 2889 sample accounts, 166 accounts ideology cannot be identified for they are classified as robot accounts, have been blocked, and have no data. Due to these factors, only 2723 accounts can make ideological grouping and judgments.

Traditional Islam

The reality of the depiction and application of the Traditional Islamic ideology of Twitter users have an average value of 88% based on the Table 3 if adjusted to the identity, actions, goals, ideals, and norms that apply to the community. According to Hamid (2016), the equivalence is an anti-reform, backward, conservative group and has an obedient attitude. According to Madjid (2006), this is based on the social conditions of rural communities. The community and *Santri* (Islamic boarding school students), who are rural communities, tend to find it challenging to accept reforms and prioritize tradition (Fealy, 2010; Maio et al., 2006) stated that the actions that characterize this group include prioritizing the hereafter, maintaining traditions, applying teachings in social life, and social media. Social media aims to respond to a piece of information, show self-identity, realize political interests, and spread Islamic teachings. They carried out norms based on various books and some were written by medieval scholars, developing tolerance and obedience. Values that are applied in social life include peace, obedience, simplicity, and avoiding luxury. Haliwanger (2012) adherence to something is also influenced by the interaction related to culture.

In conclusion, traditional Islamic ideology has its characteristics as an inherent identity for its members. The form of character that sticks is firmly obedience to a religious figure and has been preserved by the *Santri* group and NU (Nahdlatul Ulama; one of big Islamic group in Indonesia) residents in the countryside. The principle of peace is held tightly as a guide in community life that adheres to various beliefs, ethnicities, cultures, and politics. Attitudes to maintain their traditions cause less attention to educational reform. This condition is in line with the aspiration to achieve an eternal afterlife than this worldly life.

The Indigenous Ideology of Islam

The reality of the depiction and application of the ideology on Twitter users who twitted related to Indigenous Islam Ideology has an average value of 91% if adjusted to the identity, actions, goals, values, and norms that apply to the community. As'adi (2020a) stated that Indigenous Islamic groups tend to spread messages through traditions that apply in the local environment. The user's identities who adhere to the teachings of the indigenization of Islam are followers of Gus Dur. Most of them are members of the Nahdlatul Ulama who accept differences in thought, humanity, and adapt Islam based on time and place. They act by maintaining Islam with local traditions in interactions on social media.

The goal is to create harmony in religion and to guide political activities. Norms implemented include maintaining local traditions, accepting advanced thinking, answering cultural problems, and getting along with people of different beliefs. The applied values accept various thoughts, reject reform, and take advantage of local culture to spread Islam. Islamic indigenous groups formulate laws related to the needs of local communities according to applicable regulations (Nu Online, 2015).

The stages are carried out by accommodating Islamic teachings to local culture without losing their respective identities (Fitriah, 2015). The meeting between two cultures leads to the elimination of acculturation of culture (Nugroho, 2019).

Liberal Islamic Ideology

Social media users with Liberal Islamic teaching ideology reflect 89% of ideologies, including identity, goals, actions, norms, and values. The identity that is fundamental and cannot be separated from members of the network of liberal Islam and advanced thinking interprets Al-Qur'an text according to logic and thoughts, which is carried out deeply and liberate thoughts without boundaries. Actions are taken in the form of upholding justice in social life. The aim is to protect religious minority, tolerance in religion, enthusiasm for thinking, and avoiding religious and political power. The norms applied are rational thinking in favor of the right, not from the belief of majority. The values adopted by users include freeing everyone to choose their beliefs, rejecting persecution, and protecting culture, ethnicity as well as marginalized race.

Liberal Islam is guided by unlimited freedom by opening the door to *ijtihad* in all dimensions of Islam so that six liberal Islamic paradigms are formed, including freedom of thought, progress, rejecting theocracy, encouraging democracy, pluralism, and guaranteeing women's rights (Kurzman, 1998). The main focus of liberal Islam is democracy and the defense of Islam, feminism, sexuality and Islam, Islamic analysis psychology, and liberalism, avoiding Semitism (Massad, 2015). Liberalist optimism for Islam is facing modern problems guided by Islam as a rational religion (Tahir, 2017; Idris, 2017) adds that the concept that has been implemented by the Liberal Islam Network (JIL) has a strong theological foundation from the Al-Quran and Hadith.

Post-Traditional Islamic Ideology

Social media users with post-traditional Islamic ideology reflect 91% of the ideology, including identity, goals, actions, norms, and values. Social media users who adhere to post-traditional Islamic ideology are NGOs and are the young generation affiliated with the culture of NU. The act of upholding justice in social life and progressive Islamic thought requires relative truth. The purpose of the user, among others, is to criticize one's tradition and other traditions and to raise the spirit of thinking. Upholding norms, justice, and criticising its traditions are done for the progress in favor of rational truth. The values applied are the advancement of old traditions which are collided with tradition as well as modernity, to foster the culture of logical thinking.

Post-Traditional Islam Ideology is an Islamic intellectualism movement carried out by youth of NU to overcome backwardness (Rumandi et al., 2003). The disadvantages of traditional Islamic groups were extreme attitudes towards traditions and texts and rejecting Modernism in Islamic thought (Susanto, 2014). A blend of intellectuals designed by the younger generation of Muslim scholars and activists to interrogate and expose hegemonic discourse's persistence in contemporary Muslim intellectualism (Kersten, 2015).

Fundamental Islamic Ideology

Fundamental Islamic teachings' ideology's average value reaches 90%, including identity, goals, actions, norms, and values. The Table 4 shows that the identity reflected by the extreme Islamic groups that are part of the Salafi, Wahabi, MMI (Al-Qaeda) movements want muslims to unite and reject the purification of Islamic thoughts, modernity, and radicalism as well as participating in political activities. The aim is to unite Islam's glory by combining social and religious activities, religion, and theocracy. The norms held come from the Middle East's

understanding, rejecting relative truth and referring to the prophet's teachings only textually. Moderate values applied are accompanied by tolerance, group truth as a universal truth, and hesitancy in accepting other groups' opinions.

The largest Muslim population on Twitter in the world is located in Southeast Asia and China. The level of violence occurred was encouraged and motivated by fundamentalist groups (Nuruzzaman, 2017). Likewise, followers of the Hindu religion, who are fundamentalists, also interpret cultural symbols to obtain the correctness of political signs and communal violence (Sen & Wagner, 2009). The violence that occurs is influenced by politics to gain glory and prosperity in a region (Steinert-Threlkeld, 2017).

The wave of Fundamentalism always moves up and down according to its concrete social, political, and economic conditions (Khoir, 2015). Fundamentalism is inseparable from the concept of Khilafah Islamiyah, which seeks to unite all countries to be led by Muslims. The radicalism that occurs causes a clash between modernity and religious values that affect each country (Wahid, 2018). Islamic fundamentalist groups are proliferating with a wave of jihad in a country. The aim is to thoroughly purify the religion of Islam by transcending social and political boundaries. As a result, the waves of action to reject what was not by his teachings were more frequent. Violence in communication also often occurs on social media, but this does not prevent new members from joining, especially those with different political interests from the country's ruler.

Transformative Islamic Ideology

The average value of the Transformative Islamic Ideology teachings reaches 94%, including identity, goal, action, norm, and value. The identities that illustrate this ideological teaching come from the Muhammadiyah Muslim Intellectual Network group, the spirit of renewal and modernity that uphold justice with progressive Islamic reasoning and critical social theory from the west. The aim is to show diversity of the progressive Islamic movement with Modernism and transformation of tradition. The norms being upheld are applying prophetic social science as a norm for preparing intellectual discourse, developing subjective discourse, leaving behind awaiting culture, and bringing Islam to be the realm of social welfare. The values applied assimilate with the level of theological and religious understanding, rejection of the understanding of old religions and the application of industrial and Islamic technology and academic studies.

Transformative Islam requires every Muslim to always think progressively about all problems (Abdurrahman, 1995). Islamic reform can happen by adopting western modernity by presenting Islam in a progressive, tolerant, and liberal manner (Farah, 2016).

The integration of religion and science is an essential point in transformative Islamic education (Pransiska, 2018). Tradition can also be transformed into religion and affect religious, social, cultural, economic, and political values (Ridwan, 2016). The Transformative Islamic Ideology stream invites its members to always think progressively towards all developments in science.

The application of tradition and technology with religion provides a solution to the problem of stagnation in science. With the collaboration and transformation of knowledge, members always try to help solving their surrounding environment.

Modernism Islamic Ideology

The average value of Islamic Modernism ideology reaches 89%, including identity, goals, actions, norms, and values. The inherent identity comes from the Muhammadiyah Muslim group and the neo Islamic education which accept the western critical theory and science as a universal truth. The actions taken are removing the negativity, applying the positivity, fixing the old traditions that are not quite right, and adapting the new tradition. The goal is to diversify the progressive Islamic movement, to develop thought, to develop modern education and to get rid of previous irrelevant thoughts. The norms held always follow knowledge and welfare is obtained caused by reason as the initiative of idea. The values applied circling around theological and religious understanding, renewal of religious understanding, Western thought, and passion for academic study.

Modernism is new and has yet been found in both objects and ideas (Rabby, 1971). The modernization process goes through various stages from the introduction of scientific knowledge (Alatas, 2005). According to modernization theory, industrial society must establish itself as a secular society and should accept transition to democracy (Kersten, 2015). Meanwhile, the modernization of Islamic education in rural families shows a broader and more progressive thought, tolerant behavior, and mutual respect for community members (Nurjanah, 2013). The form of modernization of Islamic education in rural families, the existence of thoughts towards a broader and progressive direction, the existence of religious behavior that is more tolerant and the mutual respect among community members no longer recognize the existence of hostility and strife.

Neo Modernism Islamic Ideology

The Average teaching of Islamic Neo Modernism ideological value reaches 95% which includes identity, goal, action, norm, and value. Twitter user's identity consists of the Muhammadiyah group who is open to various thoughts, combines traditionalism with modernism, and makes science a universal truth guideline. Actions taken include respecting differences, adopting good old traditions, adapting to new traditions and accepting critical social theories from the west. The goal is to adapt to the development of the era and the relevancy of the interpretations. The norms carried out are based on the principle of welfare which is influenced by causes and held firmly for the development of science. The values applied originate at the theological level and religious understanding in both old and new understanding that adopts western and eastern thinking and conducts academic studies.

Neo Islamic Modernism, as a progressive Islamic thought movement, emerged from Islamic Modernism and included aspects of Islamic Traditionalism (Ali & Effendy, 1986). Neo Modernism group movements carry out *ijtihad* as what modern groups should do but by not forgetting the traditions that have been built in civilization of Islam (Barton, 1995). The era of Modernism was built by several figures to highlight critical approaches towards early reform thought and which was then actualized with Islam in the current context (Bektovic, 2016). The amalgamation of broader and ancient cultural and political characters inherited civilization and progress (Masud et al., 2009). The existence of the Islamic Ideology of Neo Modernism seeks to make efforts to overcome existing problems and to balance the existence of the ongoing tradition. All the initial thoughts of Islamic reform were applied in a more modern context. The combination of culture and politics is used to keep the tradition going along with the development of civilization.

Inclusive Islamic Ideology

The inclusive average teachings of Islamic Ideological values reaches 95% consisting of identity, goal, action, norm, and value. The inherent identity is a group that is open to differences, brings harmony in religion, rejects injustice, and has the insight to accept differences as a basis for determining its decisions. Actions taken include respecting differences, accepting all kinds of thoughts, not being cosmopolitan in dealing with race, religion, and respecting differences in beliefs. The goal is to make Islam humble, to respect any different beliefs and to foster religious tolerance. The norm held includes well-communicate on for a group of different religions, races, ethnicities and doing maximum positive interaction with different beliefs. The values applied are self-critical, responsibility, tolerance, and give respect towards any differences in beliefs, maintaining diversity and harmony, and having tolerance in religion.

Inclusive Islamic group applies religious understanding or insights that are open to accepting criticism, flexible in socializing, and being tolerant between religions (Abidin, 2013). Islam as the major religion in Indonesia must be able to maintain harmony between religions. However, many adherents of Islam refuse to coexist with people of different religions (Bakar, 2009). Religion and culture cannot be separated; therefore, religious education is adapted to the local culture (Davids, 2016). This group presence gives freedom to receive understanding from various aspects and invites them to live in harmony and side by side among religious communities. Preserving local culture needs to be maintained as a mean of spreading Islam.

Linkage of User Ideology and Information on Twitter

The tendency of social media users in producing appropriate information must be accompanied by accuracy to avoid wrong assumptions. Journalism as a navigation will fail if there is a tendency for users to develop events for sensations, ignore the rights of others, and stereotype others (Kuklinski et al., 2000). Also, users tend to be attracted to information that supports their perspective (Vallone et al., 1985).

As a result, the information network on Twitter undergoes partisan polarization characterized by the same message content among users who adhere to an ideology (Conover et al., 2011). Therefore, the social identity approach was carried out to determine group polarization as a sign of normative and social regulation (Spears, 2015).

Personal perspective in information has the opportunity to cause different perceptions that have an impact on goals and actions (Korsgaard, 2017). The discourse is framed overly by eliminating facts, perspectives, and points of view that will result in misinformation (Hendricks, 2018).

The information quality level is divided into three levels: correct information, disinformation, and hoax/false statement. The correct information is equipped with facts that can be verified. Disinformation is information that has been over-framed, omitted by the author, and the facts are partially removed. Also, disinformation is not accompanied by correct documents and sometimes it is still in the form of rumors (Lago et al., 2015). Wrong information or hoax has false representations, contrary to facts, false statements and nonsense that dissolved the dividing line between right and false information. The community will easily accept incorrect information by arranging the right composition (Pacepa & Rychlak, 2013).

Twitter User Message Content

The factorial ANOVA test of the value of Islamic ideology on the value of information obtained the following data:

Islamic ideology	Value of Information															
	16		17		18		19		20		21		22		Total	
	Me an	N	Me an	N	Me an	N	Me an	N	Me an	N	Me an	N	Me an	N	Me an	N
Traditional	44,6	10	46,0	1	41,7	6	30,0	21	23,8	12	8,0	5	-0,9	22	21,7	77
Personalization	-	-	46,0	6	46,0	7	27,2	12	19,4	10	5,7	9	-4,0	23	16,1	67
Liberal	46,0	4	43,1	13	36,9	104	34,0	94	19,8	46	17,0	48	2,2	34	27,9	343
Post-Traditional	46,0	1	46,0	15	38,1	33	30,9	33	23,6	39	7,1	15	-1,3	33	23,6	169
Fundamental	-	-	-3,8	81	10,9	29	16,9	54	18,1	182	18,9	35	41,8	1056	34,1	1437
Transformative	46,0	6	41,6	25	33,9	16	19,5	9	15,5	20	-2,1	18	-0,6	34	17,9	128
Modernism	-	-	-4,0	12	-4,0	16	1,1	16	14,8	16	31,9	7	36,6	23	13,4	90
Neo Modernism	-	-	-	-	46,0	3	20,3	19	23,0	31	13,3	12	22,7	61	22,1	126
Inclusive	-	-	-	-	14,6	7	19,3	41	17,1	67	16,1	22	15,8	146	16,6	283
Total	45,3	21	14,8	153	30,3	221	24,9	299	18,9	423	13,9	171	33,9	1432	28,1	2723

Notes: The ideological values are divided into 3 clusters, namely low (16 & 17), medium (18 & 19), high (20, 21 and 22). Meanwhile, the indication of the value of information is divided into 4 clusters, namely high (-4 - 0), medium (1 - 18), low (19 - 30), very poor (30-46).

Based on the table above, Twitter users who are interested in Islamic religious topics have an average information value of 28.05 and are included in the low information cluster because the message content contains indicators of disinformation, misinformation, and fake news by 61%. If examined carefully, the average value of user information on each stream of Islamic religious ideology can be described as follows: Indigenous, Transformative, Modernism, and Inclusive Islamic groups have information values ranging around 13.40 - 17.85 and are included in the information cluster because the contents of the message have indicators of disinformation, misinformation and fake news between 29% - 39%.

Whereas Traditional, Liberal, Post-Traditional, and Neo Modernism Islamic groups have information values ranging around 21.69 - 27.92 and are included in the low information cluster because the message content contains indicators of disinformation, misinformation, and fake news between 47% -61%. Meanwhile, the Islamic Fundamentalism group has an average information value of 34.11 and is included in the very poor information cluster because the message content contains indicators of disinformation, misinformation, and fake news by 74%. The high value obtained indicates that the information is likely to be misinformation. With this,

it can be concluded that the average social media user who adheres to the nine streams of Islamic religious ideology has a tendency to accept, believe, and share wrong information.

Testing the similarity of variants of error in information values on nine schools of Islamic ideology uses Levene's Test of Equality of Error Variances, which produces a sig/probability of 0.000. Because the sig/calculated probability value is less than 0.05, it can be concluded that the variants of the error in the value of information in the nine ideological groups depending on the ideological values are not the same. Multiple Comparisons were also calculated to calculate the average difference in the value of information on the nine Islamic ideologies. Based on the tested ideological pairs, the sig/probability is below 0.010 for the following pairs.

(I) Islamic Teaching Ideology			Mean Difference (I-J)	Std. Error	Sig.	99% Confidence Interval	
						Lower Bound	Upper Bound
Traditional	Vs	Fundamental	-12,42 [*]	1,883	0,000	-19,27	-5,56
Personalization	Vs	Liberal	-11,84 [*]	2,15	0,000	-19,67	-4,02
Personalization	Vs	Fundamental	-18,03 [*]	2,012	0,000	-25,35	-10,71
Liberal	Vs	Fundamental	-6,19 [*]	0,967	0,000	-9,71	-2,67
Post-Traditional	Vs	Fundamental	-10,48 [*]	1,309	0,000	-15,24	-5,71
Transformative	Vs	Liberal	-10,06 [*]	1,667	0,000	-16,13	-4
Transformative	Vs	Fundamental	-16,25 [*]	1,485	0,000	-21,66	-10,85
Modernism	Vs	Liberal	-14,52 [*]	1,906	0,000	-21,45	-7,58
Modernism	Vs	Post-Traditional	-10,23 [*]	2,1	0,000	-17,87	-2,58
Modernism	Vs	Fundamental	-20,71 [*]	1,749	0,000	-27,07	-14,34
Modernism	Vs	Neo Modernism	-8,67 [*]	2,221	0,003	-16,76	-0,59
Neo Modernism	Vs	Fundamental	-12,03 [*]	1,495	0,000	-17,48	-6,59
Inclusive	Vs	Liberal	-11,35 [*]	1,293	0,000	-16,05	-6,64
Inclusive	Vs	Post-Traditional	-7,06 [*]	1,565	0,000	-12,75	-1,36
Inclusive	Vs	Fundamental	-17,54 [*]	1,047	0,000	-21,35	-13,73

Notes: Based on observed means. The error term is Mean Square (Error) = 259,080. ^{*} The mean difference is significant at the 01 level.

The evaluation of the model's feasibility, the role of ideology, and ideological values were carried out using the Test of Between-Subject Effects Dependent Variable. The result is that the two-factor ANOVA model above is feasible/correct because the sig/probability value in the Sig column is smaller than 0.005 (0.000 < 0.05). Based on the Table 5 above, it can be seen that the sig value for the ideological variable and the ideological value is 0,000. Thus, it can be concluded that the difference factor in the average information value of the nine ideologies is significant because the sig/probability is < 0.05 in Table 6.

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.
Corrected Model	252880,005 ^a	14	18062,857	69,719	0.000
Intercept	288130,630	1	288130,630	1112,129	0.000
Ideology	96625,292	8	12078,162	46,619	0.000
Nilai_ideologi	109708,516	6	18284,753	70,576	0.000
Error	700812,159	2705	259,080		
Total	3093234,000	2720			
Corrected Total	953692,163	2719			

Note: a. R Squared=0.265 (Adjusted R Squared =0.261)

The Effect of Value Ideology on the Information Value of Twitter Users

The relationship between the value of users belonged to Islamic ideology and the value of the information produced can be seen in the following Table 7.

	Value of Information		
	Pearson Correlation	Sig. (2-tailed)	N
Traditional Islamic Ideology Value	-.812 ^{**}	0,000	77
Value of Islamic Indigenous Ideology	-.918 ^{**}	0,000	67
Liberal Islamic Ideology Value	-.605 ^{**}	0,000	343
Post-Traditional Islamic Ideology Value	-.822 ^{**}	0,000	169
Fundamental Islamic Ideology Value	,855 ^{**}	0,000	1437
Value of Transformative Islamic Ideology	-.901 ^{**}	0,000	128
Islamic Ideology Modernism Value	-.505 ^{**}	0,000	90
Islamic Ideology Value of Neo Modernism	-.712 ^{**}	0,000	127
Inclusive Islamic Ideology Value	-.817 ^{**}	0,000	283

Notes : ^{**} Correlation is significant at the 0.01 level (2-tailed).

From the Table 7 above, it is known that the results of the calculation of the Pearson's Correlation Coefficient for the flow of traditional Islamic ideology are -0.812^{**} , the indigenization of Islam is -0.918^{**} , Liberal Islam is -0.605^{**} , Post-Traditional Islam is -0.822^{**} , Transformative Islam is -0.901^{**} , Islamic Modernism is -0.505^{**} , Islamic Neo Modernism is -0.712^{**} , Inclusive Islam is -0.817^{**} because it is close to the number -1 . The two-star sign (^{**}) means a significant correlation at the significance level of 0.000 and has a two-tailed possibility. Because the correlation coefficient is negative, the correlation between the two variables is contradictory. This means that if the value of traditional, Indigenous, Liberal, Post-Traditional, Transformative, Modernism, Neo Modernism, and Inclusive Islamic ideology are high, the value of misinformation is low. If the value of traditional Islamic ideology is low, the value of misinformation is high.

Meanwhile, from the Table 7 above, it is known that the calculation result of the Pearson's Correlation-Coefficient is 0.855^{**} . The correlation between the value variables of the Islamic ideology of Fundamentalism is 0.855 because it is close to number 1. The two-star sign (^{**})

means that the correlation is significant at the significance level of 0.000 and has two-tailed possibilities. Because the correlation coefficient is negative, which is 0.855, the correlation between the two variables is parallel. This means that if the value of the Islamic ideology of Fundamentalism is high, the error of information is high and if the value of the Islamic ideology of Fundamentalism is low, the error of information will also be low.

CONCLUSION

Based on this study's results, the flow of Islamic ideology of Twitter social media users who conduct discussions on Islam can be grouped. Analysis of the text content is used to analyze the Islamic religious flow of Twitter social media users. A total of 2889 social media users are divided into nine groups of religious streams, including Traditional Islam as much as 2.7%, Indigenous Islam 2.3%, Liberal Islam 11.9%, Post-Traditional Islam 5.9%, Fundamental Islam 49.9 %, Transformative Islam 4.4%, Modernism Islam 9.8%, and as much as 5.6% is unidentifiable.

Most twitter social media users tend to produce information that includes disinformation, misinformation, and false information. The percentage of information from each group of Twitter users that contains disinformation, misinformation, and false information is as follows: Modernism Islam 29%, Indigenous Islam 35%, Liberal Islam 35%, Inclusive Islam 36%, Transformative Islam 39%, Traditional Islam 46%, Neo Islam Modernism 48%, Post-Traditional Islam 51%, Fundamental Islam 74%, and the overall ideology had an average score of 61%. The higher the percentage of information value is, the higher the value of information containing incorrect information will be.

The difference in the average information value of ideological groups with a significance of 0,000 can be found in Fundamentalist Islam that has differences with its eight other religious schools and Indigenous Islam that has differences in Liberal, Transformative, Modernism, and Inclusive Islamic Ideology. Post-Traditional has a difference from Modernism. Ideological factors and ideological values affect the value of the information generated. The calculation of the Pearson's Correlation Coefficient of information value shows that traditional Islamic ideology -0.812, Indigenous Islam -0.918, Liberal Islam -0.605, Post-Traditional Islam -0.822, Transformative Islam -0.901, Modernism Islam -0.505, Neo Modernism Islam -0.712 and Islam Inclusive -0,817. Based on the value of the correlation coefficient, it shows the opposite relationship marked by (-) negative. It can be concluded that the higher the ideological value is, the lower the value of misinformation will be. However, Fundamentalist Islamic ideology has a unidirectional relationship with the value of information with a correlation value of 0.855. The higher the value of fundamentalist Islamic ideology is, the higher the resulting error in the information will be.

Suggestion

Due to various limitations starting from the budget, time, and human resources, this research can only see the character of the religious ideology of Twitter users and see its relationship to the value of the information generated. This is done by looking at the phenomenon of conversations on Twitter social media for 35 days using quantitative methods. Researchers hope that this research can be continued by looking at more Islamic ideology streams and a longer duration to discover new phenomena and other factors that influence

misinformation on other social media than Twitter. For further research, it is necessary to conduct a qualitative study to find the phenomenology that occurs in discussions on Twitter.

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