



THE SOCIAL CONSTRUCTION OF ISLAMIC PEACE NARRATIVES ON SOCIAL MEDIA: A STUDY OF DUTA DAMAI WEST JAVA

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Abstract

Although various initiatives have promoted alternative narratives of peace and religious moderation, limited studies have examined how Islamic peace narratives are socially constructed, legitimized, and negotiated within digital environments. This study aims to analyze the construction of Islamic peace narratives on social media through the processes of externalization, objectification, and internalization by focusing on the activities of Duta Damai West Java. The study employs a qualitative approach using digital content analysis. Data were collected through the observation and documentation of social media content, visual materials, hashtags, and audience interactions. The findings demonstrate that Duta Damai West Java externalizes Islamic peace values by translating them into contextual and youth-oriented digital communication. These narratives subsequently undergo objectification through symbolic legitimation, the reproduction of collective identities, and their integration into broader digital networks. At the audience level, the findings indicate that peace narratives are not simply accepted but are interpreted, negotiated, evaluated, and sometimes questioned through various forms of engagement. These findings suggest that social media functions not merely as a communication platform but also as a social arena where religious meanings are continuously constructed and negotiated. The study contributes to the development of social construction theory in the context of digital religious communication and highlights the strategic role of youth-based communities in promoting peace narratives and countering radicalism in contemporary digital society.

Keywords: *Peace Narrative; Social Construction; Digital; Counter-Radicalism*

A. Introduction

The discourse on Islam and peace continues to attract significant attention in contemporary academic discussions, particularly in the context of the rapid development of digital communication technologies (Killian, 2014). Normatively, Islam promotes values of peace, tolerance, compassion, and coexistence. However, the expansion of digital media has also facilitated the circulation of radical and extremist narratives that often distort public understandings of Islamic teachings (Turmudi, 2005). Social media no longer functions solely as a communication platform; it has become an arena where competing religious discourses are produced, disseminated, contested, and negotiated by various actors (Setia et al., 2021). In Indonesia, this phenomenon has become increasingly significant because young people constitute one of the largest groups of internet users and occupy a strategic position in the production, circulation, and reception of religious narratives (Maulana, 2016).

These developments have encouraged the emergence of various initiatives that seek to promote alternative narratives emphasizing peace, tolerance, and religious moderation within Islam (Apriliani et al., 2023). One prominent initiative is the Duta Damai Dunia Maya program established by the National Counterterrorism Agency (BNPT) (BNPT, 2021a). BNPT created this program in response to the widespread dissemination of radical narratives targeting young people in cyberspace. Since its establishment in 2016, Duta Damai has involved young people from diverse backgrounds, including bloggers, visual communication designers, content creators, and information technology practitioners, to produce creative digital content that promotes peace and counters extremist ideologies (BNPT, 2021b). Over time, the Duta Damai community has expanded throughout Indonesia, including West Java, where it actively empowers young people to become peace ambassadors within digital spaces (Duta Damai Jabar, 2026).

At the regional level, Duta Damai West Java plays an important role in promoting peace narratives through social media platforms such as Instagram, X, and Facebook (Duta Damai Jabar, 2026). The community

consistently produces creative content, organizes training programs, and conducts campaigns targeting students and young audiences. These activities seek not only to disseminate messages of tolerance and anti-radicalism but also to strengthen public resilience against extremist ideologies circulating within digital environments (Setia & Rahman, 2022). By adopting creative communication strategies and language that resonates with younger generations, Duta Damai West Java attempts to construct alternative religious narratives that are more relevant, inclusive, and accessible to contemporary audiences (Tribrata, 2025).

Previous studies have examined the role of Duta Damai in preventing radicalism and strengthening peace narratives in digital spaces. Achsin (2020) argues that Duta Damai contributes significantly to preventing violent extremism through content production, social media monitoring, and the development of virtual communities. Rustandi (2023) demonstrates that digital da'wah initiatives based on creative content production can enhance digital literacy while simultaneously strengthening positive narratives in online environments. Other studies emphasize that Duta Damai contributes to the development of moderate religious discourse grounded in inclusivity, adaptability, and collaboration (Rustandi, 2024). Meanwhile, Hadi et al. (2025) find that Duta Damai's local initiatives strengthen nationalism and civic values through educational and social activities.

Despite these contributions, previous studies have primarily focused on organizational roles, communication strategies, digital da'wah activities, or program implementation. Research that specifically examines how Islamic peace narratives become socially constructed realities within digital spaces remains limited (Nasution, 2019). Existing scholarship has paid relatively little attention to the social processes through which peace narratives are translated into communicative forms, acquire legitimacy through digital interactions, and become subjects of interpretation, negotiation, and evaluation among audiences. Consequently, current studies have not adequately explained the mechanisms through which peace narratives gain

social recognition and operate as meaningful realities within digital communication environments.

This limitation highlights the need for a more comprehensive analytical framework capable of explaining how Islamic peace narratives are constructed, legitimized, and negotiated in digital spaces (Dwi Astuti, 2015). In this regard, Berger and Luckmann's (1991; 2023) social construction theory provides a useful framework for understanding how social reality emerges through continuous processes of meaning-making and social interaction rather than existing as a fixed or objective entity. According to this perspective, social reality develops through interconnected processes of externalization, objectification, and internalization. However, within digital environments, these processes do not occur mechanically. Rather, they involve the transformation of religious values into communicative symbols, the symbolic legitimation of narratives through digital networks and collective identities, and the ongoing negotiation of meanings among audiences who actively interpret, evaluate, and sometimes challenge the narratives presented to them.

Based on this perspective, this study aims to analyze how Duta Damai West Java constructs Islamic peace narratives on social media through the processes of externalization, objectification, and internalization. More specifically, the study examines how Islamic peace values are translated into digital communication, how these narratives gain legitimacy and recognition within digital ecosystems, and how audiences engage with, interpret, and negotiate the meanings conveyed through peace-oriented content. Accordingly, this study positions social media not merely as a communication tool but as a social arena in which religious meanings are continuously constructed, contested, and reproduced.

The novelty of this study lies in its explanation of Islamic peace narratives as socially constructed realities that emerge through the dialectical relationship among meaning transformation, symbolic legitimation, and audience negotiation within digital environments. Unlike previous studies that primarily focus on communication strategies, digital da'wah, or the role

of Duta Damai in countering radicalism, this study examines the social mechanisms through which peace narratives acquire legitimacy and become meaningful realities for digital audiences. By integrating social construction theory with the study of Islam, peace, and digital communication, this research contributes both theoretically and empirically to understanding how religious narratives are constructed, maintained, and negotiated in the digital era.

B. Method

This study employs a qualitative approach using digital content analysis to examine the social construction of Islamic peace narratives within the social media activities of Duta Damai West Java (Rozali, 2022). The qualitative approach is appropriate because the study seeks to understand processes of meaning construction, symbolic representation, and audience interaction in digital environments rather than to measure variables quantitatively (Moleong, 2008). Specifically, the research focuses on how Islamic peace narratives are constructed, legitimized, and negotiated through social media communication.

The primary research objects consist of digital content published through the official social media accounts of Duta Damai West Java, particularly Instagram, X, and Facebook. The dataset includes digital posters, videos, captions, hashtags, visual symbols, and audience interactions appearing in comment sections. Data were collected through digital observation and documentation of publicly accessible content published during the period of observation. To ensure analytical relevance, the study employed purposive sampling by selecting content that explicitly addressed themes related to peace, tolerance, anti-radicalism, social harmony, religious moderation, and coexistence. In addition to primary data, the study utilized secondary sources, including official publications from BNPT, reports related to the Duta Damai program, media coverage, and previous scholarly studies on digital da'wah, peace communication,

and counter-radicalization. These sources provided contextual information and supported the interpretation of the findings.

The analysis followed the interactive model proposed by Miles, Huberman, and Saldaña (2014), consisting of data condensation, data display, and conclusion drawing. In the first stage, the researcher identified, selected, and categorized content according to recurring themes and communication patterns. Audience responses were subsequently analyzed to explore how users engaged with, interpreted, negotiated, and evaluated the peace narratives presented by Duta Damai West Java. Throughout the analytical process, Berger and Luckmann's (1991) social construction theory served as the primary analytical framework. The concepts of externalization, objectification, and internalization were not treated as fixed categories corresponding mechanically to content production, dissemination, and audience responses. Rather, they functioned as analytical lenses for understanding how Islamic peace narratives were translated into communicative forms, how they acquired symbolic legitimacy within digital networks, and how audiences interpreted, negotiated, and sometimes challenged the meanings embedded in those narratives. Through this approach, the study sought to explain the dynamic processes through which peace narratives become socially meaningful realities within contemporary digital spaces.

C. Results and Discussion

1. Results

a. Externalization of Islamic Peace Narratives on Social Media

The findings indicate that Duta Damai West Java externalizes Islamic peace narratives by transforming religious values into contextual, visual, and youth-oriented forms of digital communication. This process extends beyond the mere production of peace-related content. Rather, it involves translating Islamic values into symbols, language, and visual representations that align with the characteristics of digital spaces. These findings correspond with the objectives of the Duta Damai program developed by BNPT as a preventive strategy to empower young people as

agents of change who promote peace and tolerance through digital media (Hardiman, 2024; Tribrata, 2025). In this context, social media functions not merely as a communication channel but also as a social space in which religious meanings are produced and externalized into broader social realities (P. L. Berger & Luckmann, 1991).

First, Duta Damai West Java transforms Islamic values into the language of everyday life. The findings show that the organization does not communicate peace messages through normative approaches dominated by religious doctrines or formal theological terminology. Instead, it translates Islamic values of peace, tolerance, and social harmony into simpler forms of language that resonate with the everyday experiences of society.



Figure 1. Representing peace as a social practice in everyday life

Source: Instagram @dutadamaijabar, 2026

One of the analyzed posts featured the message “Peace in Various Aspects of Life,” which Duta Damai West Java published in commemoration of the International Day of Peace. The content presented an illustration of diverse individuals collectively lifting the Earth and included a narrative emphasizing that peace does not merely signify the absence of conflict but is also reflected in harmony, balance, and coexistence.

These findings demonstrate that Duta Damai West Java constructs peace not merely as a theological concept but as a social practice that individuals can implement in various aspects of life. This strategy shifts the discourse of peace from the realm of normative religious teachings to the sphere of concrete social experiences. Such a shift is particularly important within Indonesia's digital landscape, which has become an arena for the contestation of various religious narratives, including the dissemination of radical ideologies through social media (Setia et al., 2021). By framing peace as a collective necessity that transcends religious identities, Duta Damai West Java promotes an alternative narrative that is more inclusive than the communication patterns of radical groups, which often emphasize identity exclusivism and social polarization (Rustandi, 2024; Turmudi, 2005).

Second, Duta Damai West Java constructs inclusive and universal visual symbols. The analysis reveals that the organization consistently employs visual symbols that emphasize inclusivity, togetherness, and diversity. These symbols do not highlight any particular group identity; instead, they present representations that audiences from diverse backgrounds can easily recognize and accept.



Figure 2. Symbolizing tolerance through everyday social interaction

Source: instagram @dutadamaijabar, 2026

The content entitled “Tolerance Begins at the Dining Table” uses illustrations of food and communal dining activities as symbols of egalitarian social interaction. The accompanying narrative emphasizes that respect for differences can begin through simple actions in everyday life.

The use of the dining table as a symbol demonstrates that Duta Damai West Java does not construct tolerance as an abstract concept confined to discourse. Instead, the organization presents tolerance as a social practice embedded in daily interactions. From the perspective of social construction theory, symbols that resonate with people's lived experiences are more likely to be accepted as meaningful and legitimate social realities (P. L. Berger & Luckmann, 1991). This strategy allows Duta Damai West Java to ground Islamic values in familiar social experiences, thereby preventing audiences from perceiving peace as a distant religious doctrine. This approach also aligns with previous studies emphasizing that contextualized communication about tolerance is more readily accepted by diverse digital audiences (Idris et al., 2024; Karo & Ginting, 2021).

Third, Duta Damai West Java cultivates emotional awareness through reflective narratives. In addition to employing contextual social symbols, the organization develops peace narratives through emotional approaches. The findings reveal that several posts contain reflective quotations, motivational messages, and distinctive greetings that encourage audiences to reflect on peace values within their personal lives.



Figure 3. Strengthening peace narratives through reflective messages
Source: instagram @dutadamaijabar, 2026

One of the analyzed posts featured the quotation, “The most valuable possession you can have is an open heart,” presented through a simple and calming visual design. Furthermore, the repeated use of the greeting *Salam Damai* demonstrates the organization’s effort to establish a consistent communication identity.

These findings indicate that Duta Damai West Java constructs peace narratives not only through rational arguments but also through emotional resonance. Within digital communication environments, affective dimensions often play a crucial role in shaping audience engagement with specific messages (Hefni, 2020). The use of reflective quotations and recurring greetings such as *Salam Damai* helps establish a consistent communication identity while simultaneously fostering emotional associations with peace values. Consequently, the organization represents peace as an inner disposition that individuals should cultivate before expressing it through broader social relationships.

Fourth, Duta Damai West Java adapts peace narratives to the digital culture of young people. The findings demonstrate that the externalization of peace narratives does not occur within a neutral environment. Various reports indicate that young people constitute the demographic group most actively engaged with digital media while simultaneously serving as a primary target of extremist propaganda in cyberspace (Alfiyah, 2022). Therefore, the use of simple language, attractive visual designs, and communication formats compatible with social media culture can be understood as a cultural strategy to capture the attention of younger audiences. These findings reinforce the argument that the effectiveness of counter-narratives depends not only on message content but also on the ability of social actors to adapt communication styles to the characteristics of their target audiences (Achsin, 2020; Rustandi, 2023).

The organization typically produces content using concise, persuasive, and easily understandable language. This approach differs from conventional religious communication, which often relies on complex theological terminology. From a visual perspective, Duta Damai West Java

employs bright colors, modern illustrations, and short-form video formats that align with the media consumption preferences of younger audiences.

These findings demonstrate that externalization involves more than simply transmitting Islamic values through digital platforms. It also requires adapting communication forms to the media culture that shapes audience engagement. Overall, the findings indicate that Duta Damai West Java externalizes Islamic peace narratives by transforming religious values into digital realities that are contextual, inclusive, and communicative. This transformation occurs through the translation of Islamic teachings into everyday language, the use of universal visual symbols, the reinforcement of emotional dimensions, and the adaptation of communication strategies to youth digital culture. The findings further demonstrate that externalization is not merely a process of producing digital content but also a process of meaning construction that connects Islamic values with the social experiences of audiences in digital spaces. Through this process, Duta Damai West Java represents peace not simply as a normative religious doctrine but as a social practice that responds to the challenges of contemporary Indonesian society amid the contestation of religious narratives and the growing influence of digital communication (Rustandi, 2024; Setia et al., 2021).

Therefore, externalization extends beyond digital content production. It constitutes a process of meaning construction that connects Islamic values with the social experiences of audiences in digital environments. Through this process, peace emerges not merely as a normative religious teaching but as a social practice that remains relevant to contemporary society.

b. Objectification of Islamic Peace Narratives on Social Media

The findings indicate that the peace narratives produced by Duta Damai West Java do not stop at the stage of expressing religious values but develop into discourses that gain legitimacy and continuity within digital spaces. From the perspective of Berger and Luckmann (1991), objectification occurs when meanings that social actors initially externalize begin to appear as realities with a relatively independent existence and

become repeatedly recognizable to broader audiences. In this context, the objectification of peace narratives manifests through thematic consistency, the reinforcement of collective identity, the reproduction of recurring symbols, and the integration of these narratives into broader institutional networks.

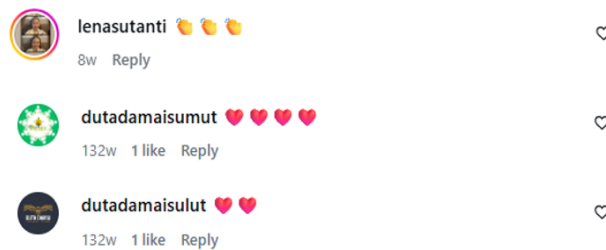


Figure 4. Reproduction of Peace Narratives Through Hashtags and Collective Identity, Source: Instagram @dutadamaijabar, 2026.

The analysis of social media content reveals that themes of peace, tolerance, unity, and anti-radicalism continue to recur across posts published during different periods. This thematic repetition not only demonstrates consistency in content production but also reflects an effort to establish a stable framework of meaning regarding Islam as a religion that promotes peace. Through this process, Duta Damai West Java presents peace not as an incidental issue but as a core identity that continuously shapes its communication activities.

The objectification of peace narratives is further reinforced through the consistent use of hashtags such as #DutaDamaiJawaBarat (see Figure 4). These hashtags function not only as tools for digital dissemination but also as markers of collective identity that connect individual posts to a broader peace movement. Through the repeated use of these digital symbols, peace narratives acquire a more structured form that audiences can easily recognize and associate with the Duta Damai community. From the perspective of social construction theory, this process illustrates how meanings that were initially subjective gradually undergo symbolic institutionalization through the consistent use of recognizable signs (P. L. Berger & Luckmann, 1991).

The findings also demonstrate that objectification does not occur at the individual level alone. Instead, broader social and institutional networks support and reinforce the process. Several posts reveal connections with Duta Damai accounts from other regions, BNPT accounts, and accounts operating within the *Pusat Media Damai* ecosystem. These connections indicate that the peace narratives produced by Duta Damai West Java form part of a national movement characterized by shared objectives, collective identity, and relatively uniform communication orientations. This condition aligns with BNPT policies that position Duta Damai as a peace-building initiative responsible for filling digital spaces with positive content, messages of tolerance, and counter-narratives against radicalism (Tribrata, 2025). Consequently, the legitimacy of peace narratives derives not only from local community activities but also from institutional support that provides ideological and organizational frameworks for the production of peace-oriented messages.

Furthermore, the objectification of peace narratives becomes evident through efforts to normalize values of tolerance and coexistence within digital spaces. Rather than engaging in direct debates or confrontations with radical groups, Duta Damai West Java consistently reproduces positive messages emphasizing unity, respect for diversity, and the importance of living together peacefully. This strategy demonstrates that the organization constructs peace narratives through a process of meaning normalization, whereby peace becomes something that society perceives as reasonable, rational, and worthy of acceptance. These findings align with reports indicating that Duta Damai actively promotes positive and constructive alternative narratives as a means of preventing the spread of extremist ideologies in digital environments (Achsin, 2020; Rustandi, 2024).

Nevertheless, the findings also suggest that researchers cannot fully measure the objectification of peace narratives solely through indicators of digital reach. Several posts received different numbers of views, ranging from 751 to 1,568. Although these figures indicate that peace messages have reached digital audiences, they do not provide sufficient evidence to conclude that society has broadly accepted the narratives. Therefore, this

study interprets view counts as indicators of narrative visibility rather than direct evidence of the successful internalization of peace values among audiences.

The findings demonstrate that the objectification of Islamic peace narratives on social media occurs through the consistent reproduction of themes, the repeated use of symbols and collective identities, the strengthening of institutional networks, and the normalization of tolerance values within digital spaces. Through these processes, peace narratives move beyond individual community expressions and gradually acquire legitimacy as social discourses that digital communities collectively recognize, reproduce, and sustain within broader communication ecosystems.

c. Internalization of Peace Narratives by Audiences in Digital Spaces

The findings indicate that audiences do not internalize peace narratives through a simple process of direct acceptance of the messages disseminated by Duta Damai West Java. Based on the analysis of interactions appearing in the comment sections, audience responses reflect various forms of engagement that involve acceptance, negotiation, and evaluation of the peace narratives produced by the organization. From the perspective of Berger and Luckmann's (1991) social construction theory, internalization occurs when individuals encounter an objective reality that has already been institutionalized and subsequently interpret it according to their experiences, knowledge, and social contexts.

The findings identify at least four patterns of audience responses: appreciative, interactive, reflective, and critical responses. However, these forms of engagement do not automatically indicate that audiences have fully internalized peace values. Instead, these responses more accurately represent indicators of audience engagement with the narratives circulating within digital



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seindah itu 🌸🌸



132w Reply

Figure 5. Appreciative responses to peace narratives

Source: Instagram @dutadamaijabar, 2026

Appreciative responses appear through the use of supportive symbols such as clapping and heart emojis in several posts (see Figure 5). These responses indicate that some audience members accept the messages conveyed and express positive recognition of the published content. Nevertheless, symbolic responses of this kind do not provide sufficient evidence of deeper changes in attitudes or beliefs. Rather, these findings reflect an initial level of acceptance of the peace messages promoted by Duta Damai West Java.

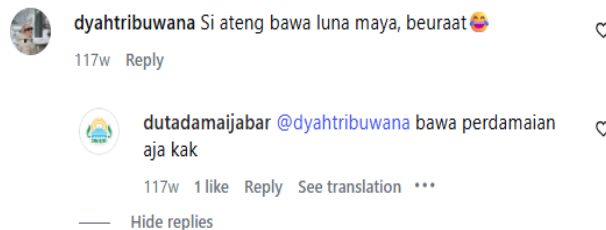


Figure 6. Audience interaction in the comment section

Source: instagram @dutadamaijabar, 2026

In addition to appreciative responses, the findings reveal interactions among users within the comment sections (see Figure 6). Some conversations take the form of jokes or casual discussions that do not always relate directly to the substance of the peace messages. These findings demonstrate that social media functions not only as a platform for message dissemination but also as a space for social interaction. However, researchers should not automatically interpret such conversations as evidence of the internalization of peace values. Instead, these interactions suggest that audiences appropriate content according to their own interests and communication contexts.

More substantive forms of engagement emerge through interactions involving direct responses from the administrators of the Duta Damai West Java account. In one post, an administrator responded to a humorous audience comment by linking it back to the theme of peace. This interaction demonstrates that internalization does not occur through a one-way process. Rather, it develops through ongoing negotiations of meaning between content producers and audiences. In this context, the comment section functions as a dialogical space where users can maintain, reinterpret, and renegotiate peace narratives.

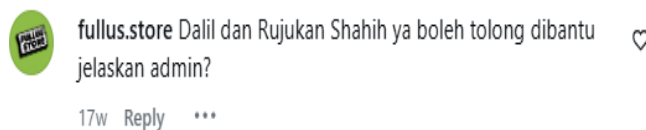


Figure 7. Critical responses to peace narratives

Source: Instagram @dutadamaijabar, 2026

One particularly significant finding is the emergence of critical responses from audience members who requested religious sources or references to support the published messages (see Figure 7). These comments indicate that audiences do not always accept messages passively. Instead, some users actively evaluate the legitimacy of the knowledge conveyed. From the perspective of Berger and Luckmann (1991), this process demonstrates that individuals do not automatically accept the social realities offered by institutions. Rather, they may question, test, and renegotiate those realities. The presence of critical responses further indicates that internalization remains dynamic and does not necessarily lead to complete agreement.

These findings should also be understood within the broader context of BNPT's counter-radicalization strategy through the Duta Damai program. Various documents indicate that BNPT established Duta Damai as an agent of change responsible for promoting peace, tolerance, and moderation within digital spaces, which have become the primary arena of interaction for contemporary young people. The program focuses not only

on content production but also on developing a communication ecosystem capable of presenting alternative narratives to counter hate speech, intolerance, and extremism circulating on social media (Hardiman, 2024). Within this framework, digital media functions not merely as a channel for information dissemination but as a social space where users construct meanings, exchange ideas, and negotiate identities.

This approach stems from the assumption that young people represent the most active consumers and producers of information in digital environments while simultaneously remaining vulnerable to extremist narratives and social polarization (Idris et al., 2024). Therefore, researchers cannot evaluate the effectiveness of peace narratives solely through the number of published posts or audience reach. Instead, effectiveness depends on how audiences respond to, interpret, and assign meaning to the messages disseminated. In this study, appreciative, dialogical, reflective, and critical comments indicate that audiences do not occupy passive positions as information recipients. Rather, they act as social actors who actively engage with the realities presented through Duta Damai West Java's content.

From the perspective of Berger and Luckmann's (1991) social construction theory, these conditions demonstrate how objective realities produced through externalization and subsequently legitimized through objectification encounter diverse forms of individual consciousness. At this stage, audiences do not always accept the meanings offered in their entirety. Instead, they interpret those meanings according to their social backgrounds, personal experiences, religious knowledge, and value frameworks. Consequently, the diversity of responses appearing in comment sections indicates that internalization operates as a dialogical process involving acceptance, adaptation, and even resistance to the meanings constructed by content producers.

These findings also reveal that social media comment sections function as arenas for negotiating meaning. While some audience members express appreciation for peace messages, others engage in reflective discussions, and still others raise critical questions concerning the

normative foundations or legitimacy of the messages conveyed. This diversity of responses demonstrates that audiences do not uniformly accept peace narratives that have become objective realities within digital spaces. Instead, audiences actively reinterpret these narratives according to their own social and cognitive contexts. In this sense, internalization does not proceed linearly. Rather, it develops through dynamic interactions between institutional structures of meaning and the subjective interpretations of those who consume them.

This study demonstrates that researchers cannot conclude that audiences have fully adopted the peace values promoted by Duta Damai West Java. Instead, the findings reveal a spectrum of audience engagement that includes acceptance, interaction, negotiation, reflection, and evaluation of published messages. Therefore, scholars should understand internalization in social media contexts as an ongoing, gradual, and open-ended process of meaning construction. Audiences do not merely receive peace narratives; they also interpret, question, confirm, and renegotiate them according to their social experiences and individual frameworks of understanding. These findings reinforce the view that social media serves as a space of social construction that enables reciprocal interactions between content producers and audiences in shaping collective understandings of peace, tolerance, and coexistence within pluralistic societies.

2. Discussion

This study demonstrates that the construction of Islamic peace narratives on social media does not occur as a linear communication process. Instead, it unfolds as a social process involving the transformation of religious values, the institutionalization of meaning, and the negotiation of interpretations between content producers and audiences. The findings reveal that the peace narratives produced by Duta Damai West Java function not only as digital content but also as an effort to construct an alternative social reality of Islam amid the contestation of religious discourses within digital spaces. In the Indonesian context, digital media has evolved into an important arena for the production, dissemination, and contestation of various religious narratives, including narratives of

moderation, tolerance, and extremism (Marshall, 2018; Setia et al., 2021). Therefore, scholars should understand the construction of peace narratives by Duta Damai West Java as part of broader social dynamics aimed at strengthening societal resilience against the spread of radical ideologies in cyberspace.

From the perspective of Berger and Luckmann's (1991) social construction theory, the findings demonstrate that externalization involves more than the production of digital content, as social media communication studies often assume. In this study, externalization occurs through the translation of normative Islamic values into forms of social communication that are contextual, visual, and closely connected to the experiences of young people. Duta Damai West Java does not construct peace narratives through formal religious approaches that emphasize doctrinal teachings. Instead, the organization employs everyday symbols, social experiences, and inclusive visual representations. These findings indicate that digital actors do more than simply communicate messages; they reinterpret religious teachings to make them relevant to contemporary digital communication cultures. Consequently, social media functions as a space for meaning transformation in which Islamic values are reconstructed into forms of communication that diverse audiences can more easily understand and accept.

These findings extend previous studies that emphasize the role of Duta Damai as an agent of digital counter-radicalization (Achsin, 2020; Rustandi, 2024). Previous studies generally focus on the role of Duta Damai as a content producer or as an implementer of anti-radicalism programs. In contrast, this study demonstrates that a more significant aspect lies in the process through which peace values are translated into symbolic realities that digital audiences can understand and relate to. In this context, the effectiveness of peace narratives depends not only on the substance of the message but also on the ability to connect religious values with the everyday social experiences of young people.

The findings regarding objectification also provide an important theoretical contribution. Many social media studies interpret objectification

primarily as a process of content dissemination or repetition. However, the findings of this study demonstrate that objectification occurs through more complex processes of legitimation and meaning institutionalization. The consistent use of hashtags, the repeated reproduction of peace-related themes, and the connections established with Duta Damai and BNPT networks indicate that peace narratives have gained recognition as relatively stable frameworks of meaning within the digital communication ecosystem. In other words, objectification is characterized not merely by content visibility but by the formation of collective identities and symbolic legitimacy that allow peace narratives to become recognized as part of a broader social movement. These findings enrich the understanding of objectification in digital contexts, where institutionalization no longer depends solely on formal institutions but also develops through communication networks, digital symbols, and online communities (P. L. Berger & Luckmann, 1991).

Within the Indonesian context, this process of objectification carries broader significance. Numerous studies demonstrate that digital spaces have become strategic arenas for the dissemination of extremism, intolerance, and social polarization (Setia & Iqbal, 2021; Turmudi, 2005). Therefore, the consistent reproduction of peace narratives can be understood as a form of cultural intervention that seeks to provide counter-discourses to the exclusive narratives circulating on social media. These findings support the argument of Setia and Haq (2023), who emphasize the importance of religious moderation campaigns on social media as a strategy for addressing digital radicalism. However, this study advances the discussion further by demonstrating that the success of counter-narratives depends not only on the production of moderate messages but also on their capacity to construct social realities that receive sustained public recognition and legitimacy.

The most significant aspect of this study lies in the process of internalization. Unlike several previous studies that assume positive social media interactions indicate successful value internalization, the findings demonstrate that internalization occurs through more complex and

dialogical processes (Zaky & Dilawati, 2024). Audience responses include not only appreciation but also casual conversations, negotiations of meaning, and critical questions regarding the legitimacy of the messages conveyed. These findings suggest that audiences do not function as passive recipients who automatically absorb peace values. Instead, audiences actively interpret, evaluate, and sometimes challenge the social realities presented by content producers.

These findings are important because they challenge the tendency of many digital communication studies to evaluate communication success primarily through engagement indicators such as comments, likes, or audience reach. In this study, appreciative comments, emojis, and casual interactions do not automatically constitute evidence of peace value internalization. Rather, these responses serve as indicators of audience participation in broader processes of meaning negotiation. Consequently, internalization should be understood as an open-ended and gradual process that does not necessarily produce uniform acceptance. This interpretation aligns with Berger and Luckmann's (1991) argument that social reality continually encounters individuals who possess diverse experiences and interpretive frameworks.

The findings also demonstrate that audiences do not always accept peace narratives in their entirety. Critical responses requesting religious references or questioning the normative foundations of particular messages indicate ongoing processes of evaluation and resistance. The existence of such responses reveals that digital spaces function as arenas of meaning contestation rather than spaces of complete consensus and harmony. Therefore, scholars should understand the construction of peace narratives as a process that remains open to support, reinterpretation, and rejection. These findings reinforce Bräuchler's (2020) argument that peacebuilding practices in Indonesia consistently involve creative, negotiated, and contested social processes.

The novelty of this study lies in its explanation of Islamic peace narratives as social constructions that emerge through dialectical relationships among meaning production, symbolic legitimation, and

audience negotiation within digital environments. Previous studies have primarily focused on digital da'wah strategies, religious moderation campaigns, or the role of Duta Damai in preventing radicalism (Achsin, 2020; Rustandi, 2023; Setia & Haq, 2023). In contrast, this study demonstrates how peace narratives become social realities through the mechanisms of social construction proposed by Berger and Luckmann. Therefore, this study not only expands scholarship on Islam and peace but also contributes to the theoretical development of social construction theory in understanding the dynamics of religious communication in the digital era.

Nevertheless, this study has several limitations. The analysis relies primarily on social media content and digital interactions, which limits the ability to explain deeper changes in audience attitudes, beliefs, and behaviors as stronger indicators of internalization. Therefore, future studies should combine social media analysis with in-depth interviews, digital ethnography, or longitudinal approaches to develop a more comprehensive understanding of how peace narratives influence the formation of religious perspectives over time.

D. Conclusion

This study demonstrates that the construction of Islamic peace narratives on social media constitutes a dynamic social process involving the transformation of religious values, the institutionalization of meaning, and the negotiation of interpretations within digital spaces. The peace narratives produced by Duta Damai West Java do not merely function as communication content; rather, they serve as an effort to construct an alternative social reality of Islam amid the contestation of various religious narratives circulating on social media. This process occurs through the translation of Islamic values into language and symbols that resonate with the experiences of young people, the consistent reproduction of messages through digital networks and collective identities, and audience engagement that reflects diverse forms of acceptance, interpretation, and evaluation of the messages conveyed.

The findings demonstrate that Berger and Luckmann's concepts of externalization, objectification, and internalization do not operate mechanically within digital media contexts. Externalization involves more than content production; it encompasses the reinterpretation of Islamic values into forms of communication that are contextual and relevant to digital culture. Objectification extends beyond content dissemination or repetition and involves processes of symbolic legitimation that enable peace narratives to become recognized as part of the collective identity of the Duta Damai movement. Meanwhile, internalization should not be understood as the automatic acceptance of peace messages. Rather, it emerges as a process of meaning negotiation that develops through audience interactions, reflections, appreciation, and critical responses to the social realities presented within digital spaces.

Based on these findings, this study contributes theoretically by extending the application of social construction theory to the context of digital religious communication. While Berger and Luckmann's classical formulation primarily explains the construction of social reality through face-to-face interactions and formal social institutions, this study demonstrates that social media can function as a participatory, decentralized arena for reality construction operating through digital communication networks. Consequently, this study offers the perspective that Islam as a religion of peace does not exist as a fixed social reality. Instead, social actors continuously produce, legitimize, and negotiate this narrative through interactions occurring within digital environments. Another contribution of this study lies in its explanation of the social and communicative mechanisms that enable peace narratives to gain legitimacy on social media. This study has several limitations. The analysis relies on publicly available social media content and digital interactions, which prevents the researcher from directly assessing changes in audience attitudes, beliefs, or behaviors as deeper indicators of internalization. Furthermore, this study does not incorporate interviews with Duta Damai administrators or audience members. As a result, the processes of meaning production and reception remain understood primarily through available digital traces. Therefore, future

studies should combine social media analysis with in-depth interviews, digital ethnography, or longitudinal approaches to develop a more comprehensive understanding of how peace narratives are produced, negotiated, and influence the formation of religious perspectives over time.

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