Construction of Religious Tolerance: Revitalizing The Prayer of Da'wah on Social Media

**Adhitya Ridwan Budhi Prasetyo Nugroho*[1],
Nawawi[1]**
[1]Faculty of Da'wah, UIN Saizu, Purwokerto, Indonesia

Abstract

Social conflicts resulting from differences in religious beliefs and beliefs need to be managed to resolve differences and build lasting consensus. Therefore, the issue of harmony between religious and cultural communities and existing beliefs, both locally and nationally, is a big problem that cannot be ignored and needs serious attention from all parties. Therefore, if religious conflict occurs frequently, it can destroy human values and the foundation of human life. The method used in this research is qualitative with a literature study approach. The results of this research are that people have the freedom to consume whatever form of media they like, but the media itself must function as a filter in deciding what news to cover so that it can function as a social glue for issues such as religious tolerance. The existence of the media as a means of disseminating information demands responsibility to society. Misuse of social events in the media will have a negative impact on society. The existence of the media as a means of disseminating information demands responsibility to society. Misrepresenting social events in the media can potentially have devastating consequences for society.

Keywords: Religious Tolerance; Revitalization; Da'wah; Social media

Introduction

Humans are religious creatures, and religious humans aim to help people live a more disciplined, directed, controlled, and well-managed life according to the correct way of life and the path blessed by Allah SWT (God Almighty) (Imam Hanafi, 2016). Worshiping means engaging in religious rituals, an important personal and social right (Brandstotter et al., 2021). Apart from the worship guidelines provided by each holy book, the state is also present to regulate religious practices through laws, social and religious organizations, and certain sect groups (Rijaal, 2021).

Moreover, if individuals consider Indonesian people's beliefs very diverse, we will see that the Indonesian population is richly diverse. Multi-religious societies include people of various religions and beliefs (Alam & Pradhan, 2021). It means there are various religions, sects, ideologies, and religious organizational movements in Indonesia, each with its own principles about how religious rituals should be carried out (Nur & Setyabudi, 2021). Those who go with the flow tend to be very sentimental people, and this is because they are so attached to the principles of ritual activity. Indonesia's religious beliefs, ideologies, and movement

---

fanaticism often trigger inter-group and intra-group disputes (Casram, 2016). It gives rise to social conflicts that occur in society.

Social conflicts resulting from differences in religious beliefs must be managed to resolve differences and build lasting consensus. Therefore, the issue of harmony between religious and cultural communities and existing beliefs, both locally and nationally, is a big problem that cannot be ignored and needs serious attention from all parties. Therefore, if religious conflict occurs frequently, it can destroy human values and the foundation of human life (Shinde, 2015).

Collaboration in various forms of culture thick with pluralism has emerged due to the plurality of Indonesian society in this country's long history (Aspinall & Mietzner, 2019). Tolerance allows people from different religious and cultural backgrounds, beliefs, practices, and social identities to coexist peacefully and productively (Shinde, 2015). Kuntowijoyo stated that the attractiveness of the people of equatorial countries like Indonesia is evidence of exclusive views that arise from ethnic, religious, racial, and other group origins and manifest themselves in violent conflict (Haryati, 2011). Religion, ethnicity, language, economics, and politics contribute to conflicts that cannot be ignored (Bakar, 2015).

Dodego & Witro, (2020) noted that "social conflicts in several regions in Indonesia" have destroyed "the foundations of humanity and the Indonesian nation" through the loss of lives, property, and livelihoods. Street riots seem to be a routine part of modern American life. Tasikmalaya on December 26, 1996; Karawang in 1997; May Tragedy on May 13, 15, and 17, 1998; riots in East Java (Situbondo), Central Java (Temanggung),

Yogjakarta, West Java (Cirebon, Indramayu), Banten, and in DKI Jakarta as well as other rioting events (Yusmalina, 2019).

Therefore, peace, brotherhood, and personal and communal harmony are universal normative doctrines that need to be taught by all religions (Tule, 2000). Thus, religion does not seek division, hostility, or the physical or moral destruction of others. However, evidence suggests that religious beliefs and practices often contribute to hostile interpersonal interactions (Dodego & Witro, 2020).

Many social scientists and historians argue that religion is dangerous for society if mixed with deception and religious disagreements that can escalate into violence or unpleasant situations (Tolchah et al., 2021). Then, they become intolerant, often due to a person's religious beliefs (Tolchah et al., 2021).

The issue of peaceful coexistence between religious communities in Indonesia, as in other countries. These details often appear in newspaper and television reports. Even though there are many verses from the Qur'an and Hadith (in Islam), the Bible (in Christianity), and other religious books that recommend, call on, and even order their followers always to do positive things to achieve harmony, peace, unity, unity, love and compassion towards others (AR, 2020). Harmony between religious communities can become unstable in specific contexts.

In Indonesia, the mass of opinions that lead to intolerant attitudes has increased in recent years. It is based on a survey conducted by the International NGO Forum on Indonesian Development (INFID) in 2020 regarding the perceptions and attitudes of

the younger generation towards intolerance and extremism. The survey results reveal that the trend of rejection of religiously motivated violence is increasing, but at the same time, the younger generation is still vulnerable to becoming intolerant. The younger generation agrees with the normative concept of tolerance but is confused when faced with existing tolerance issues. In 2020, the Wahid Institute also surveyed to show a trend of intolerant attitudes. The result is that intolerant attitudes tend to increase from 46% to 54% (Sartika & Hidayat, 2022).

The data above shows how worrying the situation of social media users in Indonesia is. It is made worse because social media users in Indonesia are increasingly not considered normal. Referring to the 2020 Microsoft report, Indonesia is the most impolite country in Southeast Asia. This is caused by three factors, namely the high risk of exposure to hoaxes, hate speech, and discrimination (Sartika & Hidayat, 2022).

In this situation, it is important to consider the role of the media in reducing conflict and intolerance. The reason is that in modern society, printed, electronic, and social media significantly influence personal and public perceptions of the importance of religious freedom.

Audiences can find new ways of understanding themselves, other people, and their communities, as well as events and objects in everyday life through social media discourse (Hadi S et al., 2021). In the case of religious-themed media, for example, viewers can interpret and internalize religious values and teachings based on what they see on television so that viewers can begin to consider and even imitate the program's content (Lajwani et al., 2021). So, we must

pay attention to how the media presents news or social events. Otherwise, his understanding of the world, Islam, and other religions will be distorted. Currently, the media has a wide space to sow the seeds of religious intolerance (Ratnaningsih et al., 2020).

As is currently happening, Western media depicts radical, fundamental, and anarchist Islamic sects as synonymous with terrorists. Islam has a negative connotation of religious extremism and is widely considered to be inimical to globalization and democracy. Due to internal and external conflicts, Islam seems unable to solve the real problems its adherents face. This fact raises questions about the influence of popular culture on religious beliefs (Hasanah & Sukmawan, 2021).

When it comes to the issue of freedom of religion, the media should inform the public (Widodo et al., 2019). Freedom of religion, on the other hand, is often confused with freedom of thought, where other opinions state that freedom of religion is only a legal principle that regulates the internal relations of a community, freedom of thought rests on a philosophical foundation which is claimed to have absolute truth (Susilo & Dalimunthe, 2019).

There are three manifestations of religious freedom mentioned in the previous description. First, individual freedom to choose their religion; second, the freedom of a religious community group to make decisions that affect that community; and third, legal and government protection for all religions (Hefner, 2013).

We will certainly make independence based on social responsibility the core of the independence that we build as a nation

that adheres to and develops a philosophy of life based on the philosophy of Pancasila, the 1945 Constitution, and other laws and regulations. There is little hope that we will ever achieve freedom in the libertarian sense. Freedom without limits is not freedom at all (As'ad, 2009). No one has to worry about other people's feelings or rights because they can do whatever they want. The authoritarian model, which holds that all freedoms should be abolished and replaced with strict government oversight, is also unsuitable for our society. Exercising one's freedom is important, but one's freedom is limited by ideological ethics (Hasanah & Sukmawan, 2021).

Therefore, the implications of this research are very significant, especially considering the influence of the media. In this context, the media is seen as a force for good, especially in spreading news about the importance of religious freedom and protection. Printed, electronic, and social media have become extremely important because of their unique role in reporting and shaping religious life (Widodo et al., 2019).

Religious tolerance then continues to be intensified through various media, packaged in films, animations, cartoons, and even social media (Youtube, Instagram, Facebook, Twitter, etc.), which are usually used for mere communication, then used to show nuances of diversity and tolerance in attitudes, and the behavior of Indonesian society (Dodego & Witro, 2020). Even though Kang Maman (writer and journal), an activist for religious tolerance, believes that social media cannot represent the diversity of Indonesian society, the narrative of religious tolerance must continue to be echoed to create an attitude of religious society as a noble tradition

and culture of the Indonesian people. This statement aligns with holding various webinars, discussion forums, and similar events to discuss religious tolerance through various activities in official forums and the attitude of tolerance that every individual in Indonesian society must have. Therefore, the tagline "Bhinneka Tunggal Ika," which is often campaigned for, can be applied and practiced by all groups regardless of ethnicity, race, religion, or skin tone.

The expansion of new media, such as the Internet and social media, has drawn scholarly attention to the impact of these media on civil society activism and political mobilization. Some scholars predict that new media should facilitate and expand civic engagement, activism, and collective action beyond traditional boundaries (Ainiyah, 2018). According to this optimistic perspective, new media offer civil society actors an indispensable, cheap, and easy method for disseminating information, debating ideas, educating citizens, and shaping public opinion among people who previously had no opportunity to communicate with each other (Uzma Qatrunnada et al., 2021). Additionally, these media outlets can facilitate the formation of "communities" based on identity and solidarity among people that transcend traditional boundaries, such as class, ethnicity, religion, and regionalism, in a way that Anderson's Imagined Communities foresaw some time ago. As some scholars have argued, new media can promote more participatory social movements and democracy (Baidowi & Salehudin, 2021).

Given the above context, the question that must be answered is what role the media should play in building religious tolerance in Indonesia and, in this case, preventing

schools, ideologies, and religious movements in Indonesia from leading to anarchism, which leads to intolerance, what efforts and social responsibilities does the media need to make to build public perception?

Method

The methods used in libraries are the main focus of this qualitative research. The collection of large amounts of library-based data, including books, journals, readings, recordings, processing, and analyses, is needed for literature studies (Anggito & Setiawan, 2018). Literature on religious tolerance and social media was used for this research.

The analysis stage of this research includes collecting relevant literature or texts (both primary and secondary sources) and other sources, arranging them according to the research objectives, and finally, describing each piece of literature in sufficient detail for further research. Analysis, and then the findings are analyzed, reviewed, or interpreted to produce new ideas that are accessible and consistent with the topic at hand.

This research draws on a review of relevant literature intended to provide significant academic and applied contributions. As an academic endeavor, the author aims to explain the state of society in Indonesia, especially the role and responsibility of printed, electronic, and social media in fostering harmony amidst the dizzying competition of religions, philosophies, beliefs, and social movements.

Result and Analysis

A. Issues of Intolerance on Social Media

Normatively doctrinally, any religion teaches peace, brotherhood, and individual and group harmony. So, religion does not want conflict, division, hostility, or even the killing of the physical or character of other people. However, in reality, what exists shows that the influence of religion on people's behavior often leads to conflict.

Historians or social scientists state that religion often harms human welfare. Religious issues are often used as issues for conflict, both physical and non-physical, especially when they are embellished with lies. Belief in a religion often gives rise to intolerant human attitudes (intolerance). Loyalty in religion can only unite a few people and separate them from most other people or groups (Uzma Qatrunnada et al., 2021).

There is a problem of harmony between religious communities in Indonesia, as with religious communities in other countries. Such facts often come to the surface in print and electronic media reports. Contextually, harmony between religious communities can become unstable, even though there are so many verses in the Qur'an and Hadith (in Islam), the Bible (in Christianity), and other religious books that always recommend, call for, and even command their followers. Always do positive things to achieve harmony, peace, unity, oneness, love, and compassion for others.

Social media discourse often offers audiences alternative meanings for defining themselves, others, the social environment, events, and objects in society.

One example is when religious-themed shows or events are presented on social media; the implication is the emergence of an understanding and definition of religious values and teachings by the definitions instilled by social media so that the content of

social media shows becomes a consideration and can even be imitated by the public (Sartika & Hidayat, 2022).

So, social media's ability to present news or social events should be faced critically. If not, it will form a wrong picture of the world, including images of both Islamic and non-Islamic religions. Currently, social media has a huge opportunity to instill inter-religious prejudice.

As depicted by the Western media, Islam is radical, fundamental, anarchist, and often identified with terrorism. For the world, Islam is considered incompatible with modernization and democracy and is even connoted with religious radicalism. It seems as if Islam can no longer answer actual problems in the lives of its people because it always has conflicts, both internal and external. This kind of reality concerns the values absorbed by society regarding the religion to which it adheres.

In this case, the media has a social responsibility to society regarding religious freedom and protection (freedom of religion). On the other hand, freedom of religion is misunderstood and considered the same as freedom of thought, even though people who advocate freedom of thought do not necessarily agree with freedom of religion. Freedom of thought is the basis of philosophy, which considers itself absolute truth, while freedom of religion is only a juridical principle that regulates external relations between several individuals or groups (Uzma Qatrunnada et al., 2021).

The author believes this study would be more appropriate if it used a social media responsibility theory approach. The theory states that the media should raise standards independently, providing neutral materials and guidelines for citizens to self-regulate. It is very important for the media because public anger will force the government to establish regulations to regulate the media.

Social responsibility theory developed after Roosevelt when influential publishers were unpopular with the public. The public has always been suspicious of the press, even when new ones replaced the industry's leaders. The press had been formulating "codes of ethics" for decades (the American Society of Newspaper Editors (ASNE) adopted "rules of journalism" (The Canons of Journalism) in 1923), and television was the most popular medium at the time.

The press is primarily responsible for determining and implementing social responsibility standards, but the process must also be "in line and systematic with the efforts of society, consumers and government". The theory of social responsibility does not conflict with applicable law. He explained that the area of moral rights is different from the area of legal rights. Social responsibility theory has a liberal view of healthy public discourse. He adheres to the idea of a marketplace of ideas but also understands that the market must exist in a medium. In other words, where previously the media competed in the market, now the market is in the media and the press.

The theory of social responsibility has a primary assumption: that freedom contains within it a commensurate responsibility, and the press, which enjoys an honorable position, must be accountable to society in carrying out the important functions of mass communication in modern society. The function of the press under social responsibility theory is the same as the function of the press under Libertarian theory.

Therefore, the news circulating on the timeline, both social media and other media, especially those related to diversity issues, really attracts the attention of many groups. It is interesting because our country can be called an example of how diversity has existed for a long time. Apart from that, it can be said that this news is surprising because many things we don't experience can harm diversity that has existed for a long time. People may already be used to diversity issues involving ethnicity and religion. In their daily lives, they have a lot of contact with groups of different ethnicities, races, and religions, for example, in education and work.

On the other hand, society is faced with many conflicts involving differences in ethnicity, race, and religion, which seem to have become more heated lately and have led to negative views toward specific groups. One of the news stories that has recently become the focus of many parties is regarding the burning of 7 temples and temples that occurred in Tanjung Balai, North Sumatra, by several Muslim residents on July 29, 2016). It was triggered by the objection of one Chinese resident who felt that the sound of the Maghrib call to prayer coming from the loudspeaker was disturbing because it was located right in front of the house.

As a tool for social control, the media should be able to play a more significant role in the lives of diverse communities in Indonesia. The news content in the media is indeed in a corridor that is more freely accessible to the public, and it cannot be blamed if, in the end, the news content is deemed to be increasingly detrimental. The situation is already heated, as happened in the news of the burning of places of worship in Tanjung Balai, Tolikara, and several other cases.

Objectivity in any media reporting is necessary to avoid misunderstandings from the public so that issues related to ethnicity and religion do not further aggravate the conflict between the two majority and minority groups while at the same time reducing suspicion of each other. So, this study does not focus on the existence of certain media but rather on the role of society in using social media, especially in conveying social events that are not wrong and giving rise to intolerance issues.

B. Intolerance: Social and Religious Conflict

Religion and belief systems have significantly contributed to world peace throughout human history. However, because their level of education and experience lacks tolerance, religious issues often trigger conflicts between groups (Supriyanto & Wahyudi, 2017). Many examples of this conflict exist in countries that value religious freedom, like Indonesia. According to Hendropuspito, there are four main reasons why religion causes discord in society:

1. Differences in Doctrine and Mental Attitude

Whether it is something to be aware of or not, all parties involved in religious conflicts know that differences of opinion stem from fundamental doctrinal differences. Each party, intentionally or not, presents an assessment of its religion and the religion of its opponent based on its understanding of the teachings of both religions. A person's religion receives a perfect score on whatever (subjective) evaluation scale one makes, and the religion itself serves as a reference point for evaluating those who disagree.

Both Islam and Christianity in Indonesia are considered divine religions or revealed

religions because adherents of these religions attribute their beliefs to God. This faction is very aggressive in defending its arguments, less tolerant of others, and sometimes fanatical about its beliefs to the point of adopting hard lines. It is because different doctrinal and mental attitudes in the Muslim and Christian communities fuel tensions.

2. Differences in Ethnic and Racial Religion Followers

Undeniable racial and religious differences exacerbate inequalities between countries. Religious, racial, and ethnic differences are two of the most powerful drivers of social discord. The Acehnese and Batak communities in North Sumatra provide an example from Indonesia. The Acehnese, who are Muslim, and the Batak, who are Christian, have a tense relationship and are occasionally involved in violent conflicts that undermine Papua's security and peace. Ethnic and racial differences, as well as religious differences, appear to be factors causing conflict.

3. Differences in Religious and Cultural Levels

Human rituals are an integral part of human culture. This shows that cultural differences between countries are not universal. Traditional and modern cultures are two broad cultural categories of society that can be identified. The culture of indigenous people tends to be more primitive or traditional, while the culture of immigrants tends to be more complex or contemporary. As a result, tensions arise between the cultural norms and practices of more traditional societies and the modern world. Cultural differences between religious communities in a particular region have significantly contributed to the emergence of religious conflict in Indonesia.

4. Problems of Majority and Minority Religious Groups

There is no single root cause of social unrest. However, in a pluralist society, religion and tensions between the majority and minorities are always a source of problems. This diversity is a source of pride for the Indonesian nation and a potential source of unrest if not handled well. Economic status is another factor that can contribute to the emergence of social conflict because economic issues are fundamental to human existence. Faith is one area where socioeconomic conflict often has an impact (Imam Hanafi, 2016).

C. **Tolerance as a Culture**

Everyone should uphold Indonesia's commendable tradition of religious tolerance. This perspective emerged because of the widespread conflict between religious communities in Indonesia (Ratnaningsih et al., 2020). Therefore, if we take lessons from examples of religious conflicts in the past, we can see factors such as:

1. People who practice one religion tend to know little about other religions and even less about their religion.
2. Increased ambiguity between public expressions of religious belief and secular acceptance.
3. A religious follower's sense of duty includes the obligation to spread da'wah (preaching) about his faith.
4. We do not have the necessary discretion to resolve religious service disagreements.
5. Lack of self-control among religious adherents results in insults and ridicule towards adherents of other religions.

6. There is a lot of distrust between religious groups and between religious groups and the government.

7. Due to issues of economic and social injustice, economic inequality is a potential flashpoint for conflict (Nur & Setyabudi, 2021).

So, religious tolerance can only be achieved if each group is open-minded towards each other to maintain mutual peace. An open-hearted attitude in religious life will have meaning for the progress and life of a plural society if it is manifested in attitude, mutual trust in the good faith of other religious groups, mutual respect for the rights of other people who adhere to the teachings of their religion, and mutual restraint towards the teachings, beliefs, and customs of different religious groups, which may be contrary to their teachings, beliefs, and customs (Dodego & Witro, 2020).

In the context of this research, open-mindedness refers to the type of soul that the Indonesian people must instill to respond effectively to religious diversity and uphold the ideals espoused by the ideology of God for humanity. Tolerance and peaceful coexistence are essential components of a life that honors God and humanity (Hasanah & Sukmawan, 2021).

Tolerance between different religions and cultures is commonplace in Indonesian society; for example, the Istiqlal Mosque and Bethel Church share a building; in Serengan, Solo City, Central Java, the Joyodiningratan Javanese Christian Church (Gereja Kristen Jawa/GKJ) and the Al-Hikmah Mosque are located next to each other and share the same street address.

Local religious adherents are committed to maintaining peace and respect and fostering tolerance despite their different beliefs. While GKJ Joyodingratan was founded in 1937 and Al-Hikmah Mosque in 1947, tolerance between the two religions has existed for much longer. Muslim neighborhoods in Bali (Pegayaman, Klungkung, Negara, and Gel-Gel) have coexisted peacefully with Hindu neighborhoods on the island. Tolerance and peaceful coexistence have become principles to which several Muslim, Buddhist, Confucian, and other communities adhere. Pancasila Village is a community in East Java that seeks to foster acceptance and harmony through its name and actions.

It is just one small example of religious tolerance that persists today. Christians and Muslims can worship in peace and harmony in churches and mosques because of mutual respect and cooperation between the two religions. Both mosques and churches will work to maintain peace between religious believers if there are troublemakers in the area (Imam Hanafi, 2016).

Thus, the nation's cultural teachings, which are still disseminated to all citizens, are based on the principles of Divinity and Humanity, or Divine Humanity, as discussed in this research. If we talk about the impact of media today, it is very important. However, to disseminate news about religious and cultural tolerance, the media must be honest, impartial, and fair.

D. The Role of Social Media and Responsibilities of Spreading Da'wah

Talking about religious tolerance in Indonesia is no longer a simple and new thing because this discussion has occurred for quite a long history. Furthermore, in the 20th century, amidst the rapid flow of

technology and information, online-based internet media seemed to speed up and make it easier to disseminate information, including transferring knowledge. It means that the instilling of socio-religious and scientific values has shifted, previously limited to missionary assemblies, mosques, seminars, and campuses. Now, it has penetrated the realm of online media with various types of platforms. The transformation of religious activities in society has proven to provide drastic changes in attitudes, habits, and traditions based on online systems.

The author believes a social media responsibility theory approach would be more suitable for this research. This theory proposes that the media should independently raise standards by offering citizens neutral resources and guidelines for self-regulation. It is important for the press because public outcry will lead to the creation of laws to control the press (Ragnarsdóttir et al., 2020)

The concept of social responsibility emerged after Roosevelt when powerful publishers were widely reviled. Even after new media moguls were installed, the public viewed the press skeptically. The press had been working on "codes of ethics" for decades before the advent of television (in 1923, the American Society of Newspaper Editors (ASNE) adopted "rules of journalism" (The Canons of Journalism).

However, to be "aligned and systematic with the efforts of society, consumers and government", the efforts of the press must be considered alongside those of these other groups. There is no incompatibility of law with the theory of social responsibility. He elaborates on the difference between legal rights and moral rights. The liberal view of constructive public discourse is at the heart of social responsibility theory. Although he believes in the marketplace of ideas, he recognizes that it must occur within a specific medium. In other words, where media companies once competed in the marketplace, they now compete in the media and press.

The main principle of social responsibility theory is that freedom comes with responsibility and that highly respected institutions such as the press must be accountable to society for carrying out an essential role in the mass communication infrastructure of modern society (Astari, 2021). Whether one adheres to social responsibility theory or Libertarian theory, the role of the press is essentially the same in both.

Considering that printed and electronic media are widely used to disseminate information (news), entertainment, and innovative business models worldwide, it is very important to build on the discourse that social media responsibility is very important from various perspectives.

Regarding this research, it needs to be emphasized that social media, a means of disseminating information to people of all ages and levels of society, has a significant role in shaping what is meant by a tolerant attitude towards people of different beliefs. In presenting religious teachings in a more contextual, tolerant, and interpretive frame, social media must directly play its role as a controller as well as an agent of social change.

The media plays an important role in Indonesian society by giving citizens access to news, entertainment, and information. Social media has always had an inherent educational component. The nature of news as a medium for disseminating information makes every news about a topic relevant to the public.

Because the media is a channel for public opinion, it must always act responsibly as an agent of change. For this reason, reporting in mainstream media needs to be a model for fostering religious tolerance at all levels of society (Boerman, 2020). The function of media as a communication tool significantly impacts people's ability to climb the social ladder (Fahrurrozi & Thohri, 2019). Ignoring how the modern media explosion has influenced people's worldviews is impossible.

In addition, the media has provided vital coverage for religious and religious behavior patterns in society. As globalization accelerates, so does society's dependence on the media to continue to obtain information (Pimay & Savitri, 2021). A community's growth rate will significantly impact the pattern of religious life and the diversity of its society. People's self-awareness is very much in tune with life's dynamics. The media will always play an important role in shaping society's norms and values, including those related to religion. The media influences people's views on religion and other social issues. Its presence often paints an essential picture of the dynamic expansion of life in all components of society (Miranda et al., 2020).

It cannot be denied that, as media develops rapidly, so does the complexity of people's daily lives. People's acceptance of the presence of media in their lives is in line with this increasing complexity. The evolution of media from local to global conditions represents a collective social response to the changing dynamics of life.

Many people are very interested in news related to diversity, which is currently trending in all forms of media on the timeline (Harisah, 2019). Interesting, because we can point to our country as proof of the longevity of diversity. On the other hand, the news may be surprising because there are many things we will not experience directly in the future that could harm the diversity that has existed for a long time. People in certain communities are likely accustomed to discussing and working through religious and racial diversity because they frequently encounter such diversity daily.

However, society faces many conflicts that stem from ethnic, racial, and religious differences, and these tensions seem to grow and influence people's perceptions of certain groups for the worse. On July 29, 2016, a group of Muslim residents in Tanjung Balai, North Sumatra, burned down seven temples and other religious buildings, making headlines around the world. A resident of Chinese descent complained that the maghrib call to prayer loudspeaker was too close to his house and made him feel uncomfortable.

These residents meditated with the mosque congregation, village officials, and the local police. However, mediation efforts were undermined by a series of messages implying that mosques should not make the call to prayer. Residents burned churches, cars, motorbikes, and rickshaws without stopping to consider the truth of the message.

In other news, HMI and the Chair of the Tasikmalaya Student Solidarity Presidium responded to the criticism leveled at the Tasikmalaya Regency Government by Komnas HAM regarding Regional Regulation (Peraturan Daerah/Perda) No. 1 of 1999 concerning Islamic Religious Vision and Mission, because it perpetuates the practice of intolerance in religious life in society.

The case of banning Eid al-Fitr prayers became headline news in Tolikara and other

parts of Eastern Indonesia after it was included in a circular distributed by the Indonesian Injili Church. The ban on Eid al-Fitr prayers clearly indicates uneven acceptance of diversity in an area, even though GIDI generally prohibits the construction of worship buildings by adherents of other religions and other church sects in the Toli area.

The above phenomenon suddenly appears, but why? Media outlets are still important for reaching large audiences with news and information. Because media serve a broad audience, the information they present inevitably varies. The media in this era of instant dissemination of information gives the impression of being a vast information center.

Providing Indonesia's diverse population with unrestricted access to media can be seen as both positive and negative. The public can be more selective in consuming information, increasing the likelihood that they will learn how to act more wisely and less emotionally and absorb more provocative news.

Social media provides a striking illustration of the situation alluded to above because news links are disseminated here, and the public's direct response can be seen in interactions in the form of comments, to which they can either agree or disagree.

Interestingly, people's attitudes can be measured through social interactions, especially regarding hotly debated topics about diversity and tolerance.

The current climate of openness in responding to news is a hallmark of democracy but comes at a cost compared to the Suharto era. There is no doubt about the public's ability to provide strong criticism on developing issues.

The diversity that exists in Indonesian society is increasingly being reported on, and negative responses are increasingly appearing that deny the existence of diversity, as well as a corresponding increase in the emergence of reciprocal statements. , feedback, etc. Therefore, the majority and minorities will become increasingly divided along racial and religious lines.

Media in Indonesia has great potential as a tool of social control and must be given greater access and influence over the lives of the country's diverse population. Because news about the destruction of religious buildings in Tanjung Balai, Tolikara, and other places tends to circulate freely among the public, no one can be held responsible for the notion that the news has contributed to making the atmosphere worse.

Conclusion

From what has been stated above, even though the public has the freedom to consume whatever media they like, that media

The existence of the media as a means of disseminating information demands responsibility to society. Misrepresenting social events in the media can potentially have devastating consequences for society. People fall victim to information manipulation because they do not take the time to verify the accuracy of the claims they read online. The media didn't exist so that people could be intimidated, ridiculed, or misinformed.

References

Ainiyah, N. (2018). Remaja Millenial dan Media Sosial: Media Sosial Sebagai Media Informasi Pendidikan Bagi Remaja Millenial. *Jurnal Pendidikan Islam Indonesia*, 2(2), 221–236. https://doi.org/10.35316/jpii.v2i2.76

Alam, S., & Pradhan, H. D. (2021). Pluralism of Religion Based on Sharia as An Anticipation of Intolerance in Muslims Majority Countries of The Southeast Asian. *Religia: Jurnal Ilmu-Ilmu Keislaman*, 24(1), 64–78. https://doi.org/10.28918/religia.v24i1.2885

Anggito, A., & Setiawan, J. (2018). Metode Penelitian Kualitatif. CV. Jejak.

AR, S. (2020). Peran Guru Agama Dalam Menanamkan Moderasi Beragama. *Al-Irfan*, 3(1), 37–51. https://doi.org/10.36835/al-irfan.v3i1.3715

As'ad, M. (2009). Ahmadiyah and The Freedom of Religion in Indonesia. *Journal of Indonesian Islam*, 3(2). https://doi.org/10.15642/JIIS.2009.3.2.390-413

Aspinall, E., & Mietzner, M. (2019). Southeast Asia's Troubling Elections: Nondemocratic Pluralism in Indonesia. *Journal of Democracy*, 30(4). https://doi.org/10.1353/jod.2019.0055

Astari, N. (2021). Sosial Media Sebagai Media Baru Pendukung Media Massa untuk Komunikasi Politik dalam Pengaplikasian Teori Agenda Setting: Tinjauan Ilmiah pada Lima Studi Kasus dari Berbagai Negara. *Jurnal Teknologi Dan Sistem Informasi Bisnis*, 3(1), 131–142. https://doi.org/10.47233/jteksis.v3i1.190

Baidowi, A., & Salehudin, M. (2021). Strategi Dakwah di Era New Normal. *Muttaqien; Indonesian Journal of Multidiciplinary Islamic Studies*, 2(01), 58–74. https://doi.org/10.52593/mtq.02.1.04

Bakar, A. (2015). *Konsep Toleransi dan Kebebasan Agama. Toleransi: Media Komunikasi Umat Beragama*, 7(2), 123–131. https://doi.org/10.24014/trs.v7i2.1426

Boerman, S. C. (2020). *The effects of the standardized instagram disclosure for micro- and meso-influencers. Computers in Human Behavior*, 103, 199–207. https://doi.org/10.1016/j.chb.2019.09.015

Brandstotter, C., Kundt, F. S., & Paal, P. (2021). Spiritual Well-being, Attitude, Involvement, Perceptions and Competencies Measuring the Self-Perception of Nursing Students During 2018, 2019 and the First Wave of COVID-19 in 2020. *Health and Social Care Chaplaincy*, 9(2), 175–190. https://doi.org/10.1558/HSCC.18468

Casram. (2016). Membangun Sikap Toleransi Beragama dalam Masyarakat Plural. *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya*, 1(2), 187–198. https://doi.org/10.15575/jw.v1i2.588

Dodego, S. H. A., & Witro, D. (2020). The Islamic Moderation And The Prevention Of Radicalism And Religious Extremism In Indonesia. *Dialog*, 43(2), 199–208. https://doi.org/10.47655/dialog.v43i2.375

F., S. (2007). Religious Individualization: New Challenges to Education for Tolerance. *British Journal of Religious Education*, 29, 89.

Facal, G. (2019). *Islamic Defenders Front Militia (Front Pembela Islam) and its Impact on Growing Religious Intolerance in Indonesia. TRaNS: Trans-Regional and -National Studies of Southeast Asia*, 8(1), 7–20. https://doi.org/10.1017/trn.2018.15

Fahrurrozi, & Thohri, M. (2019). Media dan Dakwah Moderasi: Melacak Peran Strategis dalam Menyebarkan Faham Moderasi di Situs Nahdlatul Wathan On-Line Situs Kalangan Netizen Muslim-Santri. *TASÂMUH*, 17(1), 155–180. https://doi.org/10.20414/tasamuh.v17i1.1440

Fuad, N. (2015). Penanaman Toleransi Beragama pada Anak Melalui Pendidikan. *Sociaetas Dei: Jurnal Agama Dan Masyarakat*, 2(1). https://doi.org/10.33550/sd.v2i1.61

Hadi S, I. B., Pratiwi Kurniawan, E., & Irwansyah, I. (2021). Agenda Setting Dalam Isu - Isu Kontemporer Di Seluruh Dunia. *Jurnal Teknologi Dan Sistem Informasi Bisnis*, 3(1), 105–119. https://doi.org/10.47233/jteksis.v3i1.188

Harisah. (2019). Revitalisasi Dakwah Pemuda Era 4.0. *Jurnal Dakwah: Media Komunikasi Dan Dakwah*, 20(1), 1–26. https://doi.org/10.14421/jd.1425

Haryati, T. A. (2011). Teologi Multikultural (Resolusi Konflik Religiusitas di Indonesia). *Religia: Jurnal Ilmu-Ilmu Keislaman*, 4(2), 145–168. https://doi.org/10.28918/religia.v14i2.87

Hasanah, H., & Sukmawan, S. (2021). Berbingkai Kemajemukan Budaya, Bersukma Desakalapatra: Selidik Etnografi atas Tradisi Tengger. *Diglosia: Jurnal Kajian Bahasa, Sastra, Dan Pengajarannya*, 4(1), 79–90. https://doi.org/10.30872/diglosia.v4i1.102

Hefner, R. W. (2013). *The Study of Religious Freedom in Indonesia. The Review of Faith & International Affairs*, 11(2). https://doi.org/10.1080/15570274.2013.808038

Hermawati, R., Paskarina, C., & Runiawati, N. (2016). Toleransi Antar Umat Beragama di Kota Bandung. *UMBARA Indonesian Journal of Anthropology*, 1(2), 105–124. https://doi.org/10.24198/umbara.v1i2.10341

Imam Hanafi, H. & Y. A. (2016). Basis Teologis Untuk Pluralisme Beragama; Menimbang Pandangan Kaum Sufi Dalam Memahami Tuhan. *TOLERANSI: Media Komunikasi Umat Beragama*, 8(1), 19–42.

Lajwani, A. M., Khoso, A. A., & Shaikh, M. A. (2021). Mysticism is a Way towards Peace and Tolerance: an Analysis. *International Research Journal of Management and Social Sciences*, 2(1). http://irjmss.com/index.php/irjmss/article/view/13

Miranda, E., Aryuni, M., Fernando, Y., & Kibtiah, T. M. (2020). A Study of Radicalism Contents Detection in Twitter: Insights From Support Vector Machine Technique. 2020 *International Conference on Information Management and Technology* (ICIMTech). https://doi.org/10.1109/ICIMTech50083.2020.9211229

Nur, M., & Setyabudi, P. (2021). Toleransi dan Dinamika Keagamaan di Indonesia. *Jurnal Filsafat Indonesia*, 4(1), 1–13. www.thearda.com

Pimay, A., & Savitri, F. M. (2021). Dinamika dakwah Islam di era modern. *Jurnal Ilmu Dakwah*, 41(1), 43–55. https://doi.org/10.21580/jid.v41.1.7847

Ragnarsdóttir, H., Jónsdóttir, H., Gunnarsson, G. J., & Finnbogason, G. E. (2020). *Diversity, Religion and Tolerance: Young Adults' Views on Cultural and Religious Diversity in a Multicultural Society in Iceland. Religion & Education*, 47(4), 3–25. https://doi.org/10.1080/15507394.2020.1828233

Ratnaningsih, S., Nahartini, D., Syafruddin, D., & Permana, Y. W. (2020). The Role of Islamic Education on Increasing Democratic Attitude and Religious Tolerance in High School Students in Indonesia. *Conference: Proceedings of the 2nd International Conference on Islam, Science and Technology (ICONIST 2019)*. https://doi.org/10.2991/assehr.k.200220.022

Rijaal, M. A. K. (2021). Fenomena Intoleransi Antar Umat Beragama Serta Peran Sosial Media Akun Instagram Jaringan Gusdurian Indonesia Dalam Menyampaikan Pesan Toleransi. *Syiar | Jurnal Komunikasi Dan Penyiaran Islam*, 1(2), 101–114. https://doi.org/10.54150/syiar.v1i2.41

Sartika, A., & Hidayat, W. (2022). Intoleransi Beragama di Media Sosial: Analisis Narasi Hoaks dan Interaksi Netizen. *International Conference on Cultures & Languages (ICCL)*, 1(1), 840–863. https://ejournal.uinsaid.ac.id/index.php/iccl/article/view/5811

Setiani, T., & Hermawan, M. A. (2021). Nilai-Nilai Kemanusiaan dan Pendidikan Toleransi Beragama dalam Film Bajrangi Bhaijaan. *Piwulang: Jurnal Pendidikan Agama Islam*, 3(2), 105–122. https://doi.org/10.32478/piwulang.v3i2.657

Shinde, K. A. (2015). Religious tourism and religious tolerance: insights from pilgrimage sites in India. *Tourism Review*, 70(3), 179–196. https://doi.org/10.1108/TR-10-2013-0056

Supriyanto, A., & Wahyudi, A. (2017). Skala karakter toleransi: konsep dan operasional aspek kedamaian, menghargai perbedaan dan kesadaran individu. *Counsellia: Jurnal Bimbingan Dan Konseling*, 7(2), 61–70. https://doi.org/10.25273/counsellia.v7i2.1710

Susilo, S., & Dalimunthe, R. P. (2019). Moderate Southeast Asian Islamic Education as a Parent Culture in Deradicalization: Urgencies, Strategies, and Challenges. *Religions*, 10(1). https://doi.org/10.3390/rel10010045

Tolchah, M., Yahiji, K., Posangi, S. S., & Ainiyah, N. (2021). The Contribution of The School of Peace as A Religious Moderation Implementation. *Al-Ulum*, 21(1), 50–68. https://doi.org/10.30603/au.v21i1.2199

Tule, P. (2000). Religious Conflicts and a Culture of Tolerance: Paving the Way for Reconciliation in Indonesia. *Antropologi Indonesia*, 63, 91–107. https://doi.org/10.7454/ai.v0i63.3404

Uzma Qatrunnada, A., Lessy, Z., Naufal Agniansyah, M., Zulfa, R., Samsudin Juhri, W., & Khoirohnissah, D. (2021). Actualization of Religious Moderation Towards a Society 5.0 Era Through Understanding Education Management, Mental Health Awareness, and Organizational Activity. *Sunan Kalijaga International Journal on Islamic Educational Research*, 5(1), 106–126. https://doi.org/10.14421/skijier.2021.51.08

Widayati, S., & Maulidiyah, E. C. (2018). Religious Tolerance In Indonesia. *Conference: Proceedings of the 2nd International Conference on Education Innovation* (ICEI 2018). https://doi.org/10.2991/icei-18.2018.155

Widodo, A., Maulyda, M. A., Fauzi, A., Sutisna, D., Nursaptini, N., & Umar, U. (2019). Tolerance Education Among Religious Community Based on the Local Wisdom Values in Primary Schools. *Proceedings of the 1st Annual Conference on Education and Social Sciences (ACCESS 2019)*. https://doi.org/10.2991/assehr.k.200827.082

Yusmalina. (2019). *Meningkatkan Sikap Toleransi Teman Sebaya melalui Bimbingan Kelompok di Kelas VII-C SMP Negeri 2 Lima Puluh* [Universitas Islam Negeri Sumatera Utara Medan]. http://repository.uinsu.ac.id/id/eprint/7967