



Intolerance: Religious Practices in Social Media Platform X

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ABSTRACT

Intolerance in religion is a contemporary issue in Indonesia considering Indonesia is a pluralistic country with various religions and beliefs. Conflicts and issues of religious intolerance have existed since long ago. However, with the emergence of social media, society can easily spread content laden with religious intolerance that causes conflicts among religious communities. This article aims to investigate more deeply the causes and effects of a post from an X account with the username anonymized to @xxx regarding an appeal to Muslim residents in Bali to perform tarawih at home due to coinciding with the Nyepi Day. This research uses qualitative methods with data in the form of opinions, comments, critiques, and reasons from posts and comments of X users. The results of this study show the causes of intolerance on X are due to 1) accepting information raw without seeking its truth, 2) lack of religious knowledge, and 3) attitudes of fanaticism and exclusivism. To avoid religious intolerance, it is better for us to be wiser in using social media and expressing opinions. Do not swallow information raw that is received, seek facts first, and increase knowledge and religious understanding so as not to become spreaders of religious intolerance content.

Keywords: intolerance, social media, X

ABSTRAK

Intoleransi beragama merupakan isu kontemporer yang ada di Indonesia mengingat Indonesia adalah negara majemuk yang memiliki berbagai agama dan kepercayaan. Konflik dan isu intoleransi beragama sudah ada sejak dulu. Namun, dengan munculnya media sosial bahkan masyarakat bisa dengan mudahnya menyebar konten bermuatan intoleransi beragama yang menyebabkan konflik antar umat beragama. Artikel ini bertujuan untuk meneliti lebih dalam tentang sebab dan akibat dari unggahan akun X dengan username disamarkan menjadi @xxx tentang adanya himbauan kepada warga muslim di Bali agar melaksanakan tarawih di rumah karena bertepatan dengan Hari Raya Nyepi. Penelitian ini menggunakan metode kualitatif dengan data berupa pendapat, komentar, kritik, dan alasan dari unggahan dan komentar pengguna X. Hasil penelitian ini menunjukkan penyebab intoleransi di X yaitu karena 1) menerima informasi secara mentah-mentah tanpa mencari tahu kebenarannya, 2) kurangnya pengetahuan agama, dan 3) sikap fanatisme dan eksklusivisme. Untuk menghindari adanya intoleransi beragama, sebaiknya kita lebih bijak dalam menggunakan media sosial dan menyampaikan pendapat. Tidak menelan mentah-mentah informasi yang diterima, mencari fakta terlebih dahulu, dan memperbanyak pengetahuan serta ilmu agama agar tidak menjadi penyebar konten intoleransi beragama.

Kata Kunci: intoleransi, media sosial, X

INTRODUCTION

Social media is the main platform for the dissemination of intolerance content¹. As stated by the Gorontalo Police Chief, Irjen Pol. Drs. Rachmad Fudail, M.H, in a public lecture at the University of Gorontalo on September 6, 2019, the development of technology and information is actually exploited by irresponsible parties to spread radicalism and intolerance². In line with that statement, on January 27 2022, the Head of the National Counter-Terrorism Agency (BNPT), Komjen Boy Rafli Amar, mentioned that 50% of content on social media contains intolerance speech and criminal plans³. In social media, the community acts as both an actor and a target for the dissemination of intolerance content⁴.

Ibnu Azka et al. in an article titled “Hoax and Intolerance: Implication of Social Media Reporting on The Emergence of Intolerance in Muslim Communities Indonesia” stated that content on social media that is indicative of hoaxes can trigger intolerance in society⁵. According to Cucu Nurhayati in the journal “Religious Learning, Social Media, and the Emergence of Religious Intolerance in Social Relations,” learning religion only through social media can actually lead to attitudes of intolerance in social relationships⁶. In the article “Perilaku Intoleransi Beragama dan Budaya Media Sosial: Tinjauan Bimbingan Literasi Media Digital di Masyarakat” by Haerul Latipah and Nawawi, it is concluded that disagreements on social media arise due to the diversity of cultural and religious background perspectives that trigger intolerance on social media in the form of content and comments that have religious conflict overtones⁷. According to M. Ardini Khaerun Rijaal in his journal, “Fenomena Intoleransi Antar Umat Beragama Serta Peran Sosial Media Akun Instagram Jaringan Gusdurian Indonesia Dalam Menyampaikan Pesan Toleransi”, religious issues become the subject of discussion to provoke conflict on social media, whereas social media should be the main tool for providing education and understanding of tolerance⁸. Based on several literatures, intolerance content on social media remains one of the contemporary issues, especially in the religious context.

¹ Sartika, Anita, dan Wahyu Hidayat. “Intoleransi Beragama Di Media Sosial: Analisis Narasi Hoaks Dan Interaksi Netizen.” *Omah Jurnal Uin Raden Mas Said Surakarta* 1, no. 1 (2020): 840–63.

² <https://tribrataneews.gorontalo.polri.go.id/31532/kapolda-gorontalo-waspada-radikalisme-dan-intoleransi/>

³ Rakha Arlyanto Darmawan, “Kepala BNPT: Hampir 50% Medsos Isinya Intoleransi dan Rencana Kejahatan,” *Detiknews*, 7 Januari 2022, <https://news.detik.com/berita/d-5916545/kepala-bnpt-hampir-50-medsos-isinya-intoleransi-dan-rencana-kejahatan>

⁴ Burhanuddin, Agussalim, Andi Yani, Amril Hans, Andi Hidayat, dan Muhammad Pudail. “Mapping Youth Radicalism and Socio-Religious Intolerance in Social Media.” *EAI*, 2020. <https://doi.org/10.4108/eai.21-10-2019.2291531>

⁵ Ibnu Azka, R M Sari, dan N Nurfadillah, “Hoax and Intolerance : Implications of Social Media Reporting on the Emergence of Intolerance in Muslim Communities in Indonesia,” *Al-Adyan: Journal of Religious ...* 4, no. 1 (2023): 85–98, <http://ejournal.uinib.ac.id/jurnal/index.php/aladyan/article/view/6397>.

⁶ Cucu Nurhayati, “Religious Learning, Social Media, and the Emergence of Religious Intolerance in Social Relations,” *International Conference Recent Innovation*, no. Icri 2018 (2020): 1582–89, <https://doi.org/10.5220/0009932315821589>.

⁷ Haerul Latipah and Nawawi, “Perilaku Intoleransi Beragama Dan Budaya Media Sosial: Tinjauan Bimbingan Literasi Media Digital Di Masyarakat,” *Al-Isyraq: Jurnal Bimbingan, Penyuluhan, Dan Konseling Islam* 6, no. 2 (2023): 21–42.

⁸ M. Ardini Khaerun Rijaal, “Fenomena Intoleransi Antar Umat Beragama Serta Peran Sosial Media Akun Instagram Jaringan Gusdurian Indonesia Dalam Menyampaikan Pesan Toleransi,” *Syiar | Jurnal Komunikasi Dan Penyiaran Islam* 1, no. 2 (2021): 103–32, <https://doi.org/10.54150/syiar.v1i2.41>.

The instillation of tolerance values in using social media is important to be carried out because social media can be used as a tool to steer public opinions towards intolerance⁹. According to databok.katadata.co.id, as of October 2023, Indonesia ranks 4th globally in the number of social media users on platform X, with a total of 27.05 million users¹⁰. With such a number of users, there are many positive and negative impacts that may arise. The positive impacts of social media include expanding friendship networks¹¹. Not only that, in Islam, social media also has positive implications, including strengthening *silaturahmi*, being a medium for da'wah, a reference for increasing knowledge, a medium for entertainment, and motivation¹². On the other hand, one of the negative impacts is the emergence of social groups that claim to represent religion, ethnicity, and certain behavioral patterns that sometimes deviate from societal norms¹³. In this article, the author will investigate more deeply the causes and effects of a post from one account on social media platform X regarding the appeal to Muslim residents in Bali to perform tarawih at home due to coinciding with the Nyepi Day.

The general cause of intolerance is the existence of differences and diversity¹⁴. Based on research by Dede Darisman, Aiman Faiz, and Imas Kurniawaty in the article “Revitalisasi Nilai-Nilai Toleransi di Media Sosial dengan Ajaran Pendidikan Islam”, it is mentioned that the occurrence of intolerance on social media is caused by various factors, including: not respecting others, misunderstandings, ethnocentrism or judging something only from one perspective, arrogance and feeling right, as well as the high consumption of intolerant content¹⁵. The impact of intolerance is national disintegration¹⁶. According to I Made Wahyu Adi Permana et al., intolerance can become the seed of radicalism and terrorism towards those who are considered to disagree¹⁷. Therefore, the attitude of intolerance on social media cannot be taken lightly and must be addressed immediately and prevented.

⁹ Reiza Praselanova, “Komunikasi Resolusi Intoleransi Beragama Di Media Sosial,” *Wasilatuna: Jurnal Komunikasi Dan Penyiaran Islam* 3, no. 1 (2021): 76–95, <https://doi.org/10.38073/wasilatuna.v3i1.360>.

¹⁰ Cindy Mutia Annur, “Ada 27 Juta Pengguna Twitter di Indonesia, Terbanyak ke-4 Global”, databoks, 28 November, 2023, <https://databoks.katadata.co.id/datapublish/2023/11/28/ada-27-juta-pengguna-twitter-di-indonesia-terbanyak-ke-4-global>

¹¹ Nabila Diva Pratidina and Jane Mitha, “Dampak Penggunaan Media Sosial Terhadap Interaksi Sosial Masyarakat: Studi Literature,” *Jurnal Ilmiah Universitas Batanghari Jambi* 23, no. 1 (2023): 810915, <https://doi.org/10.33087/jiubj.v23i1.3083>.

¹² Luqman Hakeem Frank Wilkins Pragathesh Batumalai and Kamarul Azmi Jasmi, “Media Sosial Dan Dampak Positif Menurut Islam,” *Prosiding Seminar Sains Teknologi Dan Manusia 2019*, vol. 8, 2019.

¹³ A. Rafiq, “Dampak Media Sosial Terhadap Perubahan Sosial Suatu Masyarakat,” *Global Komunika* 1, no. 1 (2020): 18–29.

¹⁴ Nisar, Mahyuddin, and Muhammad Ismail, “Pemahaman Moderasi Beragama Dan Sikap Mahasiswa Terhadap Intoleransi Sosial,” *SOSIOLOGIA : Jurnal Agama Dan Masyarakat* 5, no. 1 (2022): 78–87.

¹⁵ Dede Darisman, Aiman Faiz, and Imas Kurniawaty, “Revitalisasi Nilai-Nilai Toleransi Di Media Sosial Dengan Ajaran Pendidikan Islam,” *Edukatif: Jurnal Ilmu Pendidikan* 4, no. 5 (2022): 7218–30, <https://doi.org/10.31004/edukatif.v4i5.3901>.

¹⁶ Ericka Kesya Kurniawan et al., “Sikap Fanatisme Beragama Terhadap Intoleransi Di Indonesia,” *Jurnal Pendidikan, Seni, Sains Dan Sosial Humanioral* 1, no. 1 (2022): 78–97, <https://doi.org/10.11111/nusantara.xxxxxxx>.

¹⁷ I Made Wahyu Adi Permana et al., “Peran Generasi Z Dalam Peningkatan Pendidikan Karakter, Khususnya Mencegah Intoleransi Di Kalangan Mahasiswa Di Era Society 5.0,” *Prosiding Pekan Ilmiah Pelajar (PILAR)* 2 (2022): 121–33.

RESEARCH METHOD

The research method used in this article is qualitative with data collection techniques and observation on social media posts from platform X account username anonymized to @xxx on March 7, 2024, regarding the appeal for tarawih at home for the Balinese community and a search using the keyword religious tolerance on X. The data presented in this article consists of opinions, views, comments, as well as criticisms, and reasons.

Metode he data collection method begins with the researcher conducting indirect observation by observing the comments and interactions present on the post from the account @xxx. Furthermore, documentation is carried out by taking screenshots of the comments that appear and the results of the search using the keyword religious tolerance.

RESULTS AND DISCUSSION

1. Concept of Tolerance

Tolerance means moderation or taking the middle path. In Latin, tolerance comes from the word “tolerantia” which means to endure. Tolerance in KBBI comes from the word tolerant which means to have or exhibit a disposition of understanding differing or opposing views from one's own. According to Gus Dur, the attitude of tolerance is not influenced by a person's level of education, but tolerance arises from the heart and behavior. In fact, the attitude of tolerance is often more possessed by people with low education, who are not smart, and even not wealthy.

Toleransi olance is not merely about respecting but must be implemented by developing a sincere sense of mutual understanding and possession¹⁸. In addition, tolerance is also related to the acceptance of differences in religion and social status, not only aimed at recognition and respect alone. If pluralism focuses on the reality of religious diversity being accepted, tolerance focuses on how to behave within that diversity. In this case, tolerance and pluralism are interconnected.

As stated in Q.S Al Hujurat:13 which means, “*O mankind, indeed We have created you from a male and a female and made you into nations and tribes so that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted*”. he importance of maintaining and nurturing religious tolerance in Indonesia aims to preserve the unity and integrity of the nation in accordance with our motto, “Bhineka Tunggal Ika” which means different but still one.

Islam Islam teaches its followers to be tolerant towards other religions as written in Q.S Al Kafirun:16 which means, “*Say: ‘O disbelievers! I will not worship what you worship, And you are not worshippers of what I worship, And I will not be a worshipper of what you worship, And you are not worshippers of what I worship, For you is your religion, and for me is my religion’*”.

¹⁸ Abdurrahman Wahid, *Muslim Di Tengah Pergumulan* (Jakarta: Lappenas, 1981).

Tolerance according to Sheikh Salim bin Hilali has characteristics including: willingness of heart due to nobility and generosity, broad-mindedness due to purity and piety, gentleness due to ease, a cheerful face due to joy, humility in front of Muslims not due to disgrace, ease in social relations without deception and negligence, simplifying in preaching the path of Allah without pretense, and being bound and submissive to the religion of Allah without any sense of objection¹⁹.

2. Causes of Intolerance

Intolerance in KBBI is the antonym of tolerance which means lack of empathy and being intolerant. Intolerance and religious discrimination can be interpreted as differentiation, neglect, prohibition, or prioritization based on religion or belief with the aim of reducing or even eliminating the recognition and implementation of human rights and fundamental freedoms that are equal²⁰.

As reported by kbr.id, the Deputy Director of the Social and Cultural Directorate of Baintelkam Polri, Chaerul Yani, in the forum “Empowerment of FKUB in Supporting the Successful Implementation of the 2024 Elections that are Safe and Peaceful in Jakarta” stated that religious intolerance in Indonesia has increased from 2019 to 2023, namely, 7 cases of intolerance in 2019, 14 cases in 2020, 11 cases in 2021, and 3 cases in 2022, and 30 cases of intolerance in 2023²¹. This data shows that the issue of religious tolerance in Indonesia is a problem that will continue to exist along with the differences in society. In the past, cases of intolerance could only be carried out directly, but now, just by sitting at home, someone can commit and become a victim of religious intolerance through social media. As conveyed by the Chief Analyst of the Special Detachment 88 Anti-Terror Polri, Brigadier General Pol Ibnu Suhaendra, social media is a fertile ground for the spread of radicalism, intolerance, and terrorism in Indonesia²².

Several cases of religious intolerance through social media include: 1). The case of Ade Armando, a lecturer at FISIP UI, quoting news regarding the Minister of Religion holding a Quran reading festival with a Nusantara style and stating on his Twitter account that “Allah is not an Arab, of course Allah is happy if His verses are read in Minang, Ambon, Chinese, hip hop, blues.” This case became widely discussed in 2015 as it was considered an act of blasphemy 2). In the year 2020, Roy Suryo, former Minister of Youth and Sports during SBY's administration, uploaded a meme on his personal Twitter stating that the stupa of Borobudur Temple resembles President Jokowi; 3). Another case occurred in 2021 involving a social media activist, Permadi Arya or Abu Janda, in a tweet from his Twitter account that read yang berbunyi “arrogant Islam”; 4). In 2023, a TikToker, Lina Mukherjee, was also charged

¹⁹ Aslati, “TOLERANSI ANTAR UMAT BERAGAMA DALAM PERSPEKTIF ISLAM,” *TOLERANSI : Media Komunikasi Umat Beragama*, 2012, 1–9.

²⁰ Khaerun Rijaal, “Fenomena Intoleransi Antar Umat Beragama Serta Peran Sosial Media Akun Instagram Jaringan Gusdurian Indonesia Dalam Menyampaikan Pesan Toleransi.”

²¹ Ardhi Ridwansyah, “65 Kasus Intoleransi Terjadi di Indonesia pada 2019-2023,” KBR, 17 November, 2023, <https://kbr.id/berita/ragam/65-kasus-intoleransi-terjadi-di-indonesia-pada-2019-2023>

²² Herry Soebanto, “Densus: Medsos jadi Sarana Penyebaran Radikalisme dan Intoleransi,” ANTARA, 28 Mei 2021, <https://www.antaranews.com/berita/2180710/densus-medsos-jadi-sarana-penyebaran-radikalisme-dan-intoleransi>

with religious blasphemy related to her content that risked a video of eating pork but began with saying *basmallah*²³.

There are various factors that trigger the emergence of religious intolerance. According to Hendropuspito, there are several factors causing religious intolerance, including differences in religious doctrines and claims of truth, religious and ethnic sentiments, cultural differences, missionaries, the existence of suspicion among religious communities, as well as issues of majority and minority²⁴. The rise of intolerance on social media can be caused by feelings of loss of justice or attention from the environment, leading someone to seek a place to vent their frustration and dissatisfaction through social media²⁵.

3. Tweet from account @xxx

Pada On March 7, 2024, at 12:28 WIB, an account X, @xxx, posted its opinion about the appeal for tarawih prayers at home for Muslim Balinese due to coinciding with the Nyepi Day.



Image 1 Tweet from account @xxx in response to the news of the tarawih appeal

As of April 7, 2024, the post has received eight thousand comments, been liked by seven thousand accounts, and viewed by four million X accounts. In the post, it stated that the Bali government's appeal is an intolerant action because it prohibits Muslims from performing tarawih. According to him, the celebration of Nyepi Day is currently not appropriate because the Balinese community is no longer homogeneous as it used to be. According to him, this may become a coercion for non-Hindu followers to participate in the Nyepi celebration.

²³ Yusron Fahmi, "6 Kasus Kasus Penistaan Agama Yang Menghebohkan Tanah Air Sebelum Panji Gumilang, Drama Ahok Paling Disorot," Liputan6, 2 Agustus 2023, <https://www.liputan6.com/surabaya/read/5359786/6-kasus-kasus-penistaan-agama-yang-menghebohkan-tanah-air-sebelum-panji-gumilang-drama-ahok-paling-disorot?page=3>.

²⁴ Damianus Hendropuspito, *Sosiologi Agama* (Yogyakarta: Kanisius, 1988).

²⁵ Latipah and Nawawi, "Perilaku Intoleransi Beragama Dan Budaya Media Sosial: Tinjauan Bimbingan Literasi Media Digital Di Masyarakat."



Image 2.1 @xxx's argument regarding Nyepi Day

A tweet from the account @xxx caught the attention of the X user community. Several accounts responded to the argument presented by @xxx, stating that they, Muslims living in Bali, do not actually have a problem with this and are already accustomed to living side by side with the existing differences in religion and culture. In fact, some of them feel happy because the first night of tarawih coincides with Nyepi Day, allowing them to gather with family on the first night of Ramadan.



Image 2.2 Muslim residents in Bali respond to @xxx's tweet

Adding to the argument, several accounts also stated that the law of tarawih is not obligatory but rather sunnah. As reported from the website almanhaj.or.id, Sheikh Muhammad bin Shalih Al Utsaimin answered a question regarding the law of tarawih prayer, which is sunnah as stated in H.R Bukhari and Muslim, which means: "From Aisha *Radhiyallahu anha* that: One night, the Messenger of Allah *shallallahu 'alaihi wasallam* prayed in the Mosque, then followed by several companions. Then (on the second night) he prayed again, and it turned out to be followed by many people. And on the third or fourth night they gathered, but the Messenger of Allah *shallallahu 'alaihi wasallam* did not come out to pray with them. So after the morning, he said: 'Indeed, I know what you did last night. Nothing prevented me from coming out and praying with you, only I feared that (the tarawih prayer) would be made obligatory upon you. This event occurred in the month of Ramadan'". In addition, the implementation of tarawih prayers can be performed at home and does not have to be in the mosque. As the Prophet Muhammad Saw sometimes performed tarawih prayers at home, not always in the mosque²⁶.

²⁶ Arfan, "Sejarah dan Hukum Shalat Tarawih," Ramadhan, March 28 2023, <https://banten.nu.or.id/ramadhan/sejarah-dan-hukum-shalat-tarawih-U13m5>



Image 3.1 Comments on the law of tarawih

Some argue that as humans, especially communities living in heterogeneous areas with various religions, beliefs, and cultures, must respect the cultures and religions of others. Because wherever the earth is stepped on, there the sky is upheld. In addition, in decision-making, the Hindu Religious Leader and the Traditional Chief of Kuta, Bli Komang Alit Ardana, stated that based on the results of FKUB (Forum for Religious Harmony) specifically for the Nyepi Day, tolerance is still given to Muslims who wish to perform tarawih prayers by providing time for tarawih at the nearest mosque within a radius of 100m without riding a motorcycle, using loudspeakers, and walking to the mosque. If the radius or distance from home to the mosque is more than 100m, then Muslims are advised to perform tarawih at their respective homes²⁷. This means still providing space and freedom while respecting each other. In Hindu teachings themselves, according to Bli Komang, during the Nyepi Celebration, the *catur brata penyepian* is applied, namely: 1. For one day, do not work and engage in activities, 2. For one day, do not light a fire, 3. For one day, do not travel, and 4. For one day, do not have fun. These four things aim for self-introspection. However, in case of an emergency, it is allowed according to the recommendation letter from the traditional chief.

The explanation given by the Traditional Chief of Kuta, Bli Komang, shows that in decision-making, it is not done unilaterally but also involves adherents of other religions to prevent discrimination and intolerance among religious communities in Bali. This means that the decisions made have been approved by various parties from various religious adherents present in Bali and there is no coercion against other parties. As for the news circulating, it has shortcomings in explaining the details of the recommendations suggested by the Bali government. This has become a debate among several parties, especially the community outside Bali, who lack information.

²⁷ Source: youtube podcast "Log in" With Habib Jafar and Onad entitled religious tolerance which was uploaded on April 6, 2024



Image 4.1 Response that the Balinese community is accustomed to tolerance

Another account commented on the post with sarcasm and irony regarding intolerance that actually provoked statements that offended one another. Social media, besides being a medium for preaching to spread messages of tolerance and goodness, can also steer opinions and provoke communities with differing views.



Image 4.2 Sarcastic comments from user X about tolerance

Several accounts reprimanded the owner of account @xxx for not stirring up trouble for local residents by making tweets that contain elements of intolerance. In addition, there are also accounts that mention that being a Muslim means respecting others. Islam teaches its followers to provide ease for anyone to practice their beliefs without pressure and not to disturb the beliefs of others²⁸. Essentially, all religions teach about tolerance, as taught in Islam, Christianity, Hinduism, and Buddhism also teach their followers to respect one another, uphold all humanity, and love one another²⁹. Furthermore, Islam also emphasizes that Allah loves tolerance, as narrated by H.R. Bukhari, which means “*The religion most beloved by Allah is the straight and tolerant religion*”. However, it should be emphasized that in terms of religious tolerance, one must not mix issues of creed.

²⁸ Zulham and Khairuddin Lubis, “Islam Dan Toleransi,” *ANSIRU PAI: Pengembangan Profesi Guru Pendidikan Agama Islam* 6, no. 2 (2022): 116, <https://doi.org/10.30821/ansiru.v6i2.14649>.

²⁹ M. Maulana Mas’udi, “Toleransi Dalam Islam (Antara Ideal Dan Realita),” *Al-Hikmah: Jurnal Studi Agama-Agama* 5, no. 1 (2019): 15–35, <https://doi.org/10.36670/alaman.v1i2.11>.



Image 5.1 Comments on the post @xxx

4. Post on the platform “X” with the keyword religious tolerance

In Image 5.2, with the search of the keyword religious tolerance, posts containing elements of religious intolerance actually appear. Actions of mutual sarcasm on social media, especially on platform X, can trigger unnecessary conflicts and debates among religious communities. Some sarcastically criticize openly, while others do so covertly and implicitly.



Image 5.2 Sarcasm among religious communities that triggers conflict

Image 6 depicts the existence of fanaticism and exclusivism that become the causes of religious intolerance. Religious fanaticism is a belief or conviction that is too strong towards religious teachings³⁰. According to Imam al-Shawkani, fanaticism is even a betrayal of knowledge because it arises from a misguided intention to learn religion, thus removing the blessings of that knowledge³¹. Meanwhile, exclusivism means being unable to accept the thoughts of other groups with accusations of heresy³². This exclusive attitude is caused by a narrow, single, and closed religious perspective, which then triggers intolerant attitudes towards religion³³. From here, it can be understood that fanaticism is excessive belief and exclusivism is the inability to accept differences. Both of these are the roots of religious intolerance.

³⁰ Robby Putra Dwi Lesmana and Muhammad Syafiq, “Fanatisme Agama Dan Intoleransi Pada Pengguna Media Sosial,” *Character : Jurnal Penelitian Psikologi* 9, no. 3 (2022): 36–49.

³¹ Nashiratun Nisa and Al Fakhri Zakirman, “Akar Fanatisme Pembelajaran Agama Dalam Perspektif Imam Al-Syawkani,” *Mawa Izah Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan* 13, no. 1 (2022): 87–104, <https://doi.org/10.32923/maw.v13i1.2459>.

³² Irwan Masduqi, *Berislam Secara Toleran: Teologi Kerukunan Umat Beragama* (Bandung: PT Mizan Pustaka: 2011), hlm. 51

³³ Irwan Masduqi, *Berislam Secara Toleran: Teologi Kerukunan Umat Beragama* (Bandung: PT Mizan Pustaka, 2011).



Image 6 Posts containing intolerance towards other religions

Through various posts on X, several characteristics of social media users can be identified, namely expressing opinions openly without considering others. This can happen due to anonymity or the feeling of being unrecognized, allowing them to freely express their opinions on social media.

CONCLUSION

Religious tolerance is the act of respecting and valuing fellow believers without crossing the boundaries of faith. Islam and other religions encourage their followers to respect fellow creatures of God. However, with the development of social media, besides being a platform for preaching, it has also become a means for the emergence of religious intolerance by certain individuals. Indonesia, as a pluralistic country with various religions and beliefs, cannot be free from this conflict. One social media platform that serves as a means for open expression is X. The freedom of expression and opinion actually makes society, especially X users, less attentive to ethics and language in expressing opinions. This becomes a trigger for the emergence of conflict, especially if the content is religiously charged.

Religious intolerance that occurs on social media X, in this research is caused by several things, among others:

1. Rawly accepting information without finding out the details and the truth.
2. It is easy to lead public opinion and provocation on social media just from a few arguments with no clear basis.
3. Expressing opinions without thinking about the consequences.
4. Lack of insight and knowledge about religious and social teachings.
5. The presence of religious fanaticism and exclusivism that cannot and do not want to accept differences, even though Indonesia is a pluralistic country.

The consequences of intolerance in this context are:

1. Receiving intolerance treatment by other parties.
2. Receive social sanctions.
3. Igniting conflicts among religious communities.

To avoid religious intolerance, it is advisable to be more wise in using social media and expressing opinions. Do not take information at face value, seek facts first, and increase knowledge and understanding of religion to avoid becoming a spreader of religious intolerance content.

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