Indonesian Leaders Forum, post-truth and political interests in social media and television

Mariana Ulfah [a,1,*,]

Amadou Barry [b,2*,]

[a] Universitas Ahmad Dahlan, Jl Kapas Umbul Harjo, Yogyakarta 55166, Indonesia
[b] Hadafo Media, Konde Boungni, Conakry, Republic of Guinea
[1] mariana.ulfa@uad.ac.id
[2] abarry835@gmail.com
[*] corresponding author

ARTICLE INFO

ABSTRACT

This peper aims to how Indonesian Leaders Forum (ILF) as a new talkshow program in Indonesia effort to increasing political interest of citizens. This research uses descriptive qualitative method with a case study of the ILF Program. By using descriptive method, the author can explain the background of the incident, some perspective on the event and analyze in depth. So the ILF can answer the public's concerns about the political situation in Indonesia today conclusion contains the main points of the article

1. Introduction

Indonesia is a country with a majority about 80% of the population is Muslim. Therefore, policies relating to Muslims are important. At the end of 2016 there is a religious blasphemy committed by public officials. Basuki Tjahya Purnama or known as Ahok is the Governor of DKI Jakarta, replacing Governor Jokowi who was elected as the President of Indonesia. During his tenure as governor, several awards were obtained and development was underway. Nevertheless, Ahok became the defendant of the blasphemy of Islam. Not only that, previously some policies that are considered not siding with Muslims also become a pro contra.According to the article www.voa-islam.com there are 16 policies considered to be detrimental to Muslims. This issue also invites Islamic defense action known as "Aksi 212" by involving millions of Muslims from all over Indonesia [1].

There are pro-contra. Some regard this case as the politicization of religion, because there is an interest in Ahok's candidacy as the next governor of DKI Jakarta. On the other hand supporters of Aksi 212 consider this as part of the Islamic establishment to be striven for. They also assessed that some media take sides, especially television media. There are two media groups that support religious humiliation and media that do not support it. This disappointment is captured on social media. War on social media (cyber war) increasingly incentive. Then came the term Moslem Cyber Army (MCA) which is refer to social media accounts that are considered to fight for Islam. They vociferously voiced the importance of choosing Muslim leaders for the good of Muslims themselves. As it mention in the holy Quran. The scholars rate fighting in social media is part of da'wah can even be a jihad. Da'wah is efforts to people to Islamic way by implementing the teachings of Qur'an and sunnah. Jihad is striving in the path of Allah.

From this background then Bachtiar Nasir, a figure in Indonesia took the initiative to produce the Indonesian Leaders Forum (ILF) talk show program. Talk show programs are usually broadcast on television. However, for some reason such as cost and avoiding the interests of the media, then the program is streamed live on youtube. This program invites national figures in Indonesia to discuss state issues and how to solve them. This is considered to give new hope for the people of Indonesia.

2. Theorical Framework

2.1. Mainstream Media VS Social Media

In the communication world the word "Mainstream media " is often heard, it is a sentence aimed at the mass media that is often made by the community as a major source of reference in obtaining information, generally mainstream media it is a television, Radio and newspapers sometimes also internet that is an online version of the mainstream media. In some countries such as the United States, for example, the media conglomeration practices for political and economic purposes. Whereas for its own malternative media has many names ranging from the media grassroots movement, non partisan to underground movements and a line of other name mentions. But the point is often this alternative media displays things differently even contrary to what is displayed by mainstream media [2][3].

The emergence of social media makes spreading information easier and automatically supports the inception of alternative media movement movement opposite to mainstream media coverage. Social media is changing our point of view in accepting and digesting a wide range of information and situations that occur as well as how we are in advocating the issue of key issues directly related to ourselves. Smart phone in our pocket is a portal to go to the virtual world to conduct a thorough study of not only the messenger of journalism but also personal data, history, banking, retail trade, culture and poltic and governance. Unknowingly we are connected and translations with people who are not well-literated in business while discussing a matter such as addressing a political problem with someone who does not understand politics at all. It's very likely that once in a social media algorithm shows trending topics against a thing then everyone wants to talk about it even though he or she doesn't have enough knowledge for it. Social media as alternative media is very popular but its level of trust is also very low. But all that is returned to consumers they are about to follow mainstream media that has been ruled by groups of tyersure or alternative media that the level of belief is still ashes because they are using both [4][5].

Cited by Volb there are several media-related tools businesses and organizations use to help enhance "name brand" recognition or publicize key messages related to products, programs or services. The two most visible are mainstream and social media [6]. The interactive components of the Internet enable the creation of cyber communities that connect dispersed populations and provide solidarity among members. Members′ discussions may reflect diasporas′ embrace and experimentation with liberal values, which inform conflict mitigation, political agendas, and homeland socioeconomic development contributions [7][8].

Most interact with mainstream media on a regular basis, even if unknowingly. In such cases we typically take on the role of "receiving" targeted messaging. Mainstream media provides a great source for highlighting newsworthy events, or other subjects of interest to the specific media outlet's audience, but it's not an easy sell. If looking to piggyback off the outlet's ability to reach out and touch folks, engaging mainstream media requires professional insight in the development of products – whether print or broadcast. Anything less will destroy the very relationship you're trying to build. Simply put, if your products don't meet their standards for use, your messaging efforts will die a quick death.

Fortunately, most also provide the opportunity for direct advertising – the ability to "pay to play." It's a whole lot easier to garner coverage for specific products or services when you're paying for it. By paying for coverage you'll also have much more control over content and final look of the material. For some, however, this avenue is cost prohibitive unless there is a considerable marketing budget available. Thus, short of paying for coverage, your challenge is in providing professional level journalism, imagery or other content media outlets will use for free [9].

Another option is social media. Social media has taken off in the past few years with everyone from soccer moms to high school students and college professors engaging via blogs and other social sites. One of the major issues I've noticed regarding social media, however, is the notion standards can be ignored. That written or multimedia products don't have to meet the same standards as mainstream media. I suggest you adhere to the same journalism standards you would for any mainstream newspaper, magazine or broadcast outlet, so that which is produced has a better chance of growing "legs" and being disseminated regionally, even globally. It's extremely important material is seen as professionally accomplished, or reputation and credibility suffers – key messaging fails and products not remarketed [10].

2.2. Political Interest

Mark Prior, professor of political science and public affair has researched the origins and influence of a political interest, the study we can see in a book: How Politic Capture People Interest published by Cambridge University Press. In the book he is telling that political interest is the strongest predictor in good citizenship, but not many are aware of it because no one has discussed it in decades. In drafting the hypothesis he has conducted various studies in some countries why political interest can be so big in those countries.

Why do some people prefer to talk about political things than others? Political interest is a tendency to engage in everything that is political. This phenomenon usually forms when a person is in the stage of a temaja or early beginning to an adulthood. There are not many political scientists who pay attention to the development of cognition and political behavior in human growth, but Professor Prior has given that aspect in his research as something important because This political cognition and interest continues to grow and depict one's political interest from his passion as a child and teenager. What it is today's attention will be the choice and its political affiliation in the future [11].

3. Method

This research uses descriptive qualitative method. The author captures the phenomenon that occurs in the community and describes what it is. With a case study of the ILF Program, this study aims to show how social media becomes an alternative medium to pour out an idea idea. By using descriptive method, the author can explain the background of the incident, some perspective on the event and analyze in depth. Technique of collecting data by doing observation and documentation. The author made observations on several accounts in social media ie facebook, Instagram, youtube. Other media as data source is news website and news television (TV One, Metro TV).

4. Results and Discussion

4.1. Indonesia Leader Forum as Neo Public Sphere

The Program that presents a discussion event involving all elements proves that the ordinary audiences and those who are experts in their fields, your left hand is right, all can participate together discussing an issue. This reason is sufficient to demonstrate that for modern society the media is able to become a bridge that connects the entire community in a public space by conducting a political management of duskusi to increase participation Community police. Political debate and communication among the public is the assurance that the democracy lives in the region then the important role of the media whether to facilitate it or not, because the political debate between the pros and cons is A path to realizing balanced power. As Habermas had been presented if the mass media were able to create extraordinary political power, then would the media be able to create a public good [12][13]? Perhaps there will be a pessimistic answer or an understatement of Habermas ' questions related to whether the mass media could open the way for ordinary people without a well-established institution to contribute to his opinion on a political event Or not, but we should all remember the existence of "public space". Public space is a tool that can accommodate a variety of separate discourse, this means the presence of media that puts itself as a public space is able to facilitate the sound of marginalized opposition voice because it does not get space To speak on the formal political pulpit. This is the important role of Mediamassa in modern politics. The political elites to be able to take a decision should be able to discuss it first with the community to get approval. Freedom of expression has long been seen to protect the rights of individuals from

political tyranny: governments that are legalized through approval depend on freedom of the press [14][15].

Public space can be described as a network that is in the area of information and viewpoint reproduced through communicasif action, Habermas said. The principle principles of public space according to which began to emerge in the 17th and 18th centuries by having discussions openly in public places, at the time where issues relevant to the interests of the general public became a matter of debate and examined whether appropriate By being informed or not. Thus public space can be realized by relying on freedom of speech, freedom of assembly, freedom of the press and freedom of participation when there is a political force to make decisions. By allowing the public problem to be enforced by the community broadly, it is a sign that the public cares for their development and will determine either the effect that will arise after the policy is enforced. Highlighted by his opinion Amartya Sen the Nobel laureate, in his analysis he said the humanitarian disasters can be prevented if a policy that is public can be discussed by the wider community, that is why the disaster is sourced from Erroneous policy collection never appears in a democratic country [16].

In the idea he once wrote, Peter Dahlgren has clarified the theoretical concepts that are fundamental to society and public space, and connects with critical analysis of television practices as journalism, a source of information and entertainment . He shows the boundaries and possibilities of television media and popular formats of journalism. These problems relate to potential audiences for interpret or reject messages, and to build their own meanings. What a realistic believer does to the functions and capabilities of television implies citizenship and democracy in mediated times [17][18]. The relationship between power, Emdia, and the community is an unincorporated unity, The community seeks its knowledge related to the phenomenon of power using media, the media determines the extent of the social view of the Government, and the Government determines the life direction of the media and society. All of each other continuously [19][20].

4.2. Post Trust and Da'wah in Social Media

The truth may have been out of date in this final political life, because its position has been replaced by lies and dishonesty. In recent years we have an unkind relationship with Truth in the political field. That's why the Oxford dictionary introduced "post Truth" to us in the year 2016 ago, and this year recorded an increase of 2000 percent in the use of this word from the previous year around the world to define "relate for demonstrates the fact of objective facts are less influential in shaping public opinion rather than attracting emotions and personal beliefs. " Evidence of the claim that we are currently living in the political period of Post truth can be found in two events: Brexit victory and Donal Trump's downturn become president of the United States. Indeed, direct falsehoods and lies are deemed to have played disproportionately in the campaign campaign, with the events of this election event in the campaign's victory that said the most terrible untruth [21].

The Cited by Ali Murthado [22] today da'wah must be done in a various things that surround the reality and innovations that are suited to the times. The concept of *al Islamu sholih likulli zaman wa makan* (Islam is suitable with the conditions of time and place) is a principle that must be held by da'i in carrying out his duty. The beauty of Islam explicitly and implicitly beautiful in Qur'an and hadith only will be a sign of God's "hidden" power if it cannotbe understood and practiced in da'wah mad'u.

Access and understanding towards the sources of technologies need to be considered for the da'i. The communicators Islam need not only religion knowledge, and general knowledge to compile Islamic contents, but also the media which is an effective tool in performing the noble task of da'wah. One of the technologies in society that becomes a trend today is the internet. Specifically, Huntington in Clash of civilization speaks plainly about the power of Western and non-Western. In doing the ways of mastering a nation, can use two forms of power, they are the hard power and soft power.

We live in a revolutionary age of communication that is full of an abundance of unfinished information. Digital machine Network and the flow of information slowly but surely form the almost moan institution where we live our daily lives. For the first time a built-in inexpensive processor, algorithmic devices and this information system integrates text, sound, and image in a compact, easy-to-save, reproducible and portable digital form. The abundance of information

technology allows messages sent and received through multiple points of the user, in the time chosen, real or delayed, in an affordable global network and accessible to billions of people [23].

Hard Power is the ability of the state to take a policy that relies on economic and military power. While the meaning of Soft power is the ability of the state to make other countries choose their desire accordance with the wishes of the country through their culture and ideology. In this sense, information and communication technologies can be hard power and soft power tool at the same time. This is because in the information and communication technology, media content issues have an impact on the ways people behave. In this condition, Schiller stated that there is no doubt information technology including the Internet has produced a lot of information that has never happened before. There is no doubt also that technology produces, stores, accesses, process and disseminates the information.if only a da'ior Islamic organizations in Medan City were able to empower the facilities available in social media da'wah could be done among young people who are very close to the social media

The Indonesian Leaders Forum (ILF) Program was initiated by Ustad Bachtiar Nasir. ILF broadcasted by live streaming on YouTube. The first episode on 26 April 2018 featured 4 national figures. This program frees anyone who wants to broadcast it live. In addition to YouTube accounts, TvMu one of the cable television in Indonesia has also been broadcast live. All media that broadcast this program is moslem media such as Tiger Allah, Islamic Portal and AQL Islamic Center. This can be seen from their profile or their content. All related to the value or study of Islam. The goal of the ILF is to answer the anxieties of the people who seek trustworthy leaders and bring peace to Indonesia.

"The ILF is in an effort to answer the anxieties of people who are looking for leaders, and from this (ILF) can give birth to leaders for the Ummah, so we invite those who are politically capable of progressing." (Bachtiar Nasir, Republika, co.id, 2018)[24]. In addition, ILF also intends to assist candidate leaders who have no cost, media, and party strength. Do not because they have no power in the party, have no money, do not have media, just keep it away.This is our job to provide a container, so we can help in terms of issues and popularity" [24].

Nic Mewman, journalist and digital strategies, published 2018 digital news report on reutersinstitute.politics.ox.ac.uk, one of main finding based on online research: "In all countries the average trust rate against the relatively stable news is 44% with just over half (51%) Who agree that they believe the news media they use most often. Instead 34% of respondents said they trusted the news they found through search and less than a quarter (23%) Say they trust the news they encounter on social media" [25].
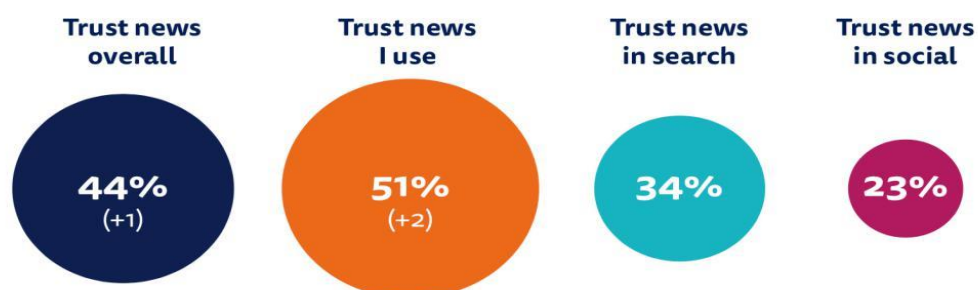

Fig. 1. Media Trust[25]

This data shows that the individual has a personal assessment of a news. Someone is more confident in the news in the media they use, rather than coverage in the media in general. This is where social media becomes an alternative power to compete with the power of mainstream media. The decision to make the ILF program proved to answer public concerns about the importance of choosing the right leader. This can be seen also from the number of viewers and posting positive comments. Eko Sulistyo, Deputy for Political Communications and Information Dissemination President's Office discuss about the Post-Truth term. Post-Truth is a state of emotion and personal belief more influential on the formation of public opinion, compared with objective facts. At this time there is competition between facts and hoaxes to gain public trust.

45% peoples says they are dont believe the media because they are thinking media is not accurate, bias and full of fake news or hoax and internet is most untrusted media when they are more have believed in traditional media. In United States and Europe Union social media still have half believe. But in Asia Pasific. Middle east, Africa, Latin America social media still ore trusted than other region [26].

Cited by Peter Taylor-Gooby [27] These factor factors have been seen by commentators in various social disciplines in the West as promoting a high awareness of the risks and uncertainty among the general population. Trust is an important factor in managing risk. But there is also an ever increasing distrust of government and scientific experts, and that belief is much more easily destructible than rebuilt. This leads to a strong interest in western countries on factors that can support or harm the trust.

Big literature identifies various definitions of beliefs. It brings together three factors. Forward-looking trust, concerns the relationship between the interests of various parties and involves problems that are important to a person. A social actor believes an expert or an agent in which they believe they will act (develop policies, give suggestions) in a way that will serve the interests of the first party, and they are ready to make themselves those vulnerable Based on that trust. The orientation and vulnerability in the future are significant, as there is little point to believe unless trustor takes risks in relation to problems that are currently uncertain. The two main components in the theory of belief have emerged: this concerns the reasons in which the questionable behaviour of the other party can be predicted and the relative status of normative problems contrary to rational consideration in the process. Trust is relevant to relationships at various levels, from the intimate to the more personal orientation to the agency and the official. These points are generally valid. The first component relates to the belief that a person will act in a manner that is worthy of trust. The relevant factor may be a track record. Capacity in terms of access to resources, skills and knowledge to act in such a way and in the presence of incentives that may make them do so. It stands out in the belief theory of rational actors [28].

Other commentators emphasize points that the belief is insightful forward. Problems arise in anticipation of the behaviour of other parties in changing circumstances, or in predicting how incentives can operate, especially in uncertain future. From this perspective something that will strengthen the commitment of trusted parties to pursue the best interests of prustor required. His theory of belief provides this by postulated the normative aspects of additional beliefs, belief implies normative commitment on the sides of trusted people or agencies for trustor interests. Other theories provide the same cohesive interest through perception of shared value.

Traditions of political ilmi, sociology, social psychology and Psycholog in work identify practical aspects and normative aspects of this belief and approach is supported by empirical analysis. Trust goes with two feet: rational and value-based. Both need to be accounted for at risk governance. We are moving to review the development of national and international risk governance, which promotes public trust in policies designed to mitigate risk. A major division lies among those interested in getting public confidence through public involvement in addition to regulation, and those who emphasize the most on ensuring that regulation is reasoned, consistent and effective. These various approaches correspond loosely with two trust approaches that rely on normative considerations that are relevant to the inclusion of value-consideration and track record proofs and so on. They place different emphasis on top-down and bottom-up processes [6].

cited by arthur Albach, Johanes Gamroth, Jonas Hirscnitz, Julian Jacobitz, Renn and Levine elucidate the five proposed determinants uf trust: Firstly, competence is likened to the perception of

"technical expertise". Secondly, objectivity is the perception of lack of information bias. Thirdly, justice is given if all relevant viewpoints are represented and acknowledged adequately [29].

Consistency is provided if the arguments and communicator behavior can be predicted due to past communication. Trust is associated with a source of communication if the message recipient perceives "good will" in providing risk communication. Ren and Levine have proposed five factors determining the belief in the communication of this risk without explicitly having certain types of communicators risk. Therefore, these five determinants represent a rather common set of trust determinants, which do not incorporate special peculiarities from certain communicators. In connection with this, we argue that the perceived peculiarities of the communicator such as the role or position allocated in the community at least have some impact on the expected quality of the communicators so that they can be trusted. For example, regulators have different roles. In a nutshell, the relevant determining trust factor may differ from one type of communicator to another.

While we consider consistency, fairness, and competence to be a relevant and business-friendly trust as well, we question the application of objectivity and trust. We do not at all argue that businesses may not be earning a reputation as a reasonably objective and good-looking goal, we somewhat doubt that it has a significant impact on trust if the business fails to be seen as "good will". In other words, we question the objectivity and belief as an intrusive factor in business as risk communicators [30].

Issues relating to objectivity and belief related to the widely held stereotypes that the primary importance of to is the maximization of profits. Considering this perception is it really expected of business that they are objective that is without bias in its risk communication? In addition does it mean that the business loses public confidence if it is not considered pursuing "good will" in their risk communication? Or is it possible that something else is expected of an issue in order to gain the trust of their stakeholders? According to Eko, there are 4 causes of Post-Truth Phenomenon in Indonesia. First because the progress of information technology is not balanced with the adaptability of government and society. The political competition that has continued since election 2014 is the second cause. Third, Certain communities support "anti-Pancasila" extreme ideology. Fourth there is anxiety with changes and improvements to the current governance system.

According to the terminology term, da'wah means to invite people to follow the path of truth, Islam way. In this case according to the Quran and hadith. The ILF talk show also da'wah in social media by live streaming broadcast. This program is considered a beneficial program for the people especially Indonesia so it is worth fighting for. Moslem Cyber Army (MCA) is the name for fighters in social media. Mustofa Nahrawardaya, a social media observer explains that MCAs have no network or structural organization. They only have the spirit of da'wah. So without any paid they will continue to work to fill and disseminate content that is considered appropriate. One of the YouTube account who participated in the live streaming broadcast ILF is *Macan Allah. Macan Allah* invites viewers to spread content as much as possible. They also quote a hadith that commands Muslims to spread the truth.

5. Conclusion

Social media and television are both media that can be used for political purposes. Social media has become a media that has the potential to shape public opinion compared to television. Because it is considered far from the profit interests of Media owners [31]. Political figures appearing for branding on television should be able to afford a certain fee. Indonesian Leaders Forum provides an alternative program that can bring new political figures. New figures in question is a figure who has good credibility that may not be exposed because it does not have the cost to politics in the media. So the ILF can answer the public's concerns about the political situation in Indonesia The conclusion today contains the main points in this article. It shouldn't replicate abstracts, but it might spell out significant results, possible applications and job extensions.

References

[1]   "Alasan Umat Islam Menolak-Ahok Jadi Gubernur DKI Jakarta." [Online]. Available: http://www.voa-islam.com/read/liberalism/2014/09/26/33036/16-alasan-umat-islam-menolak-ahok-jadi-gubernur-dki-jakarta/#sthash.90QUH9DK.dpbs. [Accessed: 17-Jun-2018].

[2]   R. Frank, "Edelman Study: High Levels of Trust in Traditional Media Persist," *News Media Alliance.*, 2019. .

[3]   Olivia Durden, "Mainstream Vs. Alternative Media," *Chron*, 2018. [Online]. Available: https://smallbusiness.chron.com/mainstream-vs-alternative-media-21113.html.

[4]   Darren Richards, "MAINSTREAM MEDIA VS. SOCIAL MEDIA: WHAT DOES THE FUTURE HOLD?," *Tuckerhall*, 2017. [Online]. Available: https://tuckerhall.com/mainstream-media-vs-social-media-future-hold/.

[5]   Petros Iosifidis & Mark Wheeler, "Social Media, Public Sphere and Democracy," in *Public Spheres and Mediated Social Networks in the Western Context and Beyond*, Palgrave Macmillan, 2016.

[6]   S. and L. 2008. M. N. B. T. Wadsworth. and G. A. Volb, "Mainstream vs. Social Media: Keep your standards high." [Online]. Available: https://www.shutterjock.com/news/2-Mainstream-vs-Social-Media-Keep-your-standards-high.html.

[7]   Louisa McGrath, "10 Surefire Ways To Build Trust On Social Media," *Rebrandly*, 2019. [Online]. Available: https://www.socialpilot.co/blog/10-surefire-ways-to-build-trust-on-social-media.

[8]   jennifer m. brinkerhoff, "Migration, Information Technology, and International Policy," in *Diasporas in the New Media Age*, a n d o n i a l o n s o a n d p e d r o j. o i a r z a b a l, Ed. Nevada: u n i v e r s i t y o f n e v a d a p r e s s, 2001, p. 39.

[9]   D. Fadillah, "Model Komunikasi 'WOM' Sebagai Strategi Pemasaran Efektif," *Humanika*, vol. 15, no. 1, 2015.

[10] CBS Interactive Inc, "People don't trust social media that's a growing problem for businesses," 2018.

[11] Center for the Study of Democratic Politics, "How Do People Get 'Hooked' on Politics? Where Does Political Interest Come From, and Why Does It Matter?," *Princeton University*, 2019. [Online]. Available: https://csdp.princeton.edu/blogs/how-do-people-get-hooked-politics-where-does-political-interest-come-and-why-does-it-matter.

[12] Mwengenmeir, "Habermas' Public Sphere," *MEDIA STUDIES 101*, 2019. [Online]. Available: https://opentextbc.ca/mediastudies101/chapter/habermas-public-sphere/.

[13] Alison Gillwald, "THE PUBLIC SPHERE, THE MEDIA AND DEMOCRACY," *The African e-Journals Project*, 1993. [Online]. Available: http://digital.lib.msu.edu/projects/africanjournals.

[14] Sonia Livingstoneand Peter Lunt, "Talk on Television: Audience participation and public debate," in *The mass media, democracy and the public sphere*, London: Routledge, 2013, pp. 9–35.

[15] Hans Verstraeten, "Media, democracy and the public sphere: towards a reconceptualisation of the public sphere," *South African J. Commun. Theory Res.*, vol. 26, no. 1, pp. 73–83, 2000.

[16] J. Deane, "Media, democracy and the public sphere," in *Media and Glocal Change: Rethinking Communication for Development*, Buenos Aires: Consejo Latinoamericano de Ciencias Sociales, 2005, p. 178.

[17] Antje Gimmler, "Deliberative democracy, the public sphere and the internet," *Philos. Soc. Crit.*, vol. 27, no. 4, 2001.

[18] P. Dahlgren, *Television and the Public Sphere*. Sage Publication, 1995.

[19] T. R. O. N. I. T. CULTURE:, C. D. A. P. IN, and C. JOURNALISM, "Television and the public sphere: journalism in a multi-channel environment." [Online]. Available: https://uk.sagepub.com/sites/default/files/upm-binaries/42871_Cushion.pdf.

[20] Rashem Rashem, "Public Sphere and the Power of Mass Media," *The Circular*, 2018. [Online]. Available: http://thecircular.org/public-sphere-and-the-power-of-mass-media/.

[21] Joshua Forstenzer, *Something Has Cracked: Post-Truth Politics and Richard Rorty's Postmodernist Bourgeois Liberalism*. Ash Center for Democratic Governance and Innovation Harvard Kennedy School, 2018.

[22] A. Murthado, "The Empowerment of Social Media for Da'wah in Medan City," *IOSR J. Humanit. Soc. Sci.*, vol. 22, no. 4, pp. 86–93, 2017.

[23] John Keane, "Post-truth politics and why the antidote isn't simply 'fact-checking' and truth," *The Conversation*, 2018. .

[24] "UBN Sebut ILF Wadah Munculnya Pemimpin Baru." [Online]. Available: https://www.republika.co.id/berita/dunia-islam/islam-nusantara/18/04/27/p7tidd396-ubn-sebut-ilf-wadah-munculnya-pemimpin-baru. [Accessed: 10-Jun-2018].

[25] "Trust Misinformation and Declining Use Social Media News Digital News Repor." [Online]. Available: https://reutersinstitute.politics.ox.ac.uk/risj-review/trust-misinformation-and-declining-use-social-media-news-digital-news-report-2018. [Accessed: 30-Jun-2018].

[26] Mathew Ingram, "Most Americans say they have lost trust in the media," *Columbia Journalism Review*, 2018. .

[27] Peter Taylor-Gooby, "Risk Governance and Public Trust," 2008. [Online]. Available: https://www.kent.ac.uk/scarr/events/beijingpapers/TaylorGoobyNEWpprpdf.pdf.

[28] J. Ball, "Distrust of social media is dragging traditional journalism down," *The Guardian*, 2019. [Online]. Available: https://www.theguardian.com/commentisfree/2018/jan/22/distrust-social-media-traditional-journalism-fake-news.

[29] J. J. Artur Albach, Johannes Gamroth, Jonas Hirschnitz, "Trust-Building Risk Communication in the Post-Trust Era," 2008. [Online]. Available: https://pdfs.semanticscholar.org/37bb/8dd2f7b443cc2233cdc00eeb9d76d67b3c11.pdf.

[30] "Media Sosial dan Fenomena Post Truth." [Online]. Available: http://ksp.go.id/media-sosial-dan-fenomena-post-truth/index.html.

[31] L. Smith, "How to Use Social Media to Build Brand Trust," *Convince & Convert, LLC Global HQ*, 2019. [Online]. Available: https://www.convinceandconvert.com/social-media-strategy/use-social-media-to-build-trust/.