



Analyzing Religious Conflicts On Social Media Based On The First Principle Of Pancasila

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Abstract

The development of communication technology is accelerating. Whatever happens in Indonesia can easily be sent through the Internet network. Social media is a communication and marketing tool where people can share their thoughts, ideas and experiences with others. It is a form of electronic media that allows people to create content and share it with the public. Social media has many positive and negative effects on society. If people do not use social media wisely and it goes viral, it can lead to unwanted conflicts. One of them is the religious conflict that is currently widespread, thus becoming a real threat to the Indonesian nation. The threat is not only in the real world, but also in cyberspace. Many people are indirectly uploading what is on their minds to social media, which can cause others to be offended. This is the beginning of religious conflict on social media. This is where the role of the government as well as the community is to understand that we live together in differences of ethnicity, religion and language. The role of the government can also be to firmly control the application of press laws and journalistic ethics. In addition, the role of the community is also important, namely by not being easily provoked by media coverage that is not balanced and seems to favor one particular group.

Keywords: *nation religiosity, intolerant, social media*

INTRODUCTION

Social media is a communication and marketing tool where people can share their thoughts, ideas and experiences with others. It is a form of electronic media that allows people to create content and share it with the public. Today, social media has become an essential part of people's lives. People's desire to stay

connected with friends and family members who are far away from us. Social media also helps us connect with people who share the same interests as us. Social media has many positive and negative impacts on society. When people are not wise in using social media and it goes viral, it can cause unwanted conflicts.¹ One of them is the religious conflict that is currently rife, which is said to be a real threat to the Indonesian nation. The threat is not only in the real world, but also in cyberspace. Of Indonesia's total population of 274.9 million, the percentage of Indonesian internet users reaches 73.7%. As for social media users in Indonesia, the report noted that there were 170 million people as of January 2021. This figure then increased to 10 million people or 6.3% from last year. This makes the emergence of social media very easy for someone to interact with other people and even with a group.

Social media as a means of discussion, not only about simple matters, but also economic, political, and religious issues. The disputes that occur are often caused by different schools of thought, political schools, ideologies, and even debates. The virtual world in the form of Facebook, Twitter, WhatsApp, Instagram, Skype, BBM, and others has a huge impact on human life.²

Humans interact with other humans in this hemisphere with just the press of a finger. The world is in the palm of our hands, some say the world is "under our thumbs". Just press this and that and we can make friends with humans anywhere in the world. In today's digital era, all information, news, photos and videos can be accessed easily in the palm of a hand through a mobile phone. Even unverified reviews can massively enter a person's privacy through chain messages and social media.³ Sometimes the media no longer heeds the journalist's code of ethics in its reporting and is only concerned with audience ratings. And, even worse, the media can shape public opinion so that it is easy to ignite violence in intolerance for the benefit of some parties.

Recently, social media in Indonesia has been buzzing with posts about religious issues and discrimination against minorities. For example, many majority groups assume that their beliefs are the most correct and believed, while minority groups are wrong. One example of a case that occurred in Indonesia is the long-standing blasphemy case of Basuki Tjahaja Purnama or Ahok on September 27, 2016. Basuki Tjahaja Purnama or Ahok as the Governor of DKI Jakarta made a statement that was considered insulting to Islam. The video recording was initially spread through Facebook and then spread also on

¹ Supriadi and Muhammad Roy Purwanto, "Religious Learning with Social Media and Its Implication for Understanding Religion," *International Journal of Engineering and Advanced Technology* 8, no. 6 Special Issue 3 (September 1, 2019): 352–54, <https://doi.org/10.35940/ijeat.F1056.0986S319>.

² Ellyda Retpitasari and Nila Audini Oktavia, "Preference of Social Media Usage in Teenagers Religion," *Tribakti: Jurnal Pemikiran Keislaman* 31, no. 1 (January 13, 2020): 17–34, <https://doi.org/10.33367/tribakti.v31i1.985>.

³ Will Marler and Eszter Hargittai, "'Doesn't Seem Like a Place to Interact, or Interact Well': Motivations to Discuss (and Not) Science and Religion on Social Media," *Socius* 9 (January 1, 2023), <https://doi.org/10.1177/23780231231157685>.

Youtube and other social media. The video recording is a snippet of Ahok's working visit speech to the Thousand Islands.

To Jakarta's Thousand Islands. Ahok said that he did not force people to vote for him in the 2017 Jakarta election by quoting Surah Al Maidah verse 51, which caused a strong reaction and condemnation from Muslims. The strong reaction from Muslims was based on the decision of the Indonesian Ulema Council (MUI) which stated that Ahok's speech in Kepulauan Seribu contained elements of blasphemy. Then the police named Ahok as a suspect on November 16, 2016. Despite being named a suspect, Ahok was not immediately detained and tried. Therefore, the Islamic mass movement demanding Ahok's trial continued with Aksi 212 on December 2, 2016.⁴

This has resulted in a lot of violence and discrimination between religious communities in Indonesia. In addition, this has also resulted in intolerance that has become uncontrollable. Religious intolerance arises from the attitude of an individual who is too fanatical about a religion he adheres to and considers the religion adhered to by others to be wrong. This is not a big problem if it is not expressed on a wide social media but if it is expressed on a wide social media it will cause various actions and reactions from other users. Because it is spread on social media and seen by thousands or even millions of people, this is what causes someone to react. The many negative impacts of social media make Indonesia unsafe for minorities to carry out their religious routines and rituals, even for international countries. However, it should be noted that social media is just a technological intermediary created and controlled by humans. Social media has also succeeded in building religious wisdom, but because other people's writings are seen from the perspective of religious conflict, there is more religious conflict content. Discussions through social media will provide new nuances, because each party argues with different theoretical foundations.⁵

In the background above, there are several problem formulations listed in Religious Conflict in Social Media. Among them are how the role of the media in the spread of religious conflict issues on social media, then how to overcome religious conflicts that occur in social media and what actions / punishments can be given to people who create religious conflicts.

The purpose of this research is to add insight to students and college students to know how the development and what are the negative impacts of social media which has a huge influence in Indonesia today. This is very important for us to know as Indonesian citizens, especially now that social media is always associated with religion that leads to politics. There are still many Indonesians who cannot use social media wisely, and there are still many people who cannot digest information properly, resulting in

⁴ Agus Fauzi, "Agama, Pancasila Dan Konflik Sosial Di Indonesia," *E-Journal Lentera Hukum* 4, no. 2 (August 29, 2017): 122, <https://doi.org/10.19184/ejlh.v4i2.5295>.

⁵ David T. Buckley, Jason Gainous, and Kevin M. Wagner, "Is Religion the Opiate of the Digital Masses? Religious Authority, Social Media, and Protest," *Information Communication and Society* 26, no. 4 (2023): 682–98, <https://doi.org/10.1080/1369118X.2021.1971279>.

many conflicts. Based on these problems, we made a research with the hope that Indonesian people can be wiser in using social media, have good opinions, and can appreciate the diversity that exists in Indonesia.⁶ Through this research, we also hope to make people aware and love the State of Indonesia has established Pancasila as the foundation Indonesia.

METHODS

This study uses a qualitative research approach where qualitative research as a scientific method is often used and implemented by a group of researchers in the field of social science, including educational science. The nature of qualitative research carried out is to observe students / learners in the development of interacting with their surroundings, then trying to understand their language and interpretations of the surrounding world, approaching or interacting with students related to the focus of research with the aim of trying to understand, explore their views and experiences to get the necessary information or data.⁷ Qualitative research is used when the problem is not yet clear, to find out hidden meanings, to understand social interactions, to develop theories, to ensure the truth of the data and to research the history of development. Given that this research aims to understand and interpret various phenomena that exist or occur in reality as a characteristic of qualitative research, in this case how religious conflicts occur on social media.⁸

RESULT AND DISCUSSION

How Media Roles the Spread of Religious Conflict Issues on Social Media

The media is a communication tool for the government to the public and vice versa. With the media, government programs and policies can be informed to the people. Likewise, all problems that exist at the grass root can easily reach the government through the media. The media can be a tool for driving public opinion, be it audio-visual media (television), print media or social media. Mass media, including television, has become an icon of social construction. The media also becomes the shaper of the power of

⁶ Tubagus Ali Rachman Puja Kesuma and Deri Ciciria, "PIIL PESENGGIRI : STRATEGI RESOLUSI KONFLIK MENGGUNAKAN NILAI-NILAI AGAMA DAN PANCASILA," *Jurnal Masyarakat Dan Budaya* 19, no. 2 (January 21, 2018): 237, <https://doi.org/10.14203/jmb.v19i2.394>.

⁷ J. David Creswell John W. Creswell, *Research Design Qualitative, Quantitative, and Mixed Methods Approaches*, Fifth (London: SAGE Publications, 2017).

⁸ Saptaning Ruju Paminto Rusdin Tahir, I Gde Pantja Astawa, Agus Widjajanto, Mompang L Panggabean, Moh Mujibur Rohman, Ni Putu Paramita Dewi, Nandang Alamsah Deliarnoor, Muhamad Abas, Rizqa Febry Ayu, Ni Putu Suci Meinarni, Fatimah Hs, Ni Wayan Eka Sumartini, Dewi Kania Sugiharti, *Metodologi Penelitian Bidang Hukum: Suatu Pendekatan Teori Dan Praktek* (Jambi: Sonpedia, 2023).

truth in social reality.⁹ The norms of life tend to be held by the media. The role of the media in opinion formation has become more massive in recent decades. The increasingly important role of the media in shaping public opinion is inseparable from the rapid improvement of information and communication technology. If in the previous 10 years someone was still difficult to access the internet, but today everyone can access the internet on a mobile basis.¹⁰ If 10 years ago the number of television stations was very limited, but today the number of television stations is increasing and with a wider level of coverage. In fact, today we can access international networks, something that was impossible a few years ago. With this role, the mass media becomes an agent in shaping the image in society. News in the mass media is closely related to image formation, because communication is basically a process of social interaction, which is used to construct meanings that form its own image of the world and exchange images through symbols. In this context, the media plays an important role in the construction of social reality.¹¹ The media has the power and authority to control certain discourses in the public sphere. It must be recognized that the mass media has great power to influence public opinion. Through the agenda setting function, the mass media is able to turn ordinary events into extraordinarily important to the public, and play various roles in society. In fact, many important events in various parts of the world are driven by the mass media. The media is an important means to find out the extent to which the mass media reports on the value of religious intolerance in the news. There are several things that cause the media to play an active role in the spread of religious intolerance:

- 1) **Digitization of news:** With the easy access of society to the internet, it is utilized by irresponsible individuals who spread hatred (heat speech) to propagate violence and discrimination in the name of religion. Moreover, this is also closely related to radicalization that began to plague Indonesia, with the spread of unbalanced news, one-way and even hoaxes able to indoctrinate the public to be easily provoked on issues of religious intolerance.¹²
- 2) **Media conglomeration:** With the freedom of mass media in the era of democracy, it has finally shifted towards liberalism until recent years. This freedom marks the existence of press freedom which consists of two types: Negative Freedom and Positive Freedom. Negative freedom is freedom related to the

⁹ Kristoforus Kopong, "MENALAR HUBUNGAN AGAMA, PANCASILA DAN NEGARA DALAM MEMBANGUN MODERASI BERAGAMA DI ERA DISRUPSI DIGITAL," *Atma Reksa : Jurnal Pastoral Dan Kateketik* 6, no. 1 (December 12, 2021): 23, <https://doi.org/10.53949/ar.v6i1.123>.

¹⁰ Pandu Hyangsewu and Widia Lestari, "TEOLOGI INKLUSIF SEBAGAI RESOLUSI KONFLIK AGAMA DI ERA DIGITAL," *Zawiyah: Jurnal Pemikiran Islam* 8, no. 1 (July 31, 2022): 39, <https://doi.org/10.31332/zjpi.v8i1.3558>.

¹¹ Viarel Elsievana Augesthine et al., "Toleransi Beragama Dan Sikap Bijak Dalam Mewujudkan Digital Virtue," *TOLERANSI: Media Ilmiah Komunikasi Umat Beragama* 14, no. 1 (2022): 1–13, <http://ejournal.uin-suska.ac.id/index.php/toleransi/article/view/18230>.

¹² Jarir Jarir, "SOLUSI KONFLIK AGAMA DI MEDIA SOSIAL," *TOLERANSI: Media Ilmiah Komunikasi Umat Beragama* 10, no. 2 (May 14, 2019): 106, <https://doi.org/10.24014/trs.v10i2.7080>.

society in which the mass media lives, freedom from interference from outside the mass media organization that seeks to control, limit or direct the mass media. Positive freedom is the freedom that the mass media organization has in determining media content, related to the control exercised by media owners and media managers over producers, editors and the control imposed by editors on their employees.¹³ As a result of positive press freedom and the need for large funds in running the mass media business, it is now very close that the Indonesian mass media cannot be separated and far from the people behind it who own it. "Indonesian media conglomeration", where there are 12 large media groups, of the 12 groups of mass media companies, the ownership of many media in one group not only brings financial benefits but also has the potential to dominate public opinion,¹⁴ because mass media is now a mainstream that is the main information flow of society in Indonesia. This demand has caused the media to flock to report news that has a high rating, even though it will later ignore the journalist's code of ethics. According to Prof. Sasa Djuarsa Sendjaja, the media in its operation will always face internal (owner) and external pressures (political, economic, and social interests). The media is not only powerful but also powerless. These pressures will cause the news to be not objective.

- 3) **Hegemony of the mass media:** In fact, the big people behind the mass media are those who are active in the political arena in Indonesia, of course it strengthens the assumption that the mass media is used as a tool of the authorities. The mass media is transformed into a tool to defend their interests or even a tool to achieve the political goals of their group.¹⁴ This hegemony in the mass media also occurs because of the increasingly loose regulations and deregulations that color the development of this industry. If in the early 20th century media conglomeration was severely restricted, the situation at the end of this century changed drastically. Mergers or purchases of other media in the media industry occurred everywhere with very large deal values, creating larger and more global media conglomerates. The growth has also been influenced by technological developments, resulting in a greater variety of media outlets. In relation to hegemony in the mass media, the mass media performs its "task" by herding public opinion. Existing messages conveyed through language are then (intentionally or not) captured by the public as discourse. Of course, the spread of discourse is also supported by the use of other mass media, both print and electronic and even by banners.

¹³ Theguh Saumantri, "Aktualisasi Moderasi Beragama Dalam Media Sosial," *MODERATIO: Jurnal Moderasi Beragama* 3, no. 1 (August 3, 2023): 64, <https://doi.org/10.32332/moderatio.v3i1.6534>.

¹⁴ Zaenuddin Hudi Prasajo and Mustaqim Pabbajah, "AKOMODASI KULTURAL DALAM RESOLUSI KONFLIK BERNUANSAGAMA DI INDONESIA," *Aqlam: Journal of Islam and Plurality* 5, no. 1 (June 13, 2020), <https://doi.org/10.30984/ajip.v5i1.1131>.

Overcome Religious Conflicts That Occur In Social Media And What Actions / Punishments Can Be Given To People Who Create Religious Conflicts

To overcome religious conflicts on social media, the government should be firm in enforcing the law. If only an appeal is not enough, such as an appeal from the government, in this case the Menkoinfo, ulama, or community leaders to be wise in social media.¹⁵ Netizens, they have various educational backgrounds and different social levels, so that appeals for some of them are considered commonplace, need law enforcement, so that they realize that what they are doing is wrong. Criminal law sanctions (KUHP)¹⁶ such as insulting Article 310 with a penalty of 9 months in prison, slander Article 317 (4 months), insulting the head of state Article 134, 136 (6 years). insulting certain groups Article 156 (5 years), insulting the government Article 154 (5 years), leaking state secrets Article 112 (4 years), pornography Article 282 (9 months).¹⁷ In addition to the Criminal Code, Law No.19/2016 concerning Amendments to Law No. 11/2008 concerning ITE Article 27 carries a sentence of 6 years or a fine of 1 billion. Even the government is allowed to terminate the existence of electronic documents that violate the law, this is done to protect the public interest. This is explained in ITE Law No.19/2016 Article 40, the Government protects the public interest from all types of disturbances as a result of misuse of Electronic Information and Electronic Transactions that disturb public order, in accordance with the provisions of laws and regulations. The government is obliged to prevent the dissemination and use of Electronic Information and/or Electronic Documents that have prohibited content in accordance with the provisions of laws and regulations. (2b) In carrying out the prevention as referred to in paragraph (2a), the Government is authorized to terminate access and/or instruct the Electronic System Operator to terminate access to Electronic Information and/or Electronic Documents that have unlawful content. Specifically for religious insults, Article 40 explicitly states that every person who intentionally and without the right to disseminate information aimed at creating a sense of hatred or hostility of individuals and/or certain community groups based on ethnicity, religion, race and intergroup (SARA) as referred to in Article 28 paragraph (2) shall be punished with a maximum imprisonment of 6 (six) years and/or a maximum fine of Rp1,000,000,000.00 (one billion rupiah). Based on ITE Law No.19/2016, government officials can take action against anyone who commits

¹⁵ I Made Kardiyasa, Anak Agung Sagung Laksmi Dewi, and Ni Made Sukaryati Karma, "Sanksi Pidana Terhadap Ujaran Kebencian (Hate Speech)," *Jurnal Analogi Hukum* 2, no. 1 (March 4, 2020): 78–82, <https://doi.org/10.22225/ah.2.1.1627.78-82>.

¹⁶ Republik Indonesia, "Kitab Undang-Undang Hukum Pidana" (2021), <https://jdih.mahkamahagung.go.id/legal-product/kitab-undang-undang-hukum-pidana/detail>.

¹⁷ Ahmad Jazuli, "Penyelesaian Konflik Penodaan Agama Dalam Perspektif Hukum Pidana Di Indonesia," *Jurnal Penelitian Hukum De Jure* 17, no. 3 (September 19, 2017): 329, <https://doi.org/10.30641/dejure.2017.v17.329-350>.

insults on social media.¹⁸¹⁹ The legal sanctions are quite severe, six years in prison and or a maximum fine of Rp1 billion. But in reality, only a few are charged with this law, the government prioritizes appeals rather than legal sanctions. According to media observers, when a social media user is charged with a crime, the activity on social media turns polite. The act of mocking each other immediately decreases, even though at that time it is actually the general election season, governor election or presidential election. This means that shock therapy needs to be carried out by the government, so that the law is considered to be just on paper, never used in taking action against social media users who are increasingly far from communication ethics. Usually the act of insulting religion coincides with the insult of ethnicity, and inter-group, because the sense of community is in ethnicity, religion and group. And if the government does not take a firm stance, conflicts will not only be on social media, but can also lead to the real world.

CONCLUSION

From the description above, it can be concluded that the media has an important role in the spread of religious intolerance. Non-wasteful reporting, one-way opinion making, mixing opinions and facts are the causes of the increasingly widespread issue of religious intolerance. In addition, the power of social media to lead public opinion is very large. Especially with the many online media that are not credible. The government has a big function in controlling media coverage on the issue of religious intolerance. The media should obey the principles, objectives, functions, and direction of broadcasting that have been stipulated in Broadcasting Law No. 32 of 2002 and in accordance with the objectives listed in the fourth part of the preamble of the 1945 Constitution. Likewise, the public must be observant in sorting and choosing news in this digital era. Do not easily believe in news or broadcast that is not clear in origin and not easily affected by religious sentimental news and always foster the spirit of togetherness and diversity. This study concludes that the purpose of participants spreading the content of religious attitudes is to be followed by others and understand differences are things that must be justified. participants try to convey what they think is true can motivate other people and can be applied in daily life. In addition, participants see many differences in terms of understanding religions that differ from their point of view and feel obliged to fix this Understanding the meaning of fanaticism and intolerance addressed by participants shows that fanaticism in carrying out religious practices is considered to be a positive thing, participants interpret that fanaticism is a form of love and loyalty in living a religion. Participants assess and see the

¹⁸ Bonanda Japatani Siregar, "PROBLEM DAN PENGATURAN CYBERCRIME MELALUI AKTIFITAS INTERNET DALAM KASUS SARA DI PILKADA SERENTAK 2018," *JURNAL PENELITIAN PENDIDIKAN SOSIAL HUMANIORA* 3, no. 1 (May 24, 2018): 330–36, <https://doi.org/10.32696/jp2sh.v3i1.96>.

¹⁹ Pemerintah Pusat Indonesia, "Undang-Undang (UU) Nomor 19 Tahun 2016 Tentang Perubahan Atas Undang-Undang Nomor 11 Tahun 2008 Tentang Informasi Dan Transaksi Elektronik" (2016).

attitude of fanaticism only from the point of view of truth in the religion they believe in. Apart from fanaticism, the meaning of tolerance when seen from the participants' point of view has a limit. Tolerance is considered to be carried out in the realm that includes the interests of fellow citizens, cannot enter the realm of religion and believes that if tolerance has entered the realm of religion it has violated the rules of the religion he believes in. The purpose and motivation of participants and understanding of the meaning of fanaticism and intolerance have an impact that occurs. Seeing from the participants' point of view and perception of the impact that occurred, participants felt that there were different religious groups and many attacked their opinions. This phenomenon makes divided views in seeing a truth in the same religion because of the attitude of feeling the most correct group and blaming other groups as a result of fanaticism that leads to intolerance.

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