

DA'WAH IN SOCIAL MEDIA FOR CAMPAIGNING RELIGIOUS MODERATION AND COUNTERING HATE SPEECH

Abu Ali Al-Khusain¹

¹ Pondok Pesantren Ali Maksum Krapyak Yogyakarta, Indonesia

Email : abualialkhusain@gmail.com¹

DOI:

Received: April 2024

Accepted: June 2024

Published: Juli 2024

Abstract :

Social media nowadays has become an important tool to publish everything since it is accessible every time. This important role of social media can be represented as a vehicle to convey about islam that is so-called Da'wah. It proposes people to obey an Islamic jurisprudence then impacts to have moderate attitude in spreading kindness to universe. However, da'wah faces hatred and bad responses. It is needed to counter hate speech since it provokes people to do negative action that harm all aspect of life. This writing explains about da'wah in social media as the way to deliver two aspects related to the discussion, namely 1) how da'wah in social media contributes to spread religious moderation, 2) how it counters hate speech. This research uses Roland Barthes' descriptive qualitative approach. It is used to firstly determine the object of its study in the real life, then to reveal information related to the object in detail. It reveals uncover hidden meanings by analyzing existing signs of postings in some social media. The finding showed that it is an effective way to spread moderate attitude. In addition, hate speech can be countered since it presents the idea of those mentioned action with logical and understandable video and narration so it is easily accepted by all readers.

Keywords : *Da'wah, Social Media, Religious Moderation, Hate Speech*

Abstrak :

Media sosial saat ini telah menjadi hal penting untuk mempublikasikan segala sesuatu karena dapat diakses setiap saat. Peran penting media sosial ini dapat direpresentasikan sebagai wahana untuk menyampaikan tentang Islam yang disebut dengan dakwah. pada dasarnya, da'wah adalah sarana untuk mengajak orang untuk mematuhi hukum Islam yang berdampak pada sikap moderasi untuk menyebarkan kebaikan ke alam semesta. Namun, dakwah juga menghadapi ujaran kebencian karena memprovokasi masyarakat untuk melakukan tindakan negatif yang merugikan seluruh aspek kehidupan. Tulisan ini menjelaskan tentang dakwah di media sosial sebagai cara untuk menyampaikan dua aspek yang terkait dengan diskusi, yaitu 1) bagaimana dakwah di media sosial berkontribusi dalam menyebarkan moderasi beragama, 2) bagaimana da'wah bisa menangkal ujaran kebencian. Penelitian ini menggunakan pendekatan kualitatif deskriptif dari teorinya Roland Barthes. Hal ini digunakan untuk terlebih dahulu menentukan objek kajiannya dalam kehidupan nyata, kemudian mengungkapkan informasi yang berkaitan dengan objek tersebut secara detail. Ini mengungkap makna tersembunyi dengan menganalisis tanda-tanda postingan yang ada di beberapa media sosial. Temuan menunjukkan bahwa itu adalah cara yang efektif untuk menyebarkan sikap moderat. Selain itu, ujaran kebencian dapat ditangkal karena cara menyajikan gagasan dan tindakan tersebut dengan video dan narasi yang logis dan mudah dipahami sehingga mudah diterima oleh semua pembaca.

Kata Kunci: *Da'wah, Sosial Media, Moderasi beragama, Ujaran kebencian*

INTRODUCTION

Bhineka Tunggal Ika, the Indonesian philosophy and nation's motto shows to the world that Indonesia is a multiethnic country in which many races, cultures, local languages, and religions exist together. A lot of differences grow side by side. Furthermore, the urgent idea of religious moderation strengthens the condition for creating a harmony in diversity. The concept of this idea published by a ministry of religious affairs has built understanding among people from different view and religion. Religious moderation is a point of view that refers to a neutral position or in the middle between two views. It is an effort to accommodate two different minds to be one (Kosasin, 2019). In other words, religious moderation guides religious believers to be tolerant, appreciative towards diversity without underestimating other religions.

However, the diversity in accordance with the unity can be a dispute if it is not maintained ideally. In recent years, conflict about different perception, faith and races has become sensitive controversy. Therefore, it invited media to report this moment since this issue has been interesting news. Those kinds of conflict emerge widely since they are usually considered as the hottest trending topics then they affect disadvantages and victims (Ishwara, 2011). Inter-religion chaos, hate speech are part of actions that have been directed to the targeted group.

The emergence of conflict does not only occur from the society itself, but also the media. It reveals that social media functions not only as an entertainment, but also important significance seen from information and content. The content of media, in this case is nutrition for people's brain so that the information presented will absolutely influence the way to view. The depiction of reality the media serves will be the basic essence of public to respond the exposed object. It is generally believed that a lot of social media have given either positive or negative information to the society. The news given through social network is accessible to people. It shows that media has an important role for public mainly modern society. It can be formulated that social media such as facebook, instagram, and tik tok become a vehicle to spread positive side such as peace, unity, and tolerance. On the other hand, negative side (hate speech, chaos, disintegration) can be found from social media as well. They unquestionably influence society for what have been posted. As a communication tool, social media makes it easier for people to convey thoughts or feelings to others to change a person's attitude or behavior so that it produces certain desired effects (Effendy, 2003).

From this modern technology tool, it creates a chance to preacher (da'i) for preaching the society since it is strategic way to educate people closely. It is a medium where preacher can spread Islam easily and teach people the importance of living side by side without seeing differences. Furthermore, people can access posting with no limited time and place. The posting can be repeatedly played so that audiences catch the message deeply. By media, it enables both uploading video maker and audiences communicate not only by texting but also responding orally. This interactive communication can be done

when either preacher or audiences are online at the same time. Unquestionably, social media gives an opportunity to counter negative provocation that affects for changing people's point of view. It is inevitable that worse narration uploaded is unpreventable. It is important that public need to support the government in campaigning this amendment. Media sources are to counter provocative information by using peaceful response and soothing nuance. Furthermore, this study discusses the role of social media in its contribution to campaign religious moderation and encounter hate speech. Particularly, it presents the following aspects namely the meaning of religious moderation and hate speech, samples captured from some social media.

RESEARCH METHOD

Since this research is categorized as a descriptive research, it applies qualitative method by Roland Barthes' theory of sign. It is conducted to show in-depth meaning to the existing data (Sobur, 2006). The aim of the method is to analyze the achieved data from the real condition.

This approach is used because this study aims to describe data and facts from existing conditions. Describing, in this case, interprets the meaning of sign as object that carries not only information but also constitute a structured system of signs (Barthes, 1998 in Kurniawan, 2001).

This study reviews social media namely Tiktok as the popular social medium. Furthermore, it is analyzed to achieve the data on how the postings containing popular figures influence the society. Data collection is carried out to discuss about religious moderation and hate speech. Data is selected based on a measurable analysis review through those two mentioned topics.

FINDINGS AND DISCUSSION

a. Da'wah in Social Media

It is known that the essence of da'wah is to influence people to do good thing. According to Muhiddin (2002) explains that da'wah is a religious teaching that blesses humanity and contains positive values such as peace, a sense of security. Related to the development of technology, da'wah carried out by Da'i has been successful in adapting the advance as the tool of da'wah. This is proven by the use of media in that way of conveying the essence of preaching.

The function of media in da'wah, particularly social media, is a vehicle of conveying da'wah verbally. It is regarded that kinds of social media like Tik Tok present the message of da'wah directly to the society. The posting in Tik Tok teaches good deeds due to what is good, bad and what should be done and avoided. In addition, the effective use of social media in carrying out da'wah activities depends on the content of the information conveyed and how the preacher conveys the da'wah message attractively, thereby it influences the audience to always do good (Rahmawati & Zaini, 2021). It means that Da'i is able to provide methods, creations, and new things in lecture or preach, and then the measure of the effectiveness of the preaching can be seen.

The popularity of media is widespread. It increases since the number of people who access this media is greater than the number of people who do not

access the media. It can be claimed that da'wah conveyed will be effective when recipients (the society) enjoy, respond and make their changes themselves.

b. Campaigning Religious Moderation

In general, religious moderation means balancing based on Islamic value. Inayatillah (2021) strengthens the idea that religious moderation according to the state refers to; 1) national commitment such as obedience, obedience, and commitment to fellow community members to follow the directions and regulations as stated in Pancasila and the Constitution 1945; 2) tolerance which is reflected by mutual respect for different religion, culture and opinions; 3) anti-violence in unconditional situation or avoiding to commit violence towards differences; and 4) acceptance for local traditions and culture.

By so doing, Campaigning religious moderation can be defined as an action to achieve goal and the goal is to own the concept of behavior in religious life such as tolerance, enforcing an attitude of balance. Abror (2020) said religious moderation is a religious perspective, attitude, and behavior that avoids the extremities, maintains balance and justice, and chooses the middle way.

Conducting religious campaign can be initiated by socializing ideas, understanding, and educating society regarding religious moderation to the entire community through social media. It is considered as an effective way since people use social media everywhere. Halimatussa'diyah (2020) claims that social media itself is an information technology innovation that is popularly used in the post-pandemic. With the use of social media, one can find it easy to find information very flexibly and adaptively.

c. Countering Hate Speech

Hate speech can be harmful in various ways. In other words, it can directly harm the feelings of the audience (both targeted and not), induce to harmful actions. Furthermore, Utami (2018) emphasizes that hate speech contains a complex arrangement of ideas, textual practices and communicative strategies.

Since 1998, hate speech has become a serious challenge to the process democracy in Indonesia (Utami & Darmaiza, 2020). There are many cases of hate speech that occur in the society such as defamation, harassment, slander, provocation and threats against individuals or groups (Irawan, 2018). This then has developed and undoubtedly attacked both individual and group by using religious content to spread hatred. It takes the form of speech or writing either in the digital or virtual world (social media) or in the real world (Wardani & Ekawati, 2020). As a medium that people can freely use, it is undeniable that there are still many people who utilize the media carelessly. There must be public efforts to control the use of social media and explore the information wisely (Kuswanto, 2020).

The concept of countering hate speech denotes an effort for reacting to harmful speech, with the aim of impeding or at least diminishing its damaging effects. Da'wah and other study activities should be a space for education and enlightenment. It is a medium for religious preachers to increase public

religious understanding of their respective religious beliefs and teachings, not to insult each other's religious beliefs and teachings (Sani, 2021)

d. Da'wah in Social Media for Campaigning Religious Moderation

In this part, it investigates on how da'wah for campaigning religious moderation in social media brings peace and harmony to the society. In detail, it does not only create the situation mentioned above, but also tolerance and unity. This study concerns on Tik Tok in which many postings from users expose religious moderation. Two videos are taken from this social media randomly campaigning this discussion namely Gus Mus' talk (@narasimoderat) and Habib Ja'far's talk (@tv9nusantara)



Gus Mus' talk (@narasimoderat)

The script of this video:

"Kalo melihat Qu'an, melihat pemimpin Islam, Kanjeng Rasul SAW, moderat itulah Islam, jadi bukan Islam moderat, Islam itu memang moderat, jangan Islam moderat lalu Islam apalagi dan apalagi. kalo tidak moderat itu bukan Islam, gitu aja udah. orang Islam itu ummathon wasathon. Lihat saja bahwa semua yang ekstrim-ekstrim yang berlebihan itu dilarang dalam Qur'an, "wala tusrifu, wala taktadhu", kanjeng nabi mengatakan "khairul umur ausathuha", semua serba tenang kalo kita itu di tengah-tengah, hidup kita itu jadi enak, kita ini mempunyai yang namanya athifah, apa bahasa Indonesianya athifah? Perasaan, jadi athifah itu sendiri sebenarnya mempunyai sifat yang bergerak-gerak. Kalo kita berlebihan maka kita akan condong kesini karena kita senang, kalau terlalu benci kita akan condong kesini, sedangkan adil itu di sini, tegak, jelek".

(If you look at the Qu'an, look at the leader of Islam, Kanjeng Rasul SAW, moderate is Islam, so it's not moderate Islam, Islam is indeed moderate, don't be moderate Islam then even more. If it's not moderate, it's not Islam, that's all. Muslims is ummathon wasathon. Just pay attention that all the extremes, excessive are prohibited in the Qur'an, "wala tusrifu, wala taktadhu", the prophet said "khairul umur ausathuha", everything is calm if we are in the middle, our life is so happy, we hereby have something called athifah, what is the Indonesian word for athifah? It is feelings, so athifah itself actually has a moving nature. If we overdo it then we will lean this way because we are happy, if we hate too much we will lean this way, while fair is here, upright, jelek.)

This video shows how Gus Mus explains Islam in the natural meaning. Islam and Prophet Muhammad are moderate. Islam teaches people to act in fair or balancing. It also campaigns that people are granted *athifah* (feeling). It functions to control excessive act in order not to have tendency of bias. In context of Islam in Indonesia, Islam first came to Indonesia by acculturation between local culture and Islamic value. This statement is strengthened by Lewis (2010) that the term Moderate has been a central part of Muslim society since the beginning of Islam. A true Muslim has the character of being friendly towards his environment and accepting differences like the Prophet himself said that the differences of my people are a form of God's grace. It formed the initial character of Muslim society.



Habib Ja'far's talk (@tv9nusantara)

The script follows:

Anak muda itu yang menjadi pemegang peran utama, karena itu bikin konten-konten di media sosial yang bisa menunjang nilai-nilai toleransi, moderasi, dan nilai-nilai rahmatil lil' alamin dari Islam itu sendiri. Kalo masih ada konten, pendeta duduk sama habib, fotonya viral, atau biarawati diseberangin oleh ustadzah, atau seorang biksu nuangin air wudhu bagi seorang santri itu masih viral, berarti moderasi beragama kita masih belum baik, karena sesuatu yang moderat masih fenomenal, luar biasa. Karena itu perlu kita isi konten-konten di media sosial dengan konten moderat samapi orang melihat bahwa toleransi itu biasa aja, tetangga saya, teman di kantor juga melakukan itu. Jejak moderasi beragama di Negara kita banyak kita temui, misalnya masjid berdampingan dengan gereja, kita berteman dengan orang beda agama, kita foto, kita videokan dan kita share di media sosial.

(Young people are the main actors, therefore they create content on social media that can support the values of tolerance, moderation and the rahmatil lil' alamin values of Islam itself. If there is still content such as the pastor sits down with Habib, then it goes viral, or a nun being crossed by a ustadzah become viral, or a monk pouring ablution water for a santri is still viral, meaning that our religious moderation is still not good because something moderate is still phenomenal, extraordinary. That's why we need to fill content on social media with moderate content until people see that tolerance becomes common sense, it is not strange when seeing the situation as "my neighbors and friends at work also do that". We see many traces of religious moderation in

our country, for example, mosques are side by side with churches, we make friends with people of different religions, then those moments we take photos, or make videos and next we share them on social media.)

This video reveals the important role of youth in campaigning religious moderation. Habib Ja'far in this video suggests that youth should be more active in using social media for campaigning religious moderation. As millennial generation, they have many opportunities to propose this idea. Their flexible behaviour with low loyalty makes them strategic for using social media is a habit for them. As part of technology, social media is a chance for youth to strengthen religious moderation since it is able to adapt to the times.

In addition, many kinds of religious practices using virtual activities believe that it can strengthen faith. It is easier to find and go viral (Laney, 2015). Due to social media is expressive, content can be used to give and receive spiritual support. Social media is also used for other dogmatic interests, especially on issues related to the cultivation of certain religious concepts (Brubaker & Haigh, 2017).

e. Da'wah in Social Media for Countering Hate Speech.

There are several types of hate speech namely blasphemy, provoking, inciting, defamation and unpleasant acts. There are also utterances in the form of criticizing an opinion or denouncing news, there are also utterances in the form of praying that other people will be harmed (Ningrum et al., 2019)

Two following videos are taken to reveal the way to counter hate speech. The first video exposes Ustad Adi Hidayat who is explaining the reason of individual committing doing hate speech. Furthermore, it suggests audiences keep humanism attitude instead of having no perfect faith as it is a foundation to live in kindness. The second video is a talk of Habib Ja'far about an expression of countering hate speech. Silent way is the best way since hate speech with defamation is useless for clarification.



Ustad Adi Hidayat's speech (@dens851)

The following text of the video above:

"Kenapa kata-katanya kasar? kenapa lisannya bisa kasar? kenapa pandangnya bisa begitu tajam padahal dia mahluk lembut? karena itu ketika Qur'an berbicara, Qur'an mengatakan pertahankan kelembutan itu. Perhatikan kalimatnya dalam Qur'an surat AL Huajarat ayat 11 samapi dengan 12 "yâ ayyuhalladzîna âmanû lâ yaskhar qaumum ming qaumin". Hai orang-orang beriman kalau kalian masih merasa punya iman, lisanmu jangan jangan tajam, jangan saling mencela, karena sebenarnya lisan kita itu adalah lisan yang lembut" wa lâ yaghtab ba'dlukum ba'dlâ," jangan menggibah, jangan berprasangka buruk karena kita ini mahluk lembut, jadi kalau ada manusia senang memukul, berarti ada yang salah dengan tipikal kemanusianya. Cukup jadi manusia walaupun dia belum beriman, maka dia lembut, karena itulah penting kita sadari, renungi, apakah benar kita manusia selama hidup ini? Atau jangan-jangan kita tertukar, kita wujudnya manusia, tapi karakter dan sifatnya adalah jin, maka dari itu perhatikan diri kita dengan baik, jangan sampai ada sesuatu yang keliru dalam kehidupan kita, semoga Allah memuliakan kita, cukuplah jadi orang beriman, dan iman kita mendorong kita untuk berlaku lembut dan baik dalam kehidupan."

(Why are his words harsh? why can his words be harsh? why can his gaze be so sharp even though he is a polite creature, that's why when the Qur'an speaks, the Qur'an says maintain that polite character. Pay attention to the sentence in the Qur'an, Surah AL Huajarat verses 11 to 12 "yâ ayyuhalladzîna âmanû lâ yaskhar qaumum ming qaumin". O believers, if you still feel like you have faith, don't let your tongue be sharp, don't criticize each other, because in fact our tongue is a soft tongue." "wa lâ yaghtab ba'dlukum ba'dlâ", Don't backbite, don't have prejudice because we are polite creatures, so if a human likes to hit, it means there is something wrong with his typical humanity. It's enough to be human even if he doesn't have belief, then he's soft, that's why it's important for us to realize, reflect, are we really human during this life? Or maybe we are confused, we are human in appearance, but our character and nature are those of a genie, therefore pay attention to ourselves carefully, don't let anything go wrong in our lives, may Allah glorify us, it is enough to be a believer, and our faith encourages us to have good character and kind in life)

The video exposes both the reason why individual or groups commit hate speech and countering it. Ustadz Hidayat describes that naturally every single person owns kindness and peaceful attitude. If individual has a bad habit, something happens in wrong way in term of his or her attitude. The way to counter this kind of bad act is from him or her herself. Self-Introspection and understanding the nature of being human even without faith is enough to be able to do well and avoid evil deeds. Building empathy and tolerance to others are parts of diminishing hate speech action (Makarim, 2023).



Habib Ja'far's Speech (@bay.id26)

The text follows:

“Sesuatu yang sifatnya fitnah, yang sumbernya kebencian itu jangan pernah diklarifikasi, ini ilmu, anda jangan pernah klarifikasi terhadap sesuatu yang sifatnya fitnah kepada anda yang sumbernya dari kebencian, karena tugas kita atas sesuatu itu adalah diam, karena kalau dijawab ga ada ujungnya. Kata orang Madura, alas (hutan) itu, seluas-luasnya alas (hutan) bisa diukur, tapi kalo alasan itu tidak ada hitungannya, jadi udah, orang yang menfitnah anda karena kebencian itu diemin aja”.

(Something that is slanderous, the source of which is hatred, do not need to clarify. It is knowledge. You should not clarify something that is slanderous towards you and the source of which is hatred. What we should do our duty regarding that thing is to remain silent, because if it is answered there is no end in sight. Madurese say that alas (forest) can be measured but alasan (reason) cannot be counted, that's it, and the person who slanders you because of hatred is just left alone.)

From Habib Ja'far's video, it can be concluded that countering hate speech is just only silent way. It is believed that all kinds of bad things including hate speech are from hatred. It cannot be clarified since hatred brings negative thinking. Since hatred is a source in doing hate speech, reasons to deny the countering will be sustainable. Silence in this case is the solution of countering hate speech as a term of introspection and implements the proverb “your word is your sword”. It does not mean that this action lets hate speech be rampant, it shows that the victim is better than the doer (Muhaemin, 2022).

CONCLUSION

Social media has an important role in conveying religious moderation and countering hate speech. Da'wah can be conducted easily since social media is a chosen tool to run those two mentioned idea above. It is also believed that da'wah in social media is a space that is often visited by the society everywhere. It explains that the use of social media as da'wah tool, particularly Tiktok provides a significant role in campaigning for either religious moderation or countering hate speech based on viral, figure and content. In addition, as advanced technology, it facilitates people to exchange ideas, thoughts, and information.

This study reveals that da'wah in social media gives contribution in campaigning religious moderation. It hereby influences the audiences to change their mind related to the true concept of the notion mentioned. By using TikTok, Da'wah is accepted all users from different background as the uploaded video contains enlightenment and is simply understandable. What is being conveyed will change individual's attitude since message presented is attractively persuasive or containing an invitation that raises human understanding and awareness. It can be seen from comments and repeated access.

On the other hand, the concept of countering hate speech denotes an effort for reacting to harmful speech such as provocation, incitement, or insults to individuals or groups in terms of various aspects of life. The reaction aims at effectively diminishing its damaging effects. This study declares that hate speech can be countered by two responses namely silence and introspection from the nature meaning of human being. The former is implemented as hate speech tends to hatred. It never ends for clarification. The latter states that

basically people with good-natured attitude are congenital. Committing hate speech can be avoided by getting control from good thought. It can be carried out by having awareness of humanism character and strong faith.

REFERENCES

- Abror, Mhd. (2020). Moderasi Beragama Dalam Bingkai Toleransi. RUSYDIAH: Jurnal Pemikiran Islam 1, no. 2 (18 Desember 2020): 137–48. <https://doi.org/10.35961/rsd.v1i2.174>.
- Brubaker, & Haigh. (2017). The Religious Facebook Experience: Uses and Gratifications of Faith-Based Content. Social Media Society. <https://doi.org/10.1177/2056305117703723>
- Effendy, O. U. (2003). Ilmu, Teori, dan Filsafat Komunikasi . Bandung : Citra Aditya Bakti.
- Halimatussa'diyah. (2020). Beragama di Dunia Maya: Media Sosial dan Pandangan Keagamaan di Indonesia. Monografi MERIT, 1(1) https://ppim.uinjkt.ac.id/wp-706_content/uploads/2020/11/Merit_Report_Beragama-di-Dunia-Maya-1
- Inayatillah. (2021). Moderasi Beragama di Kalangan Milenial Peluang , Tantangan , Kompleksitas dan Tawaran Solusi. Tazkir: Jurnal Penelitian Ilmu-Ilmu Sosial Dan Keislaman, 07(1), 123–142.
- Irawan. (2018). Hate Speech di Indonesia: Bahaya dan Solusi. Mawa'izh: Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan, 9(1), 1-17.
- Ishwara, L. (2011). Jurnalisme Dasar. Jakarta: Kompas..
- Kosasin. (2019). Literasi Media Sosial dalam Pemasyarakatan Sikap Moderasi Beragama. Jurnal Bimas Islam, 12(2), 263–296. <https://doi.org/10.37302/jbi.v12i2.118>
- Kurniawan. (2001). Semiologi Roland Barthes. Magelang: Yayasan Indonesiatara.
- Kuswantoro, K. (2020). Pendidikan Profetik untuk Anak di Era Digital: Upaya Menangani Kecanduan Gadget pada Anak. MATAN: Journal of Islam and Muslim Society, 2(1), 87–99. <https://doi.org/https://doi.org/10.20884/1.matan.2020.2.1.2254>
- Laney, M. J. (2015). Motive and Desires'. Religion dan Cyberspace. Roudledge, 1. <https://doi.org/10.4324/9780203003572>
- Lewis, Bernard. (2010) A History of Tolerance eds. Wall Street Journal. <http://www.wsj.com/articles/SB10001424052748703369704575461503431290986>
- Makarim, Fadhil Rizal. (2023, 7 February). Cara Mencegah Anak Lakukan Hate Speech dalam Medsos. accessed on 30 May 2023, from <https://www.halodoc.com/artikel/cara-mencegah-anak-lakukan-hate-speech-dalam-medsos>.
- Muhaemin, Enjang.(2022, March 20). Diam dan Keutamaan Menjaga Lisan. Accesed on 29 May 2024, from <https://uinsgd.ac.id/diam-dan-keutamaan-menjaga-lisan/>
- Muhiddin, Asep.(2002). Dakwah Dalam Perspektif Al-Qur'an: Studi Kritis Atas Visi, Misi, Dan Wawasan. Bandung: Pustaka Setia.

- Ningrum, D. J., Suryadi, S., & Chandra Wardhana, D. E. (2019). Kajian Ujaran Kebencian Di Media Sosial. *Jurnal Ilmiah KORPUS*, 2(3), 241–252. <https://doi.org/10.33369/jik.v2i3.6779>
- Rahmawati, Dwy & Zaini, Ahmad. (2021). Efektivitas Dakwah Melalui Media Sosial Di Era Media Baru. *At Tabsyir: Jurnal Komunikasi Penyiaran Islam IAIN Kudus* .Vol. 8 No. 1, 2021 <http://dx.doi.org/10.21043/at-tabsyir.v8i1.11238>
- Sani, Rusydi M (2021, 22 Agustus). Ujaran Kebencian Penceramah, Wamenag: Perlu Penguatan Kompetensi. accessed on 28 May 2024, from <https://www.kemenag.go.id/nasional/ujaran-kebencian-penceramah-wamenag-perlu-penguatan-kompetensi-fi92y5?audio=1>
- Sobur, Alex. (2006). Analisis Teks Media : Suatu Pengantar untuk analisis Wacana, Analisis Semiotika, dan Analisis Framing. Edisi Keempat. Bandung: PT. Remaja Rosdakarya.
- Utami, P. (2018). Hoax in Modern Politics: The Meaning of Hoax in Indonesian Politics and Democracy. *JSP: Jurnal Ilmu Sosial Dan Ilmu Politik*, 22(2), 85–97. <https://doi.org/10.22146/jsp.34614>
- Utami, W. W., & Darmaiza. (2020). Hate Speech, Agama, dan Kontestasi Politik di Indonesia. *Indonesian Journal of Religion and Society*, 2(2), 113-128.
- Wardani, Y., & Ekawati. (2020). Ujaran Kebencian Berbasis Agama: Kajian Persepsi, Respon, dan Dampaknya di Masyarakat. *Buletin Al-Turas*, 26(1), 153-171.
- Ridlwani, M., & Khotijah, Y. S. (2021). Islam dan Hate Speech (Studi Fenomenologi atas Ujaran Kebencian di Indonesia). *Al Hikmah: Jurnal Studi Keislaman*, 11(1), 48-58.
- Umar, N. (2019). Jihad Melawan Religious Hate Speech. Gramedia.