



Society's Religiosity in Social Media and Its Implications for Conflict Resolution in Indonesia

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Abstract

Indonesian people who have religious and cultural diversity are considered capable of showing religiosity in conflict resolution between religious communities and being a peacemaker that occurs on social media. However, it cannot be denied that, in reality, during a peaceful society with various religions, conflicts still occur with various causes and effects. So, in the end, the conflict can become a negative side and a threat to the religiosity factor. This article aims to discover how one's religiosity can affect conflict resolution on social media. This article uses a library research method. Sources of data obtained by materials that are library. The data analysis technique used is data condensation, data presentation, and conclusion drawing. The results show that the religiosity of the Indonesian people will be better if conflict resolution is built on the teachings of religion itself. Every religion does not teach conflict because if there is a high level of religiosity, everyone will feel safe, comfortable, and peaceful.

Keywords: *Indonesian society, Religiosity, Conflict Resolution, Social Media*

Abstrak

Masyarakat Indonesia yang mempunyai keanekaragaman Agama dan budaya dinilai mampu menunjukkan religiusitas dalam resolusi konflik antar umat beragama serta menjadi pembawa perdamaian yang terjadi di media sosial. Namun demikian, tidak dapat dipungkiri dalam kenyataannya ditengah-tengah masyarakat yang damai dengan beragam agama, konflik masih tetap terjadi dengan berbagai sebab dan akibat. Sehingga pada akhirnya konflik tersebut dapat menjadi suatu sisi negatif dan ancaman pada faktor religiusitas. Artikel ini bertujuan untuk mengetahui tentang bagaimana religiusitas seseorang dapat berimplikasi terhadap resolusi konflik di media sosial. Artikel ini menggunakan metode penelitian pustaka. Sumber data diperoleh bahan-bahan yang bersifat pustaka. Teknik analisis data yang digunakan adalah kondensasi data, penyajian data dan penarikan kesimpulan. Hasil penelitian menunjukkan religiusitas masyarakat Indonesia akan menjadi lebih baik apabila resolusi konflik tersebut dibangun pada ajaran agama itu sendiri. Setiap agama pada dasarnya tidak mengajarkan untuk berkonflik, karena seharusnya jika sudah tingkat religiusitas tinggi setiap orang akan merasa aman, nyaman dan damai.

Kata Kunci : *Masyarakat Indonesia, Religiusitas, Resolusi Konflik, Media Sosial*

INTRODUCTION

Differences in beliefs between religious communities and different understandings can be a factor in the emergence of a conflict. However, with differences, it can also be something that can maintain balance if a solution is found to accept each other in the presence of these differences.¹ Various cases have emerged in Indonesia recently. Such as the circulation of the Circular Letter of the Minister of Religion Number 05 of 2022 regarding the use of loudspeakers in both prayer rooms and mosques, causing controversy among the public.² Some agree, and some do not agree with the policies taken by the government through the Ministry of Religion. In addition, changes related to the halal logo design were also

¹ Alim Roswanto, "Resolusi Konflik Dalam Masyarakat Religius Indonesia," *Religio: Jurnal Studi Agama-Agama* 8, no. 2 (2018): 186–208, <https://doi.org/10.15642/religio.v8i2.785>; Betria Zarpina Yanti and Doli Witro, "Islamic Moderation as a Resolution of Different Conflicts of Religion," *Andragogi: Jurnal Diklat Teknis Pendidikan Dan Keagamaan* 8, no. 1 (2020): 446–57, <https://doi.org/10.36052/andragogi.v8i1.127>.

² Kementerian Agama RI, "Surat Edaran Menteri Agama No SE 05 Tahun 2022 Tentang Pedoman Penggunaan Pengeras Suara Di Masjid Dan Musala," 2022, <https://kemenag.go.id/archive/surat-edaran-menteri-agama-no-se-05-tahun-2022-tentang-pedoman-penggunaan-pengeras-suara-di-masjid-dan-musala>.

raised in various news on the internet it also invited polemics in the community.³ With a logo design that some people say resembles a “mountain”, which is considered too Javanese-centric. So regardless of whether this is true, the Indonesian people cannot be said to be fully united. There are still seeds of conflict in the community.

Conflicts that have occurred in society can involve groups or individuals and become a natural thing because it has become the nature of social life, be it political conflicts, conflicts of oppression, differences in interests, hostility, and many other things.⁴ The sensitivity of a pluralistic society to the label of religion is too broad so it can be a cause and root factor for social conflict.⁵ As with the cases above, which leads to the attitudes of various people. Some people support the policy regarding using loudspeakers on the grounds of respecting people of different faiths and upholding the value of tolerance. However, some of them dispute the policy. Likewise, with the polemic of the halal logo design, many people commented on the use of letters and visuals in the logo.

In Indonesia itself, especially those that have various religions, ethnicities, tribes, cultures, and civilizations.⁶ This can be a positive thing if there is dialogue and social interaction that work together in building the country and nation. However, on the other hand, there must be differences that can trigger conflicts if not managed properly. These conflicts can be of various kinds, one of which is violence that often occurs in various parts of Indonesia and must be addressed immediately. Therefore, conflict resolution can be a way to resolve conflict problems that occur.⁷

³ Mui.or.id, “Logo Halal Baru Jadi Kontroversi, Ketua MUI: Mestinya Melibatkan Aspirasi Banyak Pihak,” 2022, <https://mui.or.id/berita/33945/logo-halal-baru-jadi-kontroversi-ketua-mui-mestinya-melibatkan-aspirasi-banyak-pihak/>.

⁴ Fadil Haikal, “Model Resolusi Konflik Pemekaran Nagari,” *JSA: Jurnal Sosiologi Andalas* 5, no. 2 (2019): 98–114, <https://doi.org/10.25077/jsa.5.2.98-114.2019>.

⁵ Sagaf S Pettalangi, “Islam Dan Pendidikan Humanis Dalam Resolusi Konflik Sosial,” *Cakrawala Pendidikan*, no. 2 (2013): 172–82, <https://doi.org/10.21831/cp.v0i2.1474>.

⁶ Bibi Suprianto, Zaenuddin Hudi Prasajo, and Doli Witro, “The History of Islamic Kingdoms in Kapuas Hulu District: A Manuscript Translation of Pangeran Kesoema Anom Soeria Negara,” *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 10, no. 2 (2021): 274–309, <https://doi.org/10.31291/hn.v10i2.633>; Betria Zarpina Yanti and Doli Witro, “Self Maturity and Tasamuh as a Resolution of Religious Conflicts,” *Intizar* 25, no. 2 (2019): 87–94, <https://doi.org/10.19109/intizar.v25i2.5608>.

⁷ M. Muslich, “Resolusi Konflik Kasus Syaikh Al-Mutamakkin Dalam Teks Kajen Dan Cebilek,” *Jurnal Al-Tahrir* 15, no. 1 (2015): 159–77, <https://doi.org/10.21154/al-tahrir.v15i1.174>.

The issue of social conflict in the name of religion in several regions should not have occurred during the final conception of the nation and state guided by *Bhinneka Tunggal Ika* as the basic philosophy of Pancasila.⁸ However, this awareness does not make all religious leaders sympathetic, and there are even some groups who continue to harass. This group does not agree with Pancasila. By conspiring and controlling the media, this group spreads slander and malice and easily disbelieves in fellow Muslims.⁹

If the conflict is not resolved immediately, it will become ingrained and become a grudge and a threat that never ends, and just a small problem can lead to a more significant conflict that can trigger more vertical or horizontal conflicts. This requires a very effective conflict resolution so that the root causes of the conflict can be resolved immediately.¹⁰ Conflict resolution can be a lesson in suppressing conflicts in Indonesia that can optimize opportunities for common ground to solve existing problems directly. This is an advantage of conflict resolution, especially in increasing the religiosity of society amid multiculturalism.¹¹

Previous researchers have researched religiosity. Research conducted by Mujiati and Yunus (2020) discusses the religiosity of mass media from an Islamic perspective, where the study results show that various conflicts that occur can be minimized with the mass media. The existence of a link between communication in the mass media and one's morals is believed to present a means to create benefit for the people.¹² The difference between the results of this study and the author's research lies in the focus of the study, where the research emphasizes the anthropocentric perspective of Islam in studying religiosity in the mass media. At the

⁸ Rahma Fitria Purwaningsih and Doli Witro, "Islam Nusantara in Slogan Bhinneka Tunggal Ika: Al-Quran Perspective," *Cakrawala: Jurnal Studi Islam* 15, no. 1 (2020): 1–11, <https://doi.org/10.31603/cakrawala.v15i1.3301>.

⁹ Abdul Rahmat, "Islam Dan Bina Damai: Memahami Dinamika Konflik Sosial Di Indonesia," *Islamic Review: Jurnal Riset Dan Kajian Keislaman* 4, no. 1 (2015): 53–76, <https://doi.org/10.35878/islamicreview.v4i1.89>.

¹⁰ Tubagus Ali Rachman Puja Kesuma and Deri Cicilia, "Pili Pesenggiri: Strategi Resolusi Konflik Menggunakan Nilai-Nilai Agama Dan Pancasila," *Jurnal Masyarakat & Budaya* 19, no. 2 (2017): 237–52, <https://doi.org/10.14203/jmb.v19i2.394>.

¹¹ Putu Krisiantari, Dewa Kade Tastra, and Nyoman Murda, "Pengaruh Model Pembelajaran Resolusi Konflik Terhadap Motivasi Belajar PKN Siswa Kelas V Semester Genap Di SD Gugus VIII Kecamatan Banjar Kabupaten Buleleng Tahun Pelajaran 2014/2015," *Mimbar PGSD Undiksha* 3, no. 1 (2015): 1–11, <https://doi.org/10.23887/ijpgsd.v3i1.6187>.

¹² Nanik Mujiati and Moh. Yunus, "Religiusitas Media Massa Dalam Perspektif Teoantroposentris Islam," *Jurnal Al-Ijtima'iyyah* 6, no. 2 (2020): 65–88, <https://doi.org/10.22373/al-ijtima'iyyah.v6i2.7863>.

same time, the author's research explores in depth the implications of one's religiosity on social media on conflict resolution.

The subsequent previous research can be found in Syaifuddin and Abdul Muhid's article (2021), this study discusses the effectiveness of da'wah carried out through social media on one's religiosity by making the impact of using social media as a benchmark in seeing one's religiosity. The results of the study show that da'wah carried out on social media can be said to be effective if the intensity and frequency of a person accessing social media are accompanied by the application of da'wah messages in daily life.¹³ If the research focuses on the effectiveness of da'wah through social media, the authors make the implications of community religiosity on conflict resolution the leading formulation that will be discussed in this article.

The following relevant research on religiosity is an article written by Ulya (2018), the article describes a person's religiosity in the post-truth era, which the study focuses on the impact of hoaxes and seeks to provide solutions to tensions that arise in society through climate re-actualization. Diverse social life based on the *rahmah* mission.¹⁴ As for what distinguishes Ulya's research from the author's research, it lies at the root of the problem where Ulya's research makes hoaxes the main problem in research, while the author raises the phenomenon of religious conflicts on social media that has a relationship with one's religiosity as a topic to study its implications for conflict resolution.

Departing from the description of the background above, the author focuses on the study in this article by identifying the religiosity of the community amid various tensions that occur on social media. This article examines the implications of community religiosity in Indonesia on conflict resolution. This article aims to discover how one's religiosity can affect conflict resolution on social media. In addition, this article will describe how religiosity can be a way to resolve various conflicts that occur on social media.

¹³ Syaifuddin and Abdul Muhid, "Efektivitas Pesan Dakwah Di Media Sosial Terhadap Religiusitas Masyarakat Muslim: Analisis Literature Review," *Alhadharah: Jurnal Ilmu Dakwah* 20, no. 1 (2021): 17–28, <https://doi.org/10.18592/alhadharah.v20i1.4835>.

¹⁴ Ulya, "Post-Truth, Hoax, Dan Religiusitas Di Media Sosial," *Fikrah* 6, no. 2 (2018): 283–302, <https://doi.org/10.21043/fikrah.v6i2.4070>.

METHOD

The writing of this article uses library research. Sources of data obtained are library materials such as books, scientific articles published in scientific journals, research reports, internet websites, and various other library sources, which are then collected to be categorized into a systematic design. The data is collected by conducting a search process first through a browser. The data are presented in a narrative-descriptive manner. Then the data obtained is filtered first for further processing, namely data analysis. In analyzing the data, the authors use qualitative data analysis techniques Miles et al., where the data is analyzed through three processes, namely data condensation, data presentation, and conclusion drawing.

RESULTS AND DISCUSSION

Overview of Conflict Resolution

Conflict resolution is significant in religiosity education in Indonesia to create peace. This educational reform must be realized gradually. In the Law on the National Education System contained in Chapter 1 Article 1 No. 20 of 2003, it is explained that this education is a consciously planned human effort in realizing religious, spiritual strength, moral intelligence, personality, skills, and self-control in society.¹⁵

In the extensive Indonesian dictionary, conflict is defined as a dispute, conflict, or squabble.¹⁶ If the definition is narrowed down again, the conflict is divided into various kinds, which are conflicts that originate from a person's mind, and this conflict is the cause of opposing desires or thoughts in controlling himself, which influences his daily behavior. When viewed from a cultural perspective, conflict can also be understood to be the cause of competition between groups of people who have almost similar cultures. Then when viewed from a sociological perspective, conflict is a universal difference between social groups. Conflict from the

¹⁵ Ni Made Sri Utami Dewi, Anak Agung Gede Agung, and Ni Nyoman Garminah, "Pengaruh Model Pembelajaran Resolusi Konflik Terhadap Hasil Belajar IPS Siswa Kelas V," *Mimbar PGSD Undiksha* 4, no. 1 (2016): 1–10, <https://doi.org/10.23887/jjsgsd.v4i1.7328>.

¹⁶ Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 1990).

psychological side usually leads people to areas that do not produce positive behavior if they are not addressed immediately.¹⁷

According to Tricia S. Jones and Dan Kmitta in *School Conflict Management: Evaluating Your Conflict Resolution Education Program*, it is stated that conflict resolution also has capabilities including; First, including orientation ability. Orientation ability is an understanding that includes anti-violence, tolerance, and self-respect. Second, is the ability of perception. Perceptual ability is an understanding that individuals are different. Prioritize empathy and refuse to blame others. Third, emotional abilities. Emotional ability is the ability to manage various feelings of anger, and other negative emotions. Fourth, the ability to think creatively. The ability to think creatively is the ability to think to find various solutions. Fifth, critical thinking skills. Critical thinking ability is the ability to analyze and plan the way forward that will be taken.¹⁸

Religion and Social Media in the Indonesian Context

Based on internet user penetration data released by the Indonesian Internet Service Providers Association (APJII) team, there has been an increase in the number of internet users in Indonesia. In 2018 the number of internet users in Indonesia amounted to 171.17 million people, or equivalent to 64.8% of the total population of Indonesia, which amounted to 264.16 million people. Then, from 2019 to 2020, there was an increase in the number of internet users by 8.9%, or equal to 73.7%, with a description of 196.71 million internet users out of a total population of 266.91 million Indonesians.¹⁹

From the data above, it can be seen that more than half of Indonesia's population uses the Internet.²⁰ This is evident from the use of social media in the community. Social media users are called netizens. Internet media that are widely

¹⁷ Gunaryo Achmad, *Konflik Dan Pendekatan Terhadapnya* (Semarang: Mediator Center, 2007).

¹⁸ Wildan Amiruddin, "Agama Dan Resolusi Konflik (Studi Tentang Kasus Keberadaan Gereja Beth-El Tabernakel Kristus Alfa Omega Di Durensewu Pandaan)" (UIN Sunan Ampel Surabaya, 2020), <http://digilib.uinsby.ac.id/46426/>.

¹⁹ Asosiasi Penyelenggara Jasa Internet Indonesia (APJII), *Laporan Survei Internet APJII 2019 – 2020 (Q2)* (Jakarta Selatan: Asosiasi Penyelenggara Jasa Internet Indonesia (APJII), 2020).

²⁰ Doli Witro, Luqyana Azmiya Putri, and Vegia Oviensy, "Kontribusi Media Sosial Terhadap Produktivitas Karyawan Generasi Milenial PT Perkebunan Nusantara VI Kayu Aro," *Jurnal Ekonomi & Bisnis* 18, no. 2 (2019): 119–25, <https://doi.org/10.32722/eb.v18i2.2492>.

used include Facebook (65.8%), Instagram (42.3), and Twitter (10.0%).²¹ Netizen uses social media to access various content, such as educational content, entertainment, news, and religious knowledge.

Social media allows citizens to explore themselves by channeling various forms of expression on social media. This is shown by the various actions of netizens on social media, such as uploading activities that are being carried out, it is not uncommon for netizens to upload activities during religious rituals to spread religious narratives. However, it is undeniable that the spread of religious content triggers various justifications from other netizens, such as the spread of fake news, hate speech, etc.²²

The rapid flow of information in social media often contains content randomly appearing on netizens' homepages. Sometimes unwanted content can just appear without searching first. Especially the content that is currently being discussed. Like the news about interfaith marriages in Semarang, in the video circulating on social media, a woman wearing a hijab and a white dress was seen in the church and appeared to have married a non-Muslim man.²³

The video eventually caused a debate among netizens. It is evident from the various expressions of netizens who criticize interfaith marriage, among them the opinion that interfaith marriages should not be carried out and are prohibited in Islam. Not infrequently, these criticisms are accompanied by comments that exceed the limit. Meanwhile, some of them supported the news by arguing that the values of tolerance should indeed be raised. Both those who are the supporters and opponents of the phenomenon would be better off if they studied the root of the problem first. In other words, one is not encouraged to discredit and provide justification without understanding the problem.

²¹ (APJII), *Laporan Survei Internet APJII 2019 – 2020 (Q2)*.

²² Doli Witro, "Maqashid Syari'ah as a Filter of Hoax through Al-Quran Perspective," *Jurnal Ilmiah Al-Syir'ah* 18, no. 2 (2020): 187–200, <https://doi.org/10.30984/jjis.v18i2.1133>; Doli Witro, "Urgency Rijalul Posting in Preventing Hoax: Quranic Perspective," *Islamic Communication Journal* 5, no. 1 (2020): 38–49, <https://doi.org/10.21580/icj.2020.5.1.5451>; Doli Witro, "Peaceful Campaign in Election Al-Hujurat Verse 11 Perspective," *Alfuad: Jurnal Ilmu Sosial Keagamaan* 3, no. 2 (2019): 15–24, <https://doi.org/10.31958/jsk.v3i2.1796>.

²³ Detik.com, "MUI Soal Viral Nikah Beda Agama Di Semarang: Lelaki Mukmin Lebih Baik," 2022, <https://news.detik.com/berita/d-5976329/mui-soal-viral-nikah-beda-agama-di-semarang-lelaki-mukmin-lebih-baik>.

The incident is one of many religious issues circulating on social media. Not infrequently, issues of intolerance and religious conflicts become substantive issues often responded to by religious adherents on social media. Reviewing the problem of loudspeakers in mosques when the call to prayer is only 100 decibels. This prompted comments that led to a commotion. Many netizens are annoyed with the regulation because it is considered to have damaged the image of Muslims. This is marked by negative comments that assume that the party who created the regulation is labeled as a person who ignores religion.

For this reason, it is necessary to take further action to resolve the commotion. In this case, conflict resolution is the right way to be adopted in solving various problems that are currently happening. Conflict resolution is the main thing that cannot be separated from building the common good between religious communities.

Community Religiosity in Alleviating Conflict on Social Media

Religiosity is a religious depth that arises from within a person, either through science or worship, that encourages them to behave according to the level of obedience to the Creator.²⁴ Religiosity is a religious depth that arises within a person through science or worship that encourages them to behave according to the level of obedience to the Creator. Every human being has a different side to religiosity, and this religiosity can arise from outside influences.

Many factors can cause conflict, including differences in individuals, cultures, interests, and rapid and sudden changes in values. For example, individual differences occur because of the stance and feelings that cannot be equated because almost everyone has their stand and feelings. If no resolution is found, it will harm the mind due to maintaining their respective egos. Indonesia's diverse culture and country that has various religions can be directed to achieve peace and prosperity if everyone accepts it to focus on similarities, not differences. The existence of different interests can be one of the factors that trigger conflicts, so this must be watched out for. Then a sudden and rapid change in values, for example,

²⁴ Ahmad Maujuhan Syah, "Pengaruh Dakwah Media Sosial Youtube Terhadap Religiusitas Remaja Di MA. Al-Muhtadi Sendangagung," *INSUD: Jurnal Komunikasi Dan Penyiaran Islam* 1, no. 2 (2020): 20-36, <https://ejournal.insud.ac.id/index.php/kpi/article/view/121>.

in the responsibility for managing things, will significantly impact conflicts that may continue if not resolved.²⁵

Religious conflicts in Indonesia should be resolved by people with a higher level of religiosity because basically every religion always teaches goodness to its adherents. However, this religious conflict can still occur, it does not mean there is a problem with their religion, but there is a problem with the people who do not understand the religious values of their religiosity. This can be overcome by taking self-improvement, not hating each other, and eliminating the element of violence. Thus the Indonesian people will be more tolerant, fair, and able to work together in a better direction.²⁶

In spreading religion in today's era, the media can help. Religion can play a role in the form of religiosity, such as morality, in using the media so that it is not easy for netizens to make hate speech and spread false news (hoax). It can be seen that religion and the media can work together and complement each other in presenting messages and information.²⁷

CONCLUSION

The religiosity of the Indonesian people will be better if the conflict resolution is built on the teachings of religion itself. Every religion does not teach conflict because if there is a high level of religiosity, everyone will feel safe, comfortable, and peaceful. From this feeling of peace, people can tolerate and respect each other, which leads to dialogue and social interaction in society. Religious peace will not be realized if there are still unresolved conflicts. Nevertheless, it must also be remembered that when you want to resolve a conflict, you must have a religious attitude because this is the duty of all Indonesian people.

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²⁶ Roswanto, "Resolusi Konflik Dalam Masyarakat Religius Indonesia."

²⁷ Mujiati and Yunus, "Religiusitas Media Massa Dalam Perspektif Teoantroposentris Islam."

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