

# Legal Counselling And Communication Campaign On The Dangers Of Hoaxes In Social Media By The Women's Empowerment Forum (FPPI), Bali Province

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## Abstract.

*The massive spread of hoaxes through social media has become a serious challenge in Indonesia, as it not only disrupts individual understanding but also threatens social harmony and legal certainty. This community service program, organized by the Women's Empowerment Forum (FPPI) Bali Province, aimed to raise public awareness of the dangers of hoaxes while providing legal knowledge regarding the consequences faced by those who disseminate false information. The program was carried out through a combination of legal counselling and participatory communication campaigns with a local cultural approach. The legal counselling materials included the regulatory framework governing hoaxes, their social impacts, and strategies for early detection and prevention. Meanwhile, the communication campaign utilized posters, infographics, digital content, as well as cultural expressions such as traditional poetry (pantun) and Balinese performing arts, making the legal messages easier to understand and more engaging. Participants, consisting of women, youth, students, and community leaders, were actively involved in discussions, simulations, and group campaigns. The results of the program indicated an increased understanding among participants regarding the legal implications of spreading hoaxes and improved ability to identify misleading information in the digital sphere. This program demonstrates that participatory community-based strategies, when combined with legal literacy and cultural communication, can strengthen both digital awareness and social resilience against hoaxes. The initiative also reflects the role of higher education institutions in fulfilling the Tri Dharma of universities through legal education, community empowerment, and the promotion of responsible digital citizenship.*

**Keywords:** Legal counselling; communication campaign; hoax, social media and community empowerment.

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## I. INTRODUCTION

The development of digital technology in the era of the Fourth Industrial Revolution has brought fundamental changes to patterns of social communication. Social media has become a dominant space for the exchange of information, yet at the same time, it has also become a fertile ground for the dissemination of hoaxes or false news. A report from the Indonesian Ministry of Communication and Information (Kominfo) indicated that in 2024 alone, more than 2,300 hoax contents were identified, with the majority circulating through platforms such as WhatsApp, Facebook, and Instagram (Kominfo, 2024). In the context of Bali, a multicultural region and an international tourist destination, the presence of hoaxes can have a serious impact on social stability, public security, and the region's tourism image. False information related to political, health, and religious issues has the potential to trigger horizontal conflicts among communities (McQuail, 2020). Therefore, legal counselling and communication campaigns are considered relevant not only to enhance digital literacy but also to strengthen social resilience against disinformation. The Indonesian Women's Empowerment Forum (FPPI) of Bali Province plays a vital role in this initiative. Through legal counselling and communication approaches rooted in local culture, FPPI seeks to strengthen legal awareness in society while fostering more responsible media practices. This initiative also aligns with the national vision of "Advanced Indonesia" by supporting the anti-hoax movement launched in commemoration of Indonesia's Independence Day on August 17, 2025.

The legal counselling and anti-hoax campaign documents prepared by FPPI highlight that hoaxes have multidimensional impacts, both socially and legally. Socially, hoaxes erode public trust, create panic, and influence behaviours in harmful ways. Legally, the dissemination of hoaxes is explicitly regulated under

the Law on Electronic Information and Transactions (Law No. 11 of 2008 as amended by Law No. 19 of 2016), which imposes criminal sanctions on perpetrators spreading false news (FPPI, 2024). From the perspective of communication studies, hoaxes can be categorized as *noise*, disrupting message clarity and potentially leading the public toward misguided decisions (Shannon & Weaver, 1949; McQuail, 2020). Recent legal developments further emphasize the seriousness of hoaxes involving personal data. The enactment of Law No. 27 of 2022 on Personal Data Protection (PDP Law), which came into full effect in 2024, underscores that the dissemination of false information involving personal data not only constitutes a criminal offense but also violates the constitutional right to privacy (UU PDP, 2022). Consequently, hoaxes have evolved from being a mere issue of public communication into a complex legal matter encompassing criminal law, civil law, and human rights.

Within Bali's governance context, hoaxes represent a major challenge as they can undermine social stability, cultural harmony, and the international reputation of the tourism sector. The circulation of false information concerning political, health, or religious issues has the potential to incite conflict and cause significant social harm. Therefore, legal counselling and anti-hoax communication campaigns serve as a strategic step to strengthen public legal awareness while fostering digital literacy rooted in local cultural values (FPPI, 2024; Purwati et al., 2025). On the regulatory side, the Personal Data Protection Law (Law No. 27 of 2022), which became fully effective in October 2024, provides an important renewal. This law broadens the regulatory scope by stipulating that the dissemination of hoaxes involving personal data constitutes a serious violation of citizens' privacy rights (UU PDP, 2022). Thus, Indonesia's legal approach now encompasses both the criminal dimension of hoax dissemination, as regulated under the ITE Law, and the protection of individual rights. From a communication perspective, a new concept has emerged known as *zero trust information*, which emphasizes the necessity of layered verification before information can be considered valid and disseminated. This concept is an adaptation of the *zero-trust architecture* in digital security, repurposed for public communication literacy (NIST, 2023). In addition, culturally embedded campaigns using *pantun* (traditional rhymes), performing arts, and Balinese cultural symbols are employed to make legal messages more easily understood and widely accepted by the community (Hall, 1980).

## II. LITERATURE REVIEW

Studies on hoaxes have been widely discussed in both communication and legal literature. From a communication perspective, Shannon and Weaver (1949) explained that disturbances in the process of message delivery (*noise*) can lead to meaning distortion, ultimately disrupting public understanding. Hoaxes can be categorized as a form of *noise* deliberately produced to manipulate opinion (McQuail, 2020). Stuart Hall (1980) emphasized that meaning in media is always constructed through representation. Hoaxes function as false representations that distort reality, leading the public to interpret the world based on inaccurate information. This is in line with Livingstone (2022), who highlighted the importance of digital literacy so that people are equipped with critical skills to distinguish between accurate and false information. In the legal domain, hoaxes are regulated through several legislative instruments. First, Law No. 11 of 2008 on Electronic Information and Transactions (ITE), later amended by Law No. 19 of 2016, stipulates criminal sanctions against the dissemination of false information. Second, the legal reform through Law No. 27 of 2022 on Personal Data Protection (PDP Law) expanded the legal dimension by categorizing hoaxes involving personal data as a serious violation of privacy rights (UU PDP, 2022). This shows that national regulations have become increasingly comprehensive in addressing disinformation.

From the standpoint of digital communication, the concept of *zero trust information* has emerged as a relevant strategy in 2025. These principal stresses that all information must undergo multilayered verification before being considered valid and disseminated (NIST, 2023). The approach is an adaptation of *zero trust architecture* from cybersecurity, now applied to public communication literacy in order to reduce the spread of hoaxes. Local literature also highlights the importance of cultural approaches in legal counselling and communication campaigns. Purwati, Mansur, and Ruslita (2025) demonstrated the effectiveness of community-based and culturally rooted communication in enhancing health literacy among vulnerable groups. A similar approach is relevant to anti-hoax campaigns, for instance, by using *pantun*

(traditional rhymes), performing arts, and Balinese cultural symbols (FPPI, 2024). These culturally embedded media serve a dual function: first, as entertainment familiar to the community; second, as educational channels capable of conveying legal messages in a simple, emotional, and contextual manner. Pantun, for example, are easily remembered because of their rhythm and rhyme, making anti-hoax messages more quickly received and reproduced in everyday communication.

Performing arts such as traditional drama or dance allow for active public participation in interpreting messages, while Balinese cultural symbols reinforce the legitimacy of messages by linking them to values of harmony, sacredness, and togetherness within the local tradition (Hall, 1980). The integration of communication theory, legal regulation, and local wisdom thus forms a solid conceptual foundation for legal counselling and anti-hoax campaigns. From a communication standpoint, representation theory indicates that messages are more effective when framed through media that resonate with audiences' lived experiences (McQuail, 2020). From a legal perspective, regulations such as the ITE Law and the PDP Law provide clear normative foundations, ensuring that messages carry not only moral authority but also juridical consequences. Meanwhile, Balinese local wisdom adds layers of trust and social legitimacy, making legal counselling more acceptable to the community as it aligns with long-standing cultural values. This integrative model demonstrates that efforts to combat hoaxes cannot rely solely on formal legal approaches but must combine contextual and participatory communication strategies. Legal counselling should no longer be seen merely as normative discourse, but as a living cultural and social practice capable of shaping responsible, critical, and ethical media behaviour (Livingstone, 2022).

### III. METHODS

This legal counselling and anti-hoax communication campaign program was carried out using a community-based participatory approach. The implementation method was divided into several stages as follows:

#### 1 Preparation Stage

##### a. Development of Legal Counselling Modules

Modules were prepared containing the main regulatory framework, particularly the Law on Electronic Information and Transactions (ITE Law) and the Personal Data Protection Law (PDP Law). These modules were designed in accessible language and enriched with real case illustrations to make them easier for the public to understand.

##### b. Design of Communication Campaign Materials

The team developed campaign materials in various formats such as posters, infographics, and digital content distributed through social media. In addition, culturally rooted media such as *pantun* (traditional rhymes) and Balinese performing arts were used as creative tools for delivering legal messages.

##### c. Multi-Stakeholder Coordination

Coordination was conducted with the Women's Empowerment Forum (FPPI) Bali Province, community leaders, and relevant institutions. This process aimed to ensure institutional support, community participation, and program relevance to local needs.

#### 2 Implementation Stage

##### a. Legal counselling

Legal counselling sessions were conducted through interactive presentations on the provisions of the ITE Law and PDP Law, followed by case discussions, Q&A sessions, and simple simulations. This method positioned participants as active subjects rather than passive recipients of information.

##### b. Communication Campaign

Legal messages were disseminated through two approaches. First, a digital approach by distributing infographics and posters on social media, mainly targeting younger audiences. Second, a cultural approach by presenting *pantun* and Balinese performing arts as legal communication media familiar to the local community.

### c. Hoax Detection Simulation

Participants were trained to recognize the characteristics of false information using the *zero-trust information* method. Through these simulations, they practiced layered verification of news circulating on social media and messaging applications.

## 3 Evaluation Stage

### a. Quantitative Evaluation

Pre-tests and post-tests were conducted to measure the increase in participants' understanding. Results showed significant improvement in knowledge related to the ITE Law, PDP Law, and hoax detection skills.

### b. Qualitative Evaluation

Short interviews and group discussions were conducted to explore participants' experiences during the program. Participants stated that culturally based media made the material easier to understand, while simulations provided practical skills useful in daily life.

### c. Reflection and Improvement

Evaluation results suggested that future programs should expand their coverage, involving more educational institutions and local communities. Additional modules on digital media ethics and mechanisms for reporting hoaxes to authorities were also recommended.

## 4 Follow-Up Stage

This method integrates a top-down approach (legal counselling based on regulations) with a bottom-up approach (communication campaigns based on local culture and community participation). Such integration creates a more comprehensive impact in strengthening legal awareness and digital literacy among communities in Bali.

## IV. RESULTS AND DISCUSSION

The implementation of the legal counselling and anti-hoax communication campaign by the Women's Empowerment Forum (FPPI) Bali Province had a significant impact on raising legal awareness as well as digital literacy among the community. The program, which was attended by more than 120 participants, was carried out in a participatory atmosphere involving women, youth, students, and community leaders as the main actors in the learning process. The approach used was not only *top-down*, in the form of knowledge transfer from the speakers, but also *bottom-up* through active participation of participants in discussions, simulations, and community-based campaigns.

### 1. Increased Legal Understanding

From the legal counselling aspect, the pre-test results showed that only 38% of participants understood the criminal provisions in the Electronic Information and Transactions Law (ITE Law), while the post-test results increased significantly to 84%. Understanding of the Personal Data Protection Law (PDP Law) also rose remarkably from 22% to 76%. This proves that legal materials delivered in simple language, supported with real case examples and interactive discussion methods, were effective in expanding public understanding of the legal consequences of spreading hoaxes. These findings are in line with national regulatory objectives aimed at creating social order in the digital space (McQuail, 2020).

### 2. Effectiveness of Communication Campaigns

From the communication perspective, the use of local cultural media proved to be highly effective. *Pantun* (traditional rhymes) and Balinese performing arts not only served as entertainment but also as media for delivering legal messages in a way that was easily understood by the public. This reinforces Stuart Hall's representation theory, which argues that communication messages are more effective when conveyed through cultural symbols familiar to the audience (Hall, 1980). The distribution of infographics and digital posters also received positive responses from students and youth, who are more accustomed to consuming visual information through social media.

### 3. Improved Digital Literacy

Notable results were also seen in the hoax detection simulation. Before the activity, only 31% of participants were able to accurately identify false news. However, after participating in the simulation based

on *zero trust information*, the number of participants who could detect hoaxes rose to 72%. This demonstrates the effectiveness of multilayered verification approaches in building critical digital literacy skills. The concept aligns with the *zero-trust architecture* developed by NIST in the field of information security, which has now been adapted for public communication purposes (NIST, 2023).

#### A. Program Innovations and Research Findings

This initiative produced several effective innovations that can serve as both academic contributions and community-based program development models:

##### 1. Integrative Legal counselling Model Based on Zero Trust Information

The study found that the *zero-trust* principle, originally applied in cybersecurity, can be adapted into legal literacy and public communication. Participants trained with multilayered verification methods showed significant improvement in their ability to detect hoaxes, confirming the relevance of *zero trust information* as a conceptual innovation in digital legal education.

##### 2. Pantun Law Literacy Program

A key finding was the effectiveness of *pantun* as a medium for legal communication. Legal messages packaged in poetic rhymes were easier to remember and reproduced by participants in daily communication. This program can be replicated as a method of *popular legal education* combining oral traditions with modern legal literacy.

##### 3. Community-Based Digital Verification Lab

From the simulations, the idea emerged to develop small community-based laboratories to train citizens in collectively detecting hoaxes. This concept adopts a *community of practice* approach, where local groups are trained to become digital literacy agents who then spread hoax detection skills within their communities.

##### 4. Integration of Legal and Digital Media Ethics Modules

Beyond understanding the ITE Law and PDP Law, participants suggested the need for additional modules on digital media ethics and reporting mechanisms for hoaxes to the authorities. This enriches the literature by highlighting that combating hoaxes requires not only legal enforcement but also strengthening ethical values and citizen participation.

##### 5. Concept of Culturalized Legal Communication

The research introduced a conceptual innovation in the form of *culturalized legal communication*—an approach that integrates formal law with local cultural expressions. Through Balinese performing arts and traditional symbols, legal messages became more legitimate, emotional, and socially acceptable.

#### B. Significance of Findings

With these innovations, this research contributes not only practically, by enhancing public knowledge, but also conceptually by generating new approaches to digital legal literacy: the integration of *zero trust information*, culturally embedded communication, and positive legal regulation. This model has the potential to become a national reference for the development of participatory, contextual, and sustainable digital literacy policies.

**Table 1.** Transformation of Legal Counseling and Anti-Hoax Communication Program

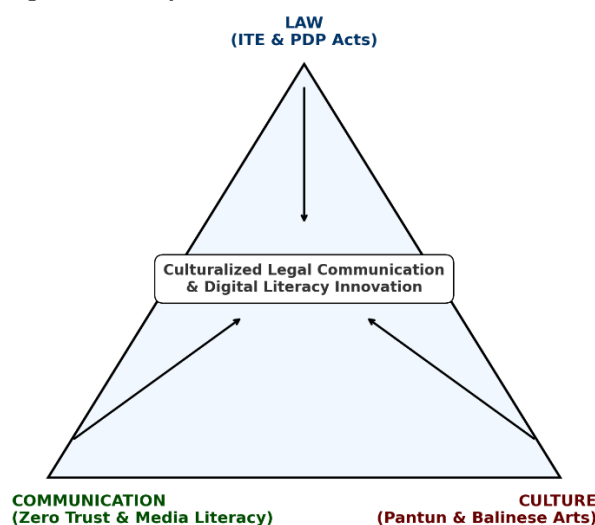
Aspect	Before Program	After Program	Innovation / Research Contribution
Legal Awareness	Limited understanding of the ITE Law (38%) and PDP Law (22%). Most participants unaware of legal consequences of hoax dissemination.	Significant increase in legal knowledge: ITE Law understanding rose to 84%, PDP Law to 76%.	Development of an Integrative Legal Counseling Model based on <i>zero trust information</i> for digital legal education.
Communication Approach	Legal messages often delivered in a formal and top-down manner, making them difficult to grasp for the general public.	Use of local culture (pantun, Balinese performing arts) made messages easier to understand and more engaging.	Creation of the “Pantun Law Literacy” Program, combining oral traditions with legal literacy for popular legal education.



Digital Literacy	Only 31% of participants could correctly identify hoaxes before the program.	Improved to 72% after training with <i>zero trust information</i> simulation.	Establishment of the concept of a Community-Based Digital Verification Lab as a local training hub for hoax detection.
Ethics and Civic Engagement	Awareness limited to legal aspects; participants lacked knowledge on ethical media use or reporting mechanisms.	Participants demanded additional modules on media ethics and reporting channels for hoaxes.	Integration of Legal and Digital Media Ethics Modules to strengthen citizen participation and accountability.
Cultural Legitimacy	Legal counselling often perceived as abstract, less connected with local values.	Messages tied to Balinese cultural symbols gained higher acceptance and trust.	Introduction of “Culturalized Legal Communication”, merging formal law with cultural expression to build social legitimacy.

**Fig 1.** Integrative Conceptual Model: Law – Communication – Culture

Integrative Conceptual Model: Law - Communication - Culture



### C. Explanation of the Model

This conceptual model illustrates an integrative framework that connects three foundational pillars Law, Communication, and Culture to produce an innovative approach called *Culturalized Legal Communication & Digital Literacy Innovation*.

#### 1. Law (ITE & PDP Acts)

At the top of the triangle, law serves as the regulatory foundation. It refers specifically to the Information and Electronic Transactions Act (ITE Act) and the Personal Data Protection Act (PDP Act). These legal frameworks establish the normative rules and legal protections necessary for guiding digital interactions and safeguarding personal data.

#### 2. Communication (Zero Trust & Media Literacy)

On the bottom left side, communication functions as the strategic approach. It emphasizes the importance of adopting Zero Trust Architecture in digital security and promoting media literacy. Together, they provide a systematic method for ensuring secure, transparent, and well-informed digital engagement.

#### 3. Culture (Pantun & Balinese Arts)

On the bottom right side, culture represents the contextual and legitimizing medium. Through the use of traditional forms such as *pantun* (oral poetry) and Balinese arts, legal and communication strategies are grounded in local cultural expressions. This not only strengthens acceptance but also enhances social legitimacy within communities.

At the centre of the triangle, the three pillars converge to form *Culturalized Legal Communication & Digital Literacy Innovation*. This integration highlights that law provides the normative framework, communication supplies the technical and strategic methods, and culture ensures social embeddedness and public acceptance. The outcome of this synergy is a model that is not only legally compliant and technologically robust but also culturally relevant and socially inclusive.



**Fig 2.** Implementation of Community Service Activities on Legal counselling and Communication Campaign about the Dangers of Hoaxes on Social Media by the Women's Empowerment Forum (FPPI), Bali Province

## V. CONCLUSION

The implementation of the legal counselling and anti-hoax communication campaign by FPPI Bali Province has proven effective in enhancing both legal understanding and digital literacy skills among the community. The program demonstrated a significant increase in participants' knowledge of criminal provisions under the Electronic Information and Transactions Law (ITE Law) as well as the protection of privacy rights under the Personal Data Protection Law (PDP Law). Legal materials delivered in simple language, complemented with real case examples and interactive discussion methods, successfully strengthened public comprehension of the legal consequences of spreading hoaxes (McQuail, 2020). From the communication perspective, the use of local cultural media such as *pantun* (traditional rhymes) and Balinese performing arts served as effective channels for conveying legal messages in a contextual and easily understandable manner.

This aligns with Stuart Hall's representation theory, which emphasizes the importance of cultural symbols in shaping the meaning of messages (Hall, 1980). Meanwhile, the simulation based on zero trust information provided tangible contributions to enhancing digital verification skills, doubling participants' ability to detect hoaxes (NIST, 2023; Livingstone, 2022). This program underscores the importance of integrating legal literacy, digital communication, and local wisdom as a sustainable strategy to address the challenges of disinformation. The model not only improves legal awareness but also strengthens the social resilience of Balinese communities in the midst of the rapid flow of digital information.

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