

Religious Tolerance, Social Media and Social-Politics in Indonesia: Exploring of NU Garis Lucu and Catholic Garis Lucu Community

¹ Firmanda Taufiq firmandataufiq@gmail.com ² Ayu Maulida Alkholid

¹ Middle Eastern Studies, Islamic Studies, Graduate School of UIN Sunan Kalijaga Yogyakarta, Indonesia

² Middle Eastern Studies, Interdisciplinary Islamic Studies, Graduate School of UIN Sunan Kalijaga Yogyakarta, Indonesia

Abstract

The issue of inter-religious tolerance becomes an important issue amid Indonesia's diverse ethnic, religious, racial, and cultural situation. This is because many problems in the name of violence and religious conflicts still occur in Indonesia. For this reason, efforts are needed to minimize and respond to these problems. In this case, social media also has an important role in relations between religious communities. For this reason, it is necessary to explore more deeply how several platforms on social media are campaigning and discussing religious tolerance. This study seeks to explore the NU Garis Lucu and the Catholic Community of Garis Lucu in viewing the landscape of religious tolerance in Indonesia on social media. Through discourse analysis theory, researchers seek to examine how the discourse of religious tolerance is debated in the social media space, which in this case is represented by two media platforms, namely NU Garis Lucu and the Catholic Community of Garis Lucu. The results of this study indicate that media platforms such as NU Garis Lucu and the Catholic Community of Garis Lucu have an important role in spreading the pattern of interaction of religious tolerance in Indonesia. The two platforms become accelerators and seek to counter various frictions and conflicts on social media, especially related to hate speech, hostility in the name of religion, and various issues that trigger conflicts between religious communities.

Keywords: Catholic, NU, Politics, Social Media, Tolerance.

Introduction

Religious tolerance in Indonesia is still a problem that must be maintained and cared for. This is important to do to minimize tensions between followers of one religion and another (Sutopo, 2021). In addition, friction and conflict are inevitable in interactions between religious communities. For example, in 2020, the case experienced by the Protestant Batak Christian Huria congregation (HKBP) of Setang Baru City was disturbed while carrying out their worship on September 13, 2020. In addition, a group of residents of Graha Prima Jonggol rejected the congregation of the Bogor Pentecostal Church on September 20, 2020. Furthermore, Christians in Ngastemi Village were prohibited from worshipping by several people on September 21, 2020, and the prohibition of worship that took place at the Prayer House of the GSJA Kanaan Church in Nganjuk Regency on October 2, 2020 (Itsram, 2021).

In this case, religious tolerance in the digital space should be considered a serious study. In addition, the development of increasingly high technology and information creates new spaces related to

religious tolerance in cyberspace (Sandriansyah, 2020). On several social media, for example, accounts in the name of several religions in Indonesia also live up the issue of religious tolerance. For example, the NU Garis Lucu account, the Funny Line Muhammadiyah, the Funny Line Hindu, the Funny Line Buddhist, and the Garis Lucu Catholic Community on Twitter are platforms that publish religious tolerance on social media. Some of these accounts publish how religious interactions in the digital space. Several writings, photos, and memes published by them offer new alternatives to inter-religious interaction and religious tolerance. This is interesting to study in depth their efforts in campaigning for religious tolerance in Indonesia in the digital space. The reason is, that amid various cases and problems regarding intolerance and conflicts between religious communities. The platform, in the name of campaigning for inter-religious tolerance, provides solutions and melts the atmosphere between these various problems.

Furthermore, several studies related to religious tolerance in Indonesia, including those conducted by Saiful Mujani in his research stated that religious observance among Muslims regarding political-religious tolerance is inseparable from various factors, namely economic-political conditions, caring attitude towards institutions, political care, commitment to democratic values, and ethnicity in strengthening this tolerance (Mujani, 2019). Furthermore, research on religious tolerance between Muslims and Buddhists was carried out by Umarwan Sutopo who explained two religious communities between Muslims and Buddhists in the Sodong community, Ponorogo which implemented an attitude of tolerance between religious communities (Sutopo, 2021). Meanwhile, related to research on the social media space related to religious tolerance was written by Ummul Pertiwi Fajri. His research examines the humorous dialogue between religions and politics that focuses on the Twitter accounts @NUgarislucu and @Eko_kuntadhi, where two accounts represent religious and political tolerance in the virtual space landscape. Meanwhile, research related to the Catholic Garis Lucu, as an alternative to building multicultural dialogue on Twitter, Faza Achsan Baihaqi research reviews this issue (Baihaqi, 2022). Not only that, Imam Ghozali's research on NU Garis Luci's efforts to criticize humanitarian politics against several groups in the name of anti-tolerance and a government that ignores human values (Ghozali, 2022).

Furthermore, in this study, the researcher seeks to explore how the discourse of tolerance between religious communities in Indonesia is in the digital space, especially on social media. The researcher took the object of research on the NU Garis Lucu account and the Garis Lucu Catholic Community as a representation of religious tolerance studied in this study. In addition, these two accounts have more followers on social media, especially Twitter, compared to several other accounts that campaign for religious tolerance in Indonesia. The researcher also saw the enthusiasm and activeness of these two

accounts in posting and publishing several articles, photos, and memes in which there was an attitude of tolerance between religious communities in Indonesia. Furthermore, in Indonesia's socio-political space, religious tolerance is one of the problems that often trigger conflicts between religious communities. In the name of religion and political choices, friction and conflict are unavoidable. Therefore, efforts to reduce and alternative efforts to address this need to be intensified to create harmonization in the life of the nation and religion in Indonesia.

Methods

The research method used in this research is qualitative. Meanwhile, the theory used in this research is the theory of critical discourse analysis. In the theory of critical discourse analysis, there are five characters, namely first, the character of various cultural processes and structures, as well as social as a linguistic-discursive part. Second, discourses are constitutive and constituted, this indicates that social practices that create the social world and its existence are created by several other practices. Third, analyzing the use of language empirically in a social context. Fourth, it emphasizes the ideological function of discourse. Fifth, namely critical use by reveal equal power relations (Fairclough, 2003).

Meanwhile, Fairclough offers three dimensions, namely text (either in the form of speech, writing, visual images, or a combination of the three), discursive practices that include the production and consumption of texts, and social practices. In the theoretical approach to critical discourse analysis, each dimension has its area, process, and analytical model, and has a dialectical relationship (Munfarida, 2014).

Through this theory, it seeks to analyze the discourse of religious tolerance in the digital space, especially on Twitter social media for the NU Garis Lucu account and the Garis Lucu Catholic Community. Researchers are trying to research, study and examine several posts from the two accounts on Twitter from 2021-2022, especially regarding the attitude of tolerance between religious communities and the socio-political constellation in Indonesia. Furthermore, from the data obtained, the researcher selected and analyzed it with the theory mentioned above. Then the researcher narrates it by elaborating on the data that has been obtained in this study in the form of descriptive analysis. Thus, this research can provide a comprehensive and scientifically justifiable discussion.

Religious Tolerance and Tolerance Community on Social Media

Religious tolerance in Indonesia is a serious problem in the landscape of inter-religious relations. Religious tolerance referred to in this issue is an effort to build harmony and unity amid religious, racial, ethnic, and cultural diversity. Thus, religious adherents understand each other and are tolerant, and minimize friction and conflict in the name of religion. In this case, in the digital space, more and more alternative accounts or platforms are appearing in publishing posts related to religious tolerance. As is the case, NU Garis Lucu is an account on Twitter that joined in March 2015 with the account name @NUgarislucu. This account has 901.6K followers. The account has published several posts about humor and religious tolerance in Indonesia.

This account often posts related photos, memes, and various articles about humor in cyberspace. The @NUgarislucu account is also an alternative space for social interaction and religious tolerance on social media. Several videos and memes published on this account also represent inter-religious humor. As is the case with @NUgarislucu's post published June 15, 2021, namely "When @KatolikG invited us to eat pork, then God sent down His miracle". The writings and videos show how the interaction between Muslims and Catholics is related to food, namely for Muslims pork are prohibited, while for Catholics, pork is allowed to be eaten. Alternative and fluid styles are shown as an effort to minimize friction and conflict between the two peoples.

Meanwhile, @NUgarislucu's post on July 23, 2022, on Twitter about a boy wearing a black hat and wearing a black jacket that reads Blitar City Catholic Vocational School reading the Qur'an has also become a separate phenomenon amid many affiliated schools in Indonesia. with certain religions, be it Christianity, Islam, Hinduism, Buddhism, or Confucianism. However, the boy is a Muslim who attends a Catholic Vocational School.



Picture 1. Muslim boy reading the Koran wearing a jacket that reads Blitar City Catholic Vocational School.

Not only that, but a portrait of religious tolerance was also seen in the NU Garis Lucu post on May 2, 2022, which said "Eid prayers at the Jami' Alun2 mosque in Malang, spilled over to the north of the poor hand wood cathedral churchyard. The beauty of togetherness is @NUgarislucu and thank you @KatolikG". This post shows the beauty of religious tolerance between Muslims and Catholics, where Muslims perform Eid prayers at Jami's mosque in Malang square to the Malang cathedral churchyard.



Picture 2. Photos of Muslims who finished Eid prayers, priests, and nuns of the Malang cathedral church.



Picture 3. The photo shows two men on a pilgrimage and praying at a Catholic cemetery.

In his upload @NUgarislucu on March 30, 2022, an account named @kenhans03 posted a photo and the caption "Towards the holy month of Ramadan, a pilgrimage to the graves of relatives". Although the photo shows a Catholic cemetery, it means that the people buried there are Catholics, but the two men are Muslims because he is doing tahlil and praying for his Catholic brother.

Meanwhile, an interesting post from @KatolikG said congratulations on the implementation of MTQ in Maluku and was chaired by a bishop. "Congratulations on the successful implementation of the 29th MTQ at the Maluku Province level March 18-24 2022. This MTQ is chaired for the first time by a Deputy Bishop of Amboina Diocese of Tanimbar and Southwest Maluku Region, Pastor Simon Petrus Matruty, Pr.". The post shows a relationship between religious tolerance in the Maluku province. The majority of the population in the Tanimbar Islands district are Catholic and Protestant. However, the first MTQ was implemented in the area.

Interestingly, the general chairman of the committee is a priest named Simon Petrus Matruty, Pr. He is the deputy bishop of the Tanimbar and Southwest Maluku regions. In addition, the involvement of Christians in the implementation of MTQ is also a rare thing related to the relationship between the two religions. This is also important in the midst of various issues concerning religious differences, but religious tolerance must also be upheld. Moreover, in Indonesia as a country whose people are diverse and adhere to several religions, then building an attitude of tolerance is an absolute must to create harmony amid this

diversity.

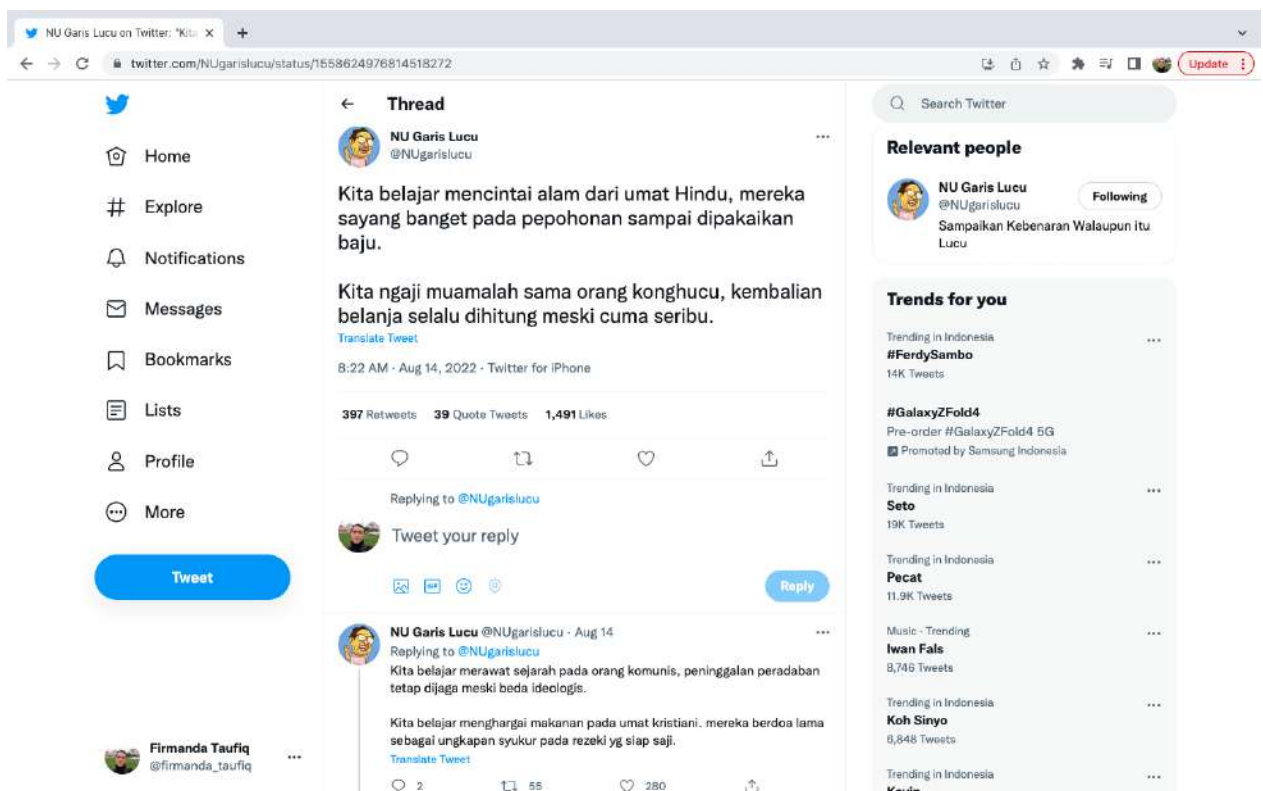


Picture 4. Photo of a Catholic priest becoming an MTQ in Maluku.

In addition, the post on the @NUgarislucu account also states from one of the accounts @zaki_elqattamy, that "Doing good is different from being close friends. Islam requires doing good to anyone, sinners, unbelievers, polytheists (as long as they are not fighting Muslims), even animals. As for being close friends, not all good people become close friends, but they must not break the friendship." In the post, it means that doing good to anyone is the obligation of everyone, including Muslims to do good to other people. This shows an effort to build good relations between religious communities in Indonesia. Especially amid various conflicts in the name of religion, the post shows to do good to one another, regardless of religion.

The @NUgarislucu account post also mentions tolerance between religious communities, as written in the article: "We learn to love nature from Hindus, they love trees so much that they wear clothes. We recite muamalah with Confucians, the change for shopping is always counted, even if it's

only a thousand". Furthermore, in the reply column, the @NUgarislucu account also mentions that "We learn to take care of the history of communists, the heritage of civilization is preserved even though they are ideologically different. We learn to value food in Christ. They pray for a long time as an expression of gratitude for the sustenance that is ready to eat. In his post, the account also wrote: "We learn not to love the world from Buddhists, always shave bald and that's all. We learn patience from Catholics, being willing not to watch TV on Sunday mornings even though the program is fun."



Picture 5. Posts from the @NUgarislucu account on Twitter

An interesting post about the discussion on religious tolerance was eld by Komnas HAM by inviting several communities of social media accounts, such as Beka Ulung Hapsara, Catholic Garis Lucu, NU Garis Lucu, and Buddhist Garis Lucu. Of course, the discussion shows that more and more communities are campaigning for religious tolerance on social media, especially on Twitter.



Picture 6. Pamphlets of online chat events for several communities campaigning for religious tolerance on social media.

Furthermore, a tweet on the @GIHindu account, namely "That's how BALI Tolerance is not just letting other people believe in their beliefs, but sincerely facilitating them so that they can carry out their beliefs. In Bali it is not only "you are you, I am I am" but "I am you and you are me — tat twam asi". The tweet on Twitter represents the beauty of tolerance between Muslims and Hindus in Bali. Although the majority of Balinese people are Hindus, Muslims can still carry out their worship in peace and security. Meanwhile, there is also a Garis Lucu Catholic Community account, namely @KatolikG which has a lot of followers on Twitter with 152K followers. In the biographical description of the account it says "FUNNY. Love-Unity-Compassion-Universality. Don't forget Gus Dur. Only joke accounts run by stray sheep. Does not represent the views of the Catholic Church". This account is one of the platforms on Twitter that campaigns for inter-religious tolerance. For example, Saha, a photo posted on 2 May 2022 shows the Eid prayer, where the Jami' Malang mosque adjacent to the church is used as a place of worship and worshippers flock to the cathedral church.

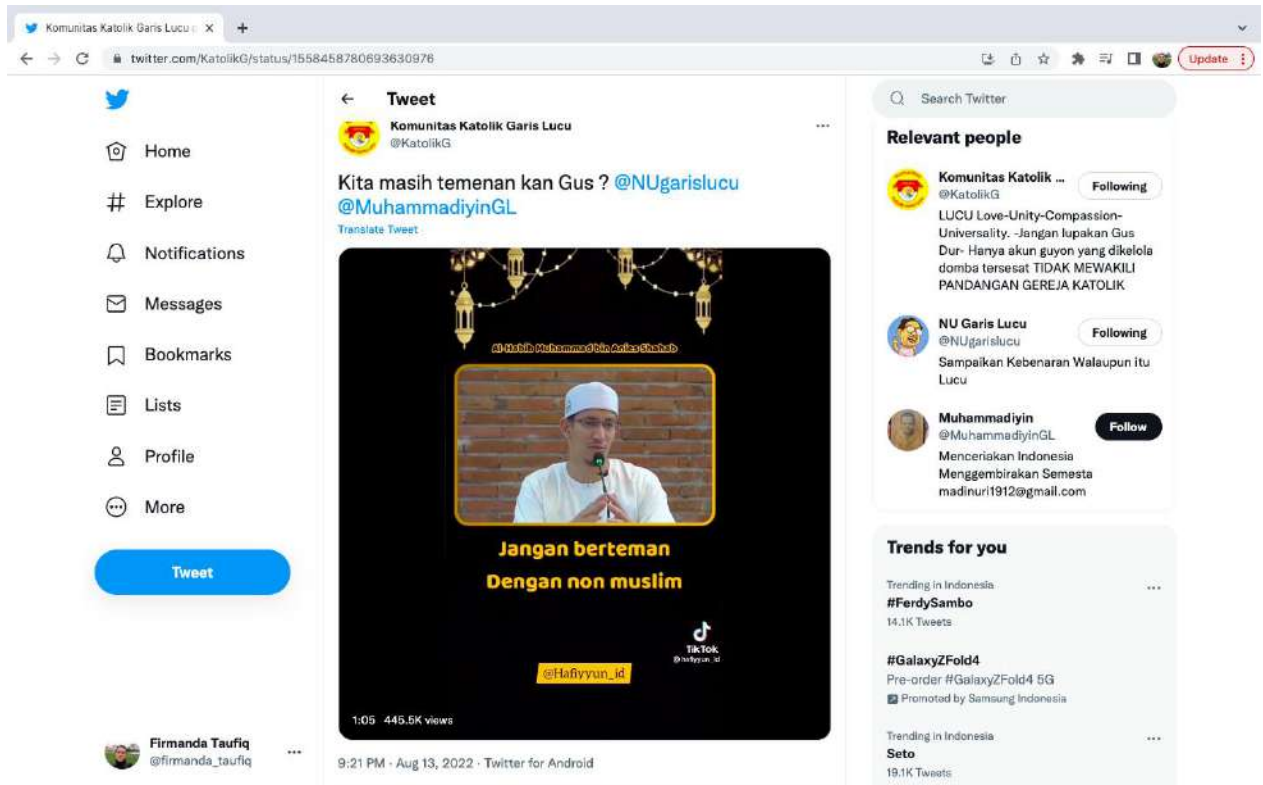


Picture 7. Photo showing Muslim worshipers performing Eid al-Fitr prayers around the Jami' Malang mosque and the Kayutangan cathedral church of Malang.

Meanwhile, the @KatolikG account also posted a tweet that read "Happy Entering the month of Ramadan for those who celebrate, may it be a month full of blessings. Min @MuhammadiyahGL are you joining the fast today or are you joining @NUgarislucu tomorrow? Or it's easier to join @KatolikG fasting, you can eat but only once you're full."

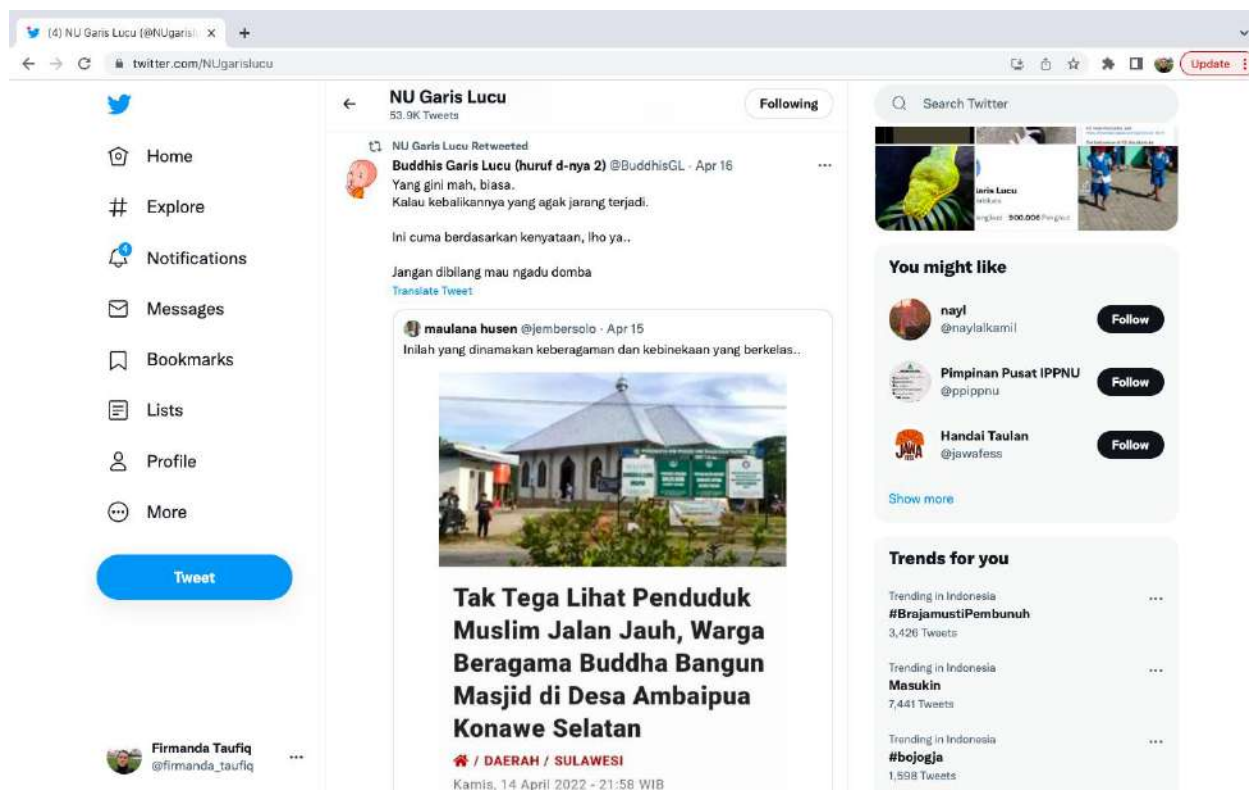
"For @GIHindu people, we wish you a Happy Nyepi Saka Day 1944. May you always be in the protection of Ida Sang Hyang Widhi Wasa. Mindu, what are you doing when you're lonely like this?" The post was published by the @KatolikG account to wish the Hindus the day of Nyepi.

Furthermore, the @KatolikG account post featured footage of a video lecture by Habib Muhammad bin Anis Sahab which explained the prohibition of making friends with non-Muslims for a Muslim. This can make a Muslim's faith go down and up. Thus, the lecture became a conversation in the social media space, especially on Twitter regarding this matter. However, the @KatolikG account uploaded the post "We're still friends, aren't we, Gus? @NUgarislucu @MuhammadiyahGL".



Picture 8. Posting video lectures of Habib Muhammad bin Anis Sahab

Not only that, if you look at posts about religious tolerance in Ambaipua Village, South Konawe, it can be seen that there is religious tolerance amid religious differences and Muslims are a minority in society. Residents who practice Buddhism helped build a mosque in the area. This means that even amid a minority, Muslims are also able to live side by side and spread religious tolerance to each other, even though the followers of the two religions have different beliefs.



Picture 9. A post on the @NUgarislucu account about the establishment of a mosque in Ambaipua Village, South Konawe

From some of the posts above, it can be seen that accounts such as @NUgarislucu and @KatolikG spread an attitude of religious tolerance. However, when viewed from critical discourse analysis, it can be seen in three aspects, namely first, the text, either in the form of speech, writing, visual image, or a combination of the three. In this case, the writings or photos published by the NU Garis Lucu account and the Garis Lucu Catholic Community have an important role in narrating and creating an attitude of religious tolerance and spreading humor amid inter-religious relations, which in this case is the relationship between Muslims. and Catholic. Second, namely, the discursive practice includes the production and consumption of texts.

Based on observations on two accounts on social media, both @NUgarislucu and @KatolikG produce various posts, either writings, memes, pictures, or videos as an attempt to campaign for a fluid alternative amid problems in relations between religions which tend to be rigid. Therefore, in some of the posts on their account, the language used is casual and non-normative. Thus, readers and netizens who read

their posts will laugh and have no emotional difficulties, and third, namely social practice, where social media, especially in this study, namely Twitter has a big impact on its users, especially Indonesian people also make social media This is to get information and discuss each other, or just leave a comment to respond to a certain post.

Social Media and Socio-Politics in Indonesia

Social media is a place where information flows and various things are discussed in it. This makes social media important in influencing the community. In addition, the socio-political constellation in Indonesia is also inseparable from debates on social media. The use of social media has also encouraged a social change in society (Taufiq & Utama, 2018). Meanwhile, as technology develops and advances, social media becomes a platform where netizens (as social media users) often discuss various issues that occur and are hotly discussed. Social media can also function as a means of communication and alternatives amid a lot of information that already exists. Social media can also be a builder of harmony in the community (Huda, 2018).

Furthermore, there are currently various accounts on social media that seek to build harmony and harmony amid religious, cultural, ethnic, and cultural diversity. As is the case, the @NUgarislucu and @KatolikG accounts are communities that campaign for inter-religious tolerance in Indonesia. Although many accounts are popping up on social media that echo religious tolerance. These accounts have contributed to building religious tolerance in Indonesia. Amid rampant cases of religious intolerance, even inter-religious conflicts cannot be separated from this issue.

As a forum for communication, social media is also able to influence and have a big impact on people's lives. The transformation of communication and information technology, including social media, has created an evolution in the world of politics (Munzir, 2019). Social media and socio-political life in Indonesia are two inseparable entities. The reason is, that social media can be used to campaign for political interests and become a very massive platform in this regard. Furthermore, according to Herdiansah, social media is also an important instrument in articulating identities based on political interests (Herdiansah et al., 2018).

Social media and socio-political conditions in Indonesia are a dialectical relationship and cannot be separated from each other. This is because these two entities influence each other and become an important factor in making an impact on the wider community. Moreover, the Indonesian people are massive users of social media. This makes the Indonesian people spend a lot of their time exploring social media, not only

as a communication space, but also as media influencing each other to debate and discuss certain issues, whether political, economic, or other issues that are currently happening.

For this reason, social media should be able to be used as a tool to provide information that can be accounted for and collaborate in creating harmony among others, especially between religious communities. Moreover, Indonesia as a country that has ethnic, racial, religious, and cultural diversity should use social media to strengthen these relationships.

Conclusion

Based on the research that has been done, it was found that religious tolerance in the digital space, especially social media, has an important role in the process of tolerance relations between religious communities in Indonesia. In this case, religious tolerance is one of the problems that must be sought for solutions and alternatives. Moreover, as information technology advances, digital space becomes a platform where many people communicate and interact with each other, especially relationships between people, especially followers of one another.

In addition, virtual world interactions often elicit various responses, both positive and negative. Therefore, efforts are needed to counter hoaxes and hate speech in the name of religion. Thus, platforms such as the NU Garis Lucu account and the Garis Lucu Catholic Community are alternatives and provide fresh air in the digital space. The two accounts also campaigned for religious tolerance in Indonesia. Platforms like this can provide another perspective on social media with their style

lastly, not only an effort to lighten the atmosphere amid a lot of social media information, including those related to political, economic, and other issues. Not only that, the NU Garis Lucu account and the Garis Lucu Catholic Community also made the virtual space full of humor and fluid. Not only that but, social media is also a forum and means of communication with various topics to be discussed, including the social and political situation in Indonesia.

References

- Baihaqi, F. A. (2022). Katolik Garis Lucu: Membangun Jembatan Dialog Multikulturalisme di Ruang Twitter. *Al-Adyan: Journal of Religious Studies*, 3(1), 50–61.
- Fairclough, N. (2003). *Analysing Discourse: Textual Analysis for Social Research* (1st ed.). Routledge.
- Ghozali, I. (2022). The Criticism of the Political Model of Humanity's Twitter NU Garis Lucu Against Intolerant Groups and Government. *Islam Realitas: Journal of Islamic and Social Studies*, 8(1), 01–

11.

- Herdiansah, A. G., Husin, L. H., & Hendra -. (2018). Religious Identity Politics on Social Media in Indonesia: A Discursive Analysis on Islamic Civil Societies. *Jurnal Studi Pemerintahan*, 9(2), 187–222.
- Huda, M. T. (2018). Media Sosial Sebagai Sarana Membangun Kerukunan Pada Komunitas Young Interfaith Peacemaker (YIPC). *Religious: Jurnal Studi Agama-Agama dan Lintas Budaya*, 3(1), 99–112.
- itsram. (2021, September 25). Toleransi Beragama Indonesia: Bagaikan Gajah di Pelupuk Mata. *ITS News*.
<https://www.its.ac.id/news/2021/09/25/toleransi-beragama-indonesia-bagaikan-gajah-di-pelupuk-mata/>
- Mujani, S. (2019). Explaining Religio-Political Tolerance Among Muslims: Evidence from Indonesia. *Studia Islamika*, 26(2), 319–351.
- Munfarida, E. (2014). Analisis Wacana Kritis dalam Perspektif Norman Fairclough. *KOMUNIKA: Jurnal Dakwah dan Komunikasi*, 8(1), 1–19.
- Munzir, A. A. (2019). Beragam Peran Media Sosial dalam Dunia Politik di Indonesia. *JPPUMA: Jurnal Ilmu Pemerintahan dan Sosial Politik UMA (Journal of Governance and Political Social UMA)*, 7(2), 173–182.
- Sandriansyah, S. (2020). Islam dan Internet: Toleransi Beragama di Dunia Maya. *FOKUS Jurnal Kajian Keislaman dan Kemasyarakatan*, 5(2), 259–268.
- Sutopo, U. (2021). Toleransi Beragama (Toleransi Masyarakat Muslim dan Budha di Dusun Sodong Perspektif Islam). *Al-Syakhsiyyah: Journal of Law & Family Studies*, 3(2), 48–82.
- Taufiq, F., & Utama, L. W. P. (2018). Media Sosial dan Gerakan Sosio-Politik Umat Islam di Indonesia. *FIKRAH*, 6(2), 391–408.