HATE SPEECH TO RELIGION IN SOCIAL MEDIA; ANALYSIS OF DAKWAH CONTENT IN THE NEW NORMAL ERA

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Abstract

The COVID-19 has changed the way of society live almost all over the world. The conditions and habits of the post-pandemic called by 'new normal'. Various activities are increasingly dependent on technology, especially information technology that is online through the internet network. Social media user are also increasing; included in Indonesia, it has been proven from the increasing user population on 2021 around 6,3% compared to the previous year. The total internet user in Indonesia on January of 2021, internet user in Indonesia registered up to 202,6 million users, and average time spent by Indonesian society to access the internet in a day is 8 hours 52 minutes. The new culture is also filled with da'wah content that spreads the Islamic values or teachings. Not only positive responses received by these digital preachers, but also so many negative responses in the form of hate speech which against the values and teachings of the religion. Through this research, the authors wants to identify some forms of hate speech toward religion in the form of da'wah content on social media. This research is a qualitative research using descriptive analysis. The primary data sources of this research are da'wah contents that uploaded on social media, while the secondary data sources of this research are books or papers that are relevant to this research. The results of this study are the hate speech toward religion on social media can be in the form of slander, hoax, and blasphemy either through writings, pictures, or videos.

Keywords: Hate Speech; Religion; Da'wah

A. INTRODUCTION

Hate speech in the basis of religion in this new normal era has begun to bloom on social media. Even now, hate speech causes conflict in society. Blasphemy against religion is news that attract the attention of the public, especially the content of *da'wah* on social media.

Current social media is a place for *da'i* to spread Islam through *da'wah,* does

not only function as a vehicle for information and knowledge. Social media also works too functions as a place for people to argue, slander, provoke etcetera. According Quraish Shihab, one of the foundations established by religion in social life is to be a guide for the acceptance and practice of a news. Human life and its interactions must be based on things that are known and clear. Human can not reach all information, therefore human need other parties. The other human being must be honest and tell the truth. Therefore, all content on social media should be filtered first (M. Quraish Shihab, 2006).

So many of social media users makes it easier for people to communicate both in communication and the process takes place in various contexts, both physical, social, psychological and others because the communication process does not occur in an empty space. Therefore, communication as a means of life has several functions and rules. One of these rules is about 'ethics' (Dian Junita Ningrum, 2018).

Talking about ethics, hate speech is contrary to the ethics of communicating either directly or indirectly or on social media. Ethics can be seen from netizen's comment on social media. There is no filter of good or bad judgment about commentary anything content on social media. Currently in the new normal era, there are so many cases of hate speech such as defamation, blasphemy, insults, spreading false news, provoking on various social media, as well on Facebook, twitter, Instagram or tiktok (Dian Junita Ningrum, 2018).

In the case of religious blasphemy, so many cases of hate speech comment made by netizen in *da'wah* content on social media. Starting from insulting religion, insulting the content of *da'wah,* insulting the *ustadz* who delivered the *da'wah* until provocations against the sect that the *ustadz* adheres to. Hate speech is very easy to spread because many people become sympathizers and only listen to something based on their wishes without caring about the truth of the information concerned. Of the various cases of hate speech against da'wah content, one of which is da'wah content carried out by the *Ahmadiyya* community besides *Nahdatul Ulama* also been attacked by netizen who spread issues of radicalism and discredited *NU* figures. Then the recent lecture by *Ustadz* Khalid Basalamah which was considered provocative. Khalid Basalamah's lectures which were considered to contain judgmental expressions against people were seen as *'kafir'* without clarification (Muhammad Ridwan Siregar and Vesa Yunita Puri, 2017).

Hate speech based on religion often causes internal division between group or between group. Hate speech contain dangerous characteristic and can be a threat to the Indonesian generation. Usually hate speech on the basis of religion is carried out by a group of people who are intolerant of the existence of other group. Therefore, is important to know what kind of *da'wah* content is often commented on by netizen.

Social media which is a means of delivering *da'wah* and ideas of the *da'i* is considered not safe anymore because be a tool for people which hate *da'wah,* thus social media in addition to having positive values also has a negative side. Especially in this new normal era where people spend more time at home and of course more time to surf in cyberspace. The view that is often found in the comment is netizen arguing (Arif Alfani and Hasep Saputra, 2019) on the content of *da'wah* without looking of the good values that have been conveyed by the lecturer.

Moving on from various cases, the researchers looking for more into the

various types of hate speech in da'wah content spread on social media, both Facebook and Instagram, to find out how and why the da'wah content received hate speech from netizen.

B. METHOD

Study of hate speech against religion on social media; analysis of the content of *da'wah* is a qualitative research using descriptive analysis. Qualitative descriptive analysis is a research method carried out by tracing the data and describing all the events that will be analyzed. Operationally, this method is carried out by tracing various data and sources in the form of qualitative research into analysis, then the data will be presented in the form of a descriptive narrative (Jalaluddin Rakhmat, 2012). The primary data sources of this research are *da'wah* content uploaded on social media, while the secondary data sources of this research are relevant books or journals to this research.

In research on hate speech on social media against this *da'wah* content, the data is described in narrative form, the data obtained are also analyzed theoretically using theories and previous studies that relevant to this research. The result of this study at the end with a conclusion accompanied by recommendations and significance of the result of this study.

C. THEORETICAL BASIS

Eriyanto said as quoted by Christiany Juditha that hate speech is also part of marginalization where a person or group of people is described as bad. In this case, marginalization is carried out in several ways, namely: 1). Euphimism (refinement of meaning), is generally used to soften the "bad". Euphimism is widely used by the media and is widely used to describe the actions of the dominant group towards the lower class, so that in many ways it can deceive, especially deceiving the people. 2). Dysphemism (speaking of language) is used to "badly" something. 3). Labeling is the use of words that are offensive to individuals, groups, or activities. 4). Stereotype is the equating of a word that exhibits negative or positive (usually negative) traits with a person, class, or set of actions. Here, stereotyping is a representational practice that describes something with prejudice, negative connotations and is subjective (Christiany Juditha, 2017).

In Indonesia, there is no quantitative data that shows an increase in hate speech in the online realm. However, recent events have shown the dire impact of the circulation of hate speech, for example in the case of the Tanjung Balai riots. The incident that occurred in July 2016 started from a misunderstanding by several people, which was then uploaded and disseminated through social media (Ade Irma Sukmawati, 2019).

D. LITERATUE REVIEW

Data collection and data search in the study were carried out by observing and analyzing cases of the hate speech phenomenon against religion on social media. To strengthen the result of this study, a literature review was also carried out to search for literature that was in accordance with this research. There are several previous

studies that are relevant to this research, including:

Firstly, 'Peran Agama Dalam Ujaran Kebencian: Sumber atau Target' by Ubaidillah on article published by Jurnal LIPI, Masyarakat Indonesia Majalah Ilmu-Ilmu Sosial Indonesia, Number 1, Vol. 45 at 2019. On that article it was found that religion was the target of hate speech, it was explained that there were a lot of people out there who were against certain religions, such as Islam. Islamophobia has been circulating in many countries, with Islamophobia, there are more and more blasphemy and insults against Islam from various aspects. But, it doesn't stop there, religion is also a source of hate speech because religion is an individual commitment and cultural identity. An individual may have the potential to judge or blaspheme other religions that are considered incompatible with the religion they hold (Ubaidillah, 2019).

Secondly, 'Relevansi Hate Speech Atas Dasar Agama Melalui Internet Dengan Cyber Terrorism' by Muhammad Ridwan Siregar and Vesa Yunita Puri on JUSTITIA ET PAX Jurnal Hukum, Universitas Gadjah Mada, Vol. 33, No. 2 at 2017. This article discusses hate speech on the basis of religion that is often found on the internet. Where hate speech causes social, economic and political conflicts in Indonesia. This article, hate speech is associated with cyber terrorism because the reason for the hate speech is religion where there is an offer from researcher that hate speech is used as a criminal act of terrorism in a new form, because hate speech that is often encountered is hate speech which contain threat characteristic (Muhammad Ridwan Siregar and Vesa Yunita Puri, 2017).

Thirdly, 'Ujaran Kebencian (Hate Speech) Di Masyarakat Dalam Kajian Teologi' by Zulkarnain, published by Jurnal Studia Sosial Religia, Vol. 3, No. 1, at 2020. In the article describes the types of hate speech that occur on social media and direct hate speech that is carried out verbally. The article also explain the factor that cause hate speech, one of which is public ignorance, meaning that people do not know the words of criticism that have been uttered are included in the category of hate speech (Zulkarnain, 2010).

Fourthly, 'Menghujat dan Menista di Media Sosial Perspektif Hukum Islam' by Arif Alfani and Hasep Saputra published by Al-Istinbath: Jurnal Hukum Islam, Vol. 4, No. 1, 2019. In that article, researching the insulting phenomenon on social media and viewed from the perspective of Islamic law. Many people insult and even provoke them on social media for various reasons. Social media which initially functioned as a medium of communication and information center, was misused to become a place for argumentation which was far from being polite and courteous. There are several verses of the Quran which emphasize that the *Mukmin* community should create peace in the environment. One of them is *surah al-Hujurat* verses 11 to 12 (Arif Alfani and Hasep Saputra, 2019).

Fifthly, 'Ujaran Kebencian Berbasis Agama: Kajian Persepsi, Respon, dan Dampaknya di Masyarakat' by Yani'ah Wardani and Ekawati published by Jurnal Buletin al-Turas, Islamic university of Syarif Hidayatullah, Jakarta, Vol. 26, No. 1, January 2020. In the article, explained that according to Islam hate speech is a disgraceful act because it harms other parties. In religious language, hate speech is a bad word. From the finding of this study, there are several acts of hate speech that occurred in Jakarta, Bandung, Bekasi and surrounding area in various form such as

through picture, symbol and writing with indication of demeaning, insulting, and harassing other parties on the basis of religion. For example, harassing Muslims by insulting the Prophet Muhammad. There are also audio-visual media circulating that show the sound and images of crossed mosques and others (Yani'ah Wardani, and Ekawati, 2020).

Sixthly, 'Ujaran Kebencian Dalam Perspektif Agama Islam dan Agama Buddha' by Muhammaddin, Murtiningsih and Septi Yana, published by Jurnal JIA, Vol. 20, No. 1 at 2019. In this article, explained about hate speech from the perspective of Islam and also Buddhism which have something in common, namely they both violate morality. But, there are differences regarding the hate speech of these two religions, where in Islam it is explained that Allah will punish people who insult or incite, but in Buddhism it is not emphasized too much because in Buddhism there is the term *hukum karma,* which if people insulting or blaspheming then one day will get the same treatment (Muhammaddin, Murtiningsih and Septi Yana, 2019).

E.   RESULTS AND ANALYSIS

There are two results of hate speech obtained by researchers on social media, namely on Facebook and Instagram. The results showed that there were several da'wah accounts that contained controversial posts regarding differences in an understanding/religious issue, so that those who disagreed with the opinion ended up commenting by using hate speech as a form of dislike for that opinion. In Facebook, there are also some hate speeches like the example below.

In the post beside there are comment that contain hate speech where the use of harsh words is intentionally written to humiliate/insult someone. This form of hate speech is dysphemism, which is language abuse that aims to harm someone, where the person is characterized by the harsh word *'munafikun'* and 'just a piece of dirt'.

In this post there is a form of hate speech in the form of labeling a certain group. The labeling of 'wahabi Salafi' and 'deviant teachings' is negative because it is accompanied by sentences that aim to trigger controversy and commotion among Muslims.

From the post on Facebook it mention and show several *Ulama* which are called carriers of heretical teachings. This type of hate speech is not only insulting but also provoking. However, the person who posted it did not use an account with a real name but with a pseudonym. From previous research, it was found that the characteristic of account that only want to provoke other parties, usually use pseudonyms. For fear of being attacked by those who are pro against the insulted *Ulama.*

In the *da'wah* account post there is also hate speech in the form of dysphemism and labeling. The form of dysphemism is the use of the word 'stupid', as well as the labeling of the word 'wahabi'. The use of harsh words should not be said just because of a controversy over a difference of opinion.

Another example of hate speech is writing that comes from an Instagram account of one of the religious leaders about the Maulid celebration.

In this post, found comment stating hate speech against the birthday celebration. This is a form of dysphemism (rude) that uses harsh words as shown in the use of the word *bodoh.* This form of hate speech aims to make things worse through the use of harsh words.
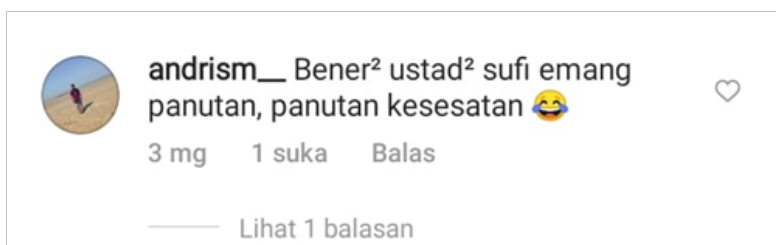
In the following post there are comment that contain hate speech, namely the use of words that express a stereotype against an individual/group, where the writing contains harsh words that corner a party with negative prejudice.

From several searches found by researchers, there are a lot of hate speech in *da'wah* posts discussing the content of da'wah and also hate speech against the

ustadz who conveys the *da'wah.* Most of the netizen know the meaning of every word they write. and indeed they mean to insult. And also from several searches, many of the netizen which uttered the hate speech were in different communities and *'aliran'* with the cleric is delivered the *da'wah.*

> **irongatling** Namanya juga Ahlul bid'ah laknatullah enggak KOPLAK enggak tolol ya gimana gitu wkwkwk 🤣
>
> 3 mg   1 suka   Balas
>
> ———— Lihat 11 balasan

Another one of the commentary in *da'wah* account, there are hate speech comment that contain labeling and dysphemism. The use of the words *ahlul bid'ah* is a form of labeling a group, but it has a more negative connotation. The negative form is added with the use of the words *laknatullah, komplak, tolol* which are harsh words as a form of deteriorating the group.

> **andrism__** Bener² ustad² sufi emang panutan, panutan kesesatan 😂
>
> 3 mg   1 suka   Balas
>
> ———— Lihat 1 balasan

In the comments above, there is hate speech in the form of euphemisms in the form of refinement of meaning in which the use of the word *emang panutan* is accompanied by a refinement of meaning which is actually implied to be a form of harsh words. The use of this euphemism seems better even though its meaning is a form of blasphemy.

Social media content can influence public opinion in the same way comments on content posts on social media. Hate speech orientation towards da'wah contents cornered one party. harsh words in the form of insults to slander become a strategy to influence the masses to participate in hating the content. There are several types of hate speech that are often used by Facebook and Instagram users, one of which is by using the word *'kafir' 'sesat'* or 'bodoh' to label the *ustadz*. There is also a smoothing of word but show an insulting indication of the teachings conveyed in the content. Hate speech by community often harms other people. If there is no follow-up from the government to implement laws or codes of ethics regarding social media, hate speech against religion, politics and other will continue to grow.

F.   CONCLUSION

Religion as an excuse to do hate speech has started to bloom in this new normal era. Religion, which should be the reason for human to live in peace and harmony,

has now become a trigger for debate. The hate speech found on the internet, be it on Facebook or Instagram, is found in a lot of *da'wah* content. More than 25% of the spread of fake news and more than 15% of defamation and provocation based on religion found on Facebook. In Islam, hate speech is prohibited and confirmed in the Qur'an. but in fact, on social media, many Muslims insult the religion of Islam itself. either in the form of insulting the ustadz or the study of *da'wah* itself. From the results of the discussion, there are some *da'wah* content that is the target of hate speech, from commentary of 'kafir' until provocation against other to participate in insulting the *ustadz* or the *'kajian da'wah'* itself.

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