

Digitizing Tolerance Practices as an Effort to Prevent Religious Conflict in Aceh through New Media

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ABSTRACT

This article opens an academic discourse on tolerance campaign strategies as a new form of conflict resolution in Aceh. LABPSA is an institution that accommodates young people to campaign for tolerance, inclusiveness, gender equality, and other social issues. All participants who join LABPSA carry out various tolerance campaign strategies. These strategies focus on how young people optimize social media to campaign for issues of tolerance. The data collection process is carried out by studies based on virtual ethnographic methods and online documentation. This step was carried out by looking at the landscape of religious conflicts that occurred in Indonesia, especially in Aceh province. What is the role of the Aceh government in carrying out conflict resolution to resolve religious conflicts in Aceh? What form of active participation did young people take when voicing the issue of tolerance through LABPSA? The results of this study are that the presence of young people under the LABPSA institution is a new way to voice acts of tolerance and resolve religious conflicts in Aceh. The various activities carried out are a form of dissatisfaction with the Aceh government response to the issue of intolerance. On the other hand, the presence of young people in LABPSA is also part of helping the



Aceh government resolve conflicts in Aceh, especially religious conflicts, and eradicating issues of intolerance.

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INTRODUCTION

Aceh is the only province in Indonesia that has the legitimacy to apply Islamic law (Feener, 2016). Through the rules in the Qanun, society is regulated to run the wheel of life by the applicable Islamic sharia rules. Specifically, the Qanun does not apply to non-Muslims who have status as residents in the province of Aceh, but non-Muslim communities are required to respect and respect these Islamic sharia rules (Rijal, 2020). As of August 2022, the number of Muslim communities in Aceh has reached 5.356.635 and the non-Muslim population is 75.677 (Agama, 2022). In detail, the non-Muslim population in Aceh consists of 62.758 Christians, 5.704 Catholics, 95 Hindus, 6.870 Buddhists, and 250 other statuses (Agama, 2022). Based on the data, it can be seen that Muslim communities make up the majority in Aceh province. However, this dominance is inseparable from historical traces several centuries ago and various other stories that occurred in Aceh. In addition, Qanun as a basis for Islamic sharia rules in Aceh is not only used as a guide for life in Aceh but also regulates how to build social relations with non-Muslim communities in Aceh (Fadlia & Ramadani, 2020).

The Aceh Government issued Qanuns as the basis for carrying out various activities carried out in Aceh Province.

However, Aceh remains part of *Negara Kesatuan Republik Indonesia* (NKRI) and upholds the rules that apply in Indonesia. Referring to the foundation of the Indonesian state, Aceh also upholds the motto "*Bhinneka Tunggal Ika*" which means "even though there are differences, they are still one". Simply put, this motto binds every Indonesian citizen to become a unit in maintaining the integrity of the nation (Perbawa, 2021). The unity that is built can prevent conflicts, both conflicts that are individuals and conflicts between groups (Tambunan et al., 2022).

Contrary to normative conditions that should prevent conflict, several incidents or conflicts have often been found in Aceh in recent decades. If pulled back in the past few years, Aceh already has a track record of prolonged conflict since the Dutch colonial era armed conflict in Aceh or the local Acehnese people know it as "DOM" (Zainal, 2016). The term DOM stands for Military Operation Emergency. However, local Acehnese people often refer to the armed conflict in Aceh as DOM.

Ending in this DOM conflict, in 2005 Aceh and Indonesia made peace in Helsinki which was witnessed directly by President Susilo Bambang Yudhoyono (Jannah et al., 2022). Even though this MoU for Peace has been ratified, it does not rule out the possibility that several other conflicts will also occur in Aceh.



One of the conflicts that have occurred in Aceh in recent decades is the religious conflict (Amindoni, 2019). This religious conflict once occurred in Aceh Singkil with details of the case in the form of burning Christian houses of worship, namely the burning of the HKI Suka Makmur church in Aceh Singkil.

Based on the religious conflict that had occurred in Aceh Singkil, the Aceh government and religious leaders were involved in solving the problem. The involvement of these authorities is by providing efforts in the form of holding coordination meetings with Regency/City Forkopimda, holding meetings with interfaith leaders in Aceh, urging the public to maintain security, and asking the National Police/TNI to detect suspected intolerance early (Aceh, 2015). However, there are groups of people who are not satisfied with the government's decision, so active actions from civil society are needed to present a new form of conflict resolution.

So far, the author has found an institution driven by young Acehnese to spread the issue of tolerance through social media. One of the tolerance issues that the author will examine in this paper is related to the tolerance campaign activities carried out by the Religious Social Development Laboratory team (LABPSA) is a tolerance community initiated by teachers at one of the top universities in Aceh. LABPSA is not only a forum for discussing issues of inter-religious tolerance, but also concerns tolerance in the realms of gender equality, inclusivity, disability, and inter-ethnicity. Existing since 2020, LABPSA actively campaigns for the issue of tolerance through social media, seminars, and making short videos. This issue was raised as a step to accommodate issues of tolerance in Aceh. Not only young Muslims joined it, but other young people

from different religions also became contributors to voice issues of tolerance in Aceh. Seeing the active movement of this tolerance campaign attracted the attention of the authors to participate in studying and packaging it in an academic frame.

In connection with some of the arguments above, there are discourses related to religious conflict in Aceh and conflict resolution. Mumtazul Fikri explained that several conflict resolution efforts to resolve religious conflicts were made by developing Islamic boarding schools and madrasa-based activity programs as well as the use of multimedia, such as radio and television (Fikri, 2016). Religious conflict requires a scientific foundation of religion to reduce religious conflict to open broad minds and insights. On the other hand, other conflict resolutions can be done through propaganda in multimedia, such as live streaming. Different from Fikri, T. Saifullah, et al explained that religious conflicts in Aceh can be resolved through two steps, first, consistently pay attention to, monitor, and implement the legal rules governing religious harmony. Second, provide facilities to open forums for harmony among people (Saifullah et al., 2020).

In contrast to several research results above, this article assumes that the issue of tolerance carried out by the LABPSA team is related to three important issues, including: first, the author argues that the emergence of the idea of voicing tolerance is inseparable from the history of prolonged conflict in Aceh, specifically the religious conflict in Aceh Singkil. Second, it is not just a form of expression for young people in cyberspace, but also a form of criticism for young people of the social conditions in Aceh. Third, the author argues that this action is a participatory form for the Aceh government, which so far may not have



fully contributed to resolving and bridging issues of tolerance between religious communities in Aceh so that young people can express themselves to being involved in resolving this conflict. These three arguments become the author's bridge to examine LABPSA's involvement in social media and its activities in voicing tolerance.

Therefore, to see the academic discourse regarding the practice of youth campaigns in voicing the issue of tolerance, the author focuses on three discourses, namely what is the landscape of the religious conflict that occurred in Aceh, especially in Aceh Singkil? What is the role of the Aceh government in carrying out conflict resolution to resolve religious conflicts in Aceh? What form of active participation did young people take when voicing the issue of tolerance through LABPSA? Based on these three fundamental questions, the authors hope that this paper can contribute to academic discourse regarding conflict resolution and new media.

METHODOLOGY

This article was written by focusing on three main discourses, namely first, the landscape of religious conflict that occurred in Aceh, especially in Aceh Singkil. Second, the role of the Aceh government in carrying out conflict resolution to resolve religious conflicts in Aceh. Third, the form of active participation by young people when voicing the issue of tolerance through LABPSA. To obtain data related to the several focuses above, the authors focus on carrying out studies using a qualitative descriptive approach and virtual ethnographic methods. The author's data collection process is carried out by collecting online data, such as content

uploaded on LABPSA's social media and videos on the LABPSA YouTube channel. Then, the author will also review the content uploaded via LABPSA's Instagram and YouTube pages. From each uploaded piece of content, the author will observe what issues and problems are the focus of the LABPSA team. Furthermore, the author will also look at and observe the communication methods practiced by the LABPSA team in voicing tolerance campaigns, both verbally and non-verbally. Based on the author's observations and studies, this paper will contribute to academic discourse on conflict resolution and new media.

RESULTS AND DISCUSSIONS

Intolerance: A Landscape of Religious Conflict in Aceh

The practice of intolerance between religious communities is often found in Indonesia. The attitude of not being open to each other between one religious community and another religious community triggers misunderstandings and not least leads to conflict (Makhrus, 2017). Sadly, this conflict between religious communities is dominated by the majority of Muslims and Christians (Sumbulah, 2010). Cases like this are not only found in social conflicts in the real world, but are also found in the social media space.

Several religious conflicts that have occurred in Indonesia include the Poso conflict, the Ambon conflict, the Tolikara conflict and the Lampung conflict (Kumparan.com, 2023). This variety of religious conflict is declared as a very serious conflict because it is very difficult to find a way to reconcile the two parties. The Poso conflict occurred 3 times, namely on 25 to 29 December 1999, 17 to 21 April 2000 and 16 May to 15 June 2000. In the same year, namely 1999, the



Ambon conflict also occurred and problems occurred between Muslims and Christians. Furthermore, conflicts between Muslims and Christians also occurred in the Tolikara community in 2015 and burned around 96 Muslim places of worship. Meanwhile, the religious conflict in Lampung occurred in 2012 and the conflict occurred between Muslims and Buddhists.

Some of the religious conflicts above are quite serious and the process to reduce them is also very complicated. In addition, due to exposure to social media it is also quite easy to trigger religious conflicts to reoccur (Lesmana & Syafiq, 2022). Several cases of religion have contributed to religious conflict on social media, such as cases of religious blasphemy (Goce, 2023). In this case of religious blasphemy, it was found that people of one religion demeaned people of other religions through social media. This triggers a response from an active audience in cyberspace (Ali et al., 2022). Not only that, several other cases that sparked religious conflicts also occurred in internal religions. For example, there are conflicts between fellow Muslims, who have different views on religion. Usually, the religious conflict that occurs in this case is mutual non-acceptance of every thought and principle carried out by other Muslims.

Seeing the variety of religious conflicts that occur in Indonesia, SETARA Institute provides a number of data regarding intolerance rates in Indonesia. In 2023, there are 10 intolerant cities in Indonesia, including the cities of Cilegon, Depok, Padang, Sabang, Mataram, Banda Aceh, Medan Pariaman, Lhokseumawe and Prabumulih (Muhamad, 2023). Based on the 10 cities, there are 3 big cities from the province of Aceh which have also been named intolerant cities in Indonesia, namely the

cities of Sabang, Lhokseumawe and Banda Aceh. The city of Sabang is ranked 4th, the city of Lhokseumawe is ranked 9th and the city of Banda Aceh is ranked 6th. When viewed based on a row of 10 intolerant cities in Indonesia, the author is interested in the three cities in Aceh province. Based on these data, the authors assume that there is a relationship between the implementation of Islamic law in Aceh and the conditions of intolerance found in Aceh. The author imagines that if Aceh has used the Qanun as the basis for enforcing Islamic law, then the practice of intolerance should rarely be found in Aceh, in fact the possibility of intolerance is quite small. However, the fact is that 3 big cities in Aceh are listed as intolerant cities in Indonesia and are included in the 10 cities with the highest levels of intolerance in Indonesia. This assumption is the basis for the author to see how the intolerance conditions that occur in Aceh? Has there ever been a serious religious conflict in Aceh?

Related to the condition of intolerance in Aceh, the data shows that in 2015 there was a serious religious conflict in Aceh, in Aceh Singkil to be precise (Amindoni, 2019). However, the religious conflict that occurred in Aceh Singkil has a long history associated with Christians and Muslims in Aceh. Since the early Christians entered Aceh Singkil, the social life of the people there has been harmonious. Historically, the arrival of Christians in Aceh Singkil was marked by the arrival of the Dutch colonialists in 1933 and brought in approximately 100 heads of non-Muslim families (Hartani & Nulhaqim, 2020). Their arrival was reportedly to train the people of Aceh to be skilled in agriculture and farming.

Furthermore, in 1979 for the first time the religious conflict in Aceh Singkil occurred. Based on the data the author



has obtained, this conflict occurred because of plans to build a house of worship for Christians in Aceh Singkil or what is called the Indonesian Church of God (GTI). In addition, at the same time as the plan to build the house of worship, there is an issue of Christianization among the people of Aceh Singkil (Hartani & Nulhaqim, 2020). These two issues angered the Muslims in Aceh Singkil and led to clashes between Christians and Muslims in Aceh Singkil. However, this religious conflict was successfully resolved by involving eight clerics and eight church officials. Negotiations and collective deliberations resulted in the Pledge of Mutual Harmony which was ratified on October 13, 1979 (Ahmad, 2016).

It didn't stop there, the religious conflict in Aceh Singkil reoccurred in 1995. This conflict occurred because of the practice of destroying churches by burning GKPPD churches. However, this action was thwarted by the community. This case continued until 1998 and the church was burned down by unknown people. The disputes based on the absence of a permit to build a church house of worship continued until 2012 (Hartani & Nulhaqim, 2020). In 2012, a religious conflict occurred that was marked by the presence of a group of demonstrators from Aceh Singkil Muslims. They urged the government to immediately take action in the form of controlling the construction of a church house of worship in Aceh Singkil. This pressure arose because there were several churches that were successfully built without permission from the government and were illegal. To be precise, there are about 27 churches that were built without government permits. Based on this pressure, the government ordered the demolition of the church's house of worship which had been built without

permission from the government. Apart from that, in 2012 the situation heated up when it was discovered that a book had been published to corner Muslims. This condition became hotter and led to religious conflict in 2015.

The religious conflict in Aceh Singkil occurred again in 2015. In 2015, Muslims burned one church because of their dissatisfaction with the government, which had not given action and instructions to demolish the church's house of worship. This action also resulted in many victims fleeing to North Sumatra. The burning action lasted until the early hours of the morning.

Based on the traces of the religious conflict in Aceh Singkil, the authors see that the trigger for the protracted religious conflict was the same pattern of cases, namely the dissatisfaction of Muslims with the establishment of Christian houses of worship (churches), which had illegal status and did not comply with the applicable permits. But on the other hand, the author sees that Muslims also have dissatisfaction with the government as a community leader to supervise and control the permits for the construction of a church house of worship. Thus, the religious conflict in Aceh is quite complicated and prolonged in Aceh Singkil.

On the basis of the religious conflict in Aceh Singkil, the authors assume that the concept of *the mature religious sentiment* or what is known as "religious maturity" has not yet been implemented. Gordon Allport explained that maturity in religion is marked by a commitment to direct life, complex thoughts on religious issues and tolerance (Leak & Fish, 1999). The mature religious sentiment or what is known as "religious maturity" is formed on the basis of attitudes that are built in dealing with every sentiment that occurs in society. Someone who has religious



maturity has an open attitude and there is a balance between theory and practice (Sakdiah, 2020). The environment has a great influence to form religious maturity (Zulkarnain, 2019).

Government of Aceh: Contributions and Efforts to Handle Religious Conflicts

Aceh as the only province that implements two types of law, namely legal law used by the Indonesian state and regional autonomy law in accordance with Islamic law. Nationally, Aceh is part of the Indonesian nation which has the obligation to obey, and participate in implementing the regulations contained in the 1945 Constitution. Simultaneously, Aceh also gets special autonomy to implement regional regulations based on Islamic law. Aceh enforces regional regulations in the form of Qanuns. This Qanun was formed based on the rules contained in the Al-Quran and Sunnah (Syukur, 2020).

Looking at Aceh's freedom to implement Islamic sharia rules, the author argues that Islamic practices in Aceh should have been strictly enforced. Not only in regulating legal matters related to things and haram, the rules giving freedom to adherents of other religions must also be applied. This is stated in *Qanun Aceh No. 4 Tahun 2016 Tentang Pemeliharaan Keurukunan Umat Beragama dan Pendirian Tempat Ibadah*. In Qanun, *pasal 2 Bab II Tentang Tanggung Jawab disebutkan bahwa "Pemeliharaan Kerukunan Umat Beragama menjadi tanggung jawab bersama Pemerintah Pusat, Pemerintahan Aceh, Pemerintahan Kabupaten/Kota dan umat beragama"* (Qanun Aceh, 2016).

Based on the explanation above, it can be seen that followers of other religions are given freedom and they have the right to live in Aceh quietly. Other

rules in *Qanun Aceh Pasal 20 Bab VI Tentang Penyiaran/Dakwah Agama* menjelaskan bahwa:

"Pelaksanaan penyiaran/dakwah agama dilakukan dengan semangat kerukunan, tenggang rasa, saling menghargai dan saling menghormati antar sesama umat beragama dan antar umat beragama serta dengan dilandaskan pada penghormatan terhadap hak dan kemerdekaan seseorang untuk memeluk/menganut dan melakukan ibadah menurut agamanya."

These rules have been drafted to create harmony and peace between religious communities in Aceh. Thus, the expected implementation is the realization of the practice of Islamic law, in particular, the practice of tolerance in Aceh as stated in the Qanun.

Contrary to the rules set by the Aceh government, several religious conflicts have occurred in Aceh and have a long history, such as the religious conflict that occurred in Aceh Singkil. Not only in Aceh, but the various conflicts that occurred in Indonesia, especially religious conflicts. Seeing the existence of religious conflicts or discourses of intolerance in Aceh, several academics and researchers have conducted several in-depth studies. Mallia Hartani explained that the emergence of intolerance in Aceh, one of the supporting factors, is that it is not easy for minorities to build houses of worship in Aceh (Hartani & Nulhaqim, 2020). Fundamentally, every citizen in Indonesia has the right as a people to embrace religious beliefs according to what each believes. This practice of intolerance was found in Aceh and it is considered that the practice of tolerance has not been perfectly implemented. Permits to construct houses of worship in Aceh tend to be complicated. The regulations for the establishment of



houses of worship in Aceh have been neatly regulated in *Peraturan Bersama Menteri Agama dan Menteri Dalam Negeri No. 9 dan No. 8 Tahun 2006*. Not only that, the Aceh regulations clearly state the rules for building houses of worship. This is stated in *Peraturan Gubernur Aceh Nomor 25 Tahun 2007*.

In line with Hartani, Salman Abdul Muthalib also explained that the implementation of Islamic law in Aceh should have been carried out properly based on the references contained in the Qanun (Muthalib & Umam, 2020). However, Muthalib considered that the participation of non-Muslim citizens was also urgently needed by heeding Qanun regulations. For example, non-Muslim residents in Aceh are also asked to comply with Aceh rules by paying attention to the provisions of the process of building houses of worship. If the construction of a house of worship is not by Qanun regulations and there is no permit from the Aceh government, then this application is not feasible to proceed with.

It didn't stop there, Haidlor Ali Ahmad also said that the practice of intolerance in Aceh could be bridged by various actions. One way is to adopt the dominant cultural practices in Bali (Ahmad, 2016). This form of adoption is used as a conflict resolution to resolve problems in Aceh. According to him, the conflict of intolerance between religious communities in Aceh is not only seen through religious differences, but also intersects with the culture and customs in Aceh which are inherent in Islamic traditions. Thus, the form of conflict resolution with a dominant cultural approach to Balinese Hinduism can be carried out in the form of formal written law, agreements with a social approach, religious rules of law, and cultural traditions (Ahmad, 2016).

Looking at some of the studies from the academics above, the author argues that acts of intolerance in Aceh are fundamentally due to the egocentricity of every religious adherent. Every adherent of a religion has the right and obligation to defend the religion they believe in. For example, a Muslim has the right and obligation to defend Islam and obey every rule in Islamic teachings. Non-Muslim adherents also do the same thing. They have the right and obligation to believe in the truth of their religion. However, what has been forgotten at this time is heeding the concept of mutual respect. Thus, an attitude of egocentrism and exclusivism emerges from every adherent of religion (Join et al., 2021). Egocentrism and exclusivism are often expressed in public spaces to show one's identity and desire to be recognized by society (Sejati, 2019). In the context of the case of intolerance in Aceh, egocentrism and exclusivism are being practiced by the public. For example, the case of intolerance that occurred in Aceh Singkil shows an attitude of egocentrism in Muslims. The Muslims vehemently refused to burn the church in Aceh Singkil. This treatment arose because of the extreme assessment and defense by the majority. They are demonstrating self-recognition as devout and obedient Muslims to religion. This gives rise to exclusivism showing that only Islam can develop and exist in Aceh. Exclusivism provides an understanding that certain groups close themselves to other activities outside of their existence (Join et al., 2021). Thus, this attitude of exclusivism encourages a person to feel the best and take actions that are inappropriate for followers of minority religions.

Related to egocentrism and exclusivism, this is inseparable from the concept of mature religious sentiment.



Related to mature religious sentiment, the writer argues that this concept is also in line with conflict resolution efforts. It's just that mature religious sentiment or "religious maturity" is studied with a psychological approach so that religious maturity is closely related to self-maturity in religion. Conflict resolution involved a variety of ways and approaches used to resolve conflicts. Based on these two definitions, the authors see that conflict resolution and religion are part of the way someone who has matured in religion and behaves to present a resolution to religious conflict.

Therefore, to bring religious maturity to each individual, several efforts are needed to resolve the religious conflicts that occur. Conflict resolution is an approach used to solve and resolve various conflicts according to the intended purpose (Ahmad, 2016). According to Kriesberg, in conflict resolution, there are several important stages that must be passed, namely the conflict de-escalation stage, the negotiation stage, the problem-solving stage, and the peace-building stage (Fahham, 2010).

Related to academic discourse in the field of conflict resolution, several researchers and academics have previously studied conflict resolution in dealing with religious conflicts. Zaenuddin Hudi Prasajo explained that religious conflicts can be resolved by strengthening regional cultural potential and local wisdom (Prasajo & Pabbajah, 2020). Local wisdom is considered to have a dynamic side that can be developed and adapted to certain public needs, including in resolving religious conflicts.

In contrast to previous studies, religious conflicts in Aceh were resolved in various ways, such as developing Islamic boarding schools and madrasah-

based learning programs (Fikri, 2016) as well as strengthening the rule of law to regulate religious tolerance as stated in the Qanun (Saifullah et al., 2020). However, on the other hand, the Aceh government has made efforts to deal with religious conflicts in Aceh, one of which was carried out by the Banda Aceh City government. These efforts consist of providing a platform to facilitate inter-religious discussions and providing education as early as possible to the public regarding the issue of tolerance (Masrul et al., 2020).

Based on these studies, the authors found a slightly different form of conflict resolution from previous studies. The author found a group of young people who moved to voice their opinions to prevent religious conflict from happening in Aceh. A group of young people voiced their opinions through various activities, both offline and online. However, most of their participation is by providing tolerance campaigns through social media and films. Their movement is under the umbrella of a religious social institution known as LABPSA. LABPSA is based in Banda Aceh and is fostered by an academic figure from one of the state universities in Aceh. According to that issue, this article using communication strategy theory which focuses on communication goal theory. This theory explains that a communication process requires a good strategy to achieve goals. This theory also emphasizes that the process of receiving messages from communicants requires a process of building good relationships (Littlejohn & Foss, 2009). In this theory, there is a cognitive impact that can influence the interlocutor/communicant and someone to understand the program being discussed. Thus, in this article, the authors use communication goal theory to examine LABPSA as the object of this



study. Through LABPSA the author wants to see how young people participate in carrying out tolerance campaigns in Aceh. How is the narrative built by young people to spread the message of tolerance? And how does new media have a big influence on spreading the message of tolerance widely? To answer some of these questions, the author will discuss them in detail in the next sub-chapter.

Youth Participation, Conflict Resolution, and New Media

Religious conflict is one of the serious conflicts that need to be considered and handled as soon as possible. Religious conflict is closely related to the life of religious people and triggers conflict if harmony is not maintained. Efforts to prevent and resolve conflicts have also been carried out by various groups, especially the government. Regarding the religious conflict that occurred in Aceh, so far the Aceh government has given its best efforts to resolve the conflict. However, there are still leaders or community leaders who have not heeded this tolerance directive. For example, there is a case of intolerance that occurred in Aceh Singkil (Amindoni, 2019; Handayani, 2022). Therefore, various academics, researchers, and intellectuals offer solutions to minimize and resolve this issue of intolerance to the public. One of the organizations working to eradicate acts of intolerance and terrorism is the *Forum Koordinasi Pencegahan Terorisme* (FKPT). FKPT under the auspices of *Badan Nasional Penanggulangan Terorisme* (BNPT) is tasked with collaborating with the public, religious leaders, economic leaders, and others to eradicate acts of intolerance and terrorism (Fakhri & Diana, 2020). FKPT carries out several programs that can be implemented to prevent and eradicate

acts of intolerance and terrorism, namely counseling to educational institutions, the public, media practitioners, and religious leaders. Additionally, FKPT also engages with millennials by conducting outreach in the form of short videos (Fakhri & Diana, 2020).

It doesn't stop there, this form of socialization is not the only way to prevent and eradicate intolerance. Art-based activities can also be carried out to increase tolerance and pluralism. One of them is a form of arts festival. Festivals entitled cultural arts can be one way to strengthen the friendship between ethnicities, religions, ethnic groups, and communities. Thus, the existence of these festival will reaffirm multiculturalism and pluralism and can prevent intolerance (Adiprasetyo & Adiputra, 2020). approach to minimizing, preventing, and eradicating intolerance through cultural festivals is an example of an action that is fresher and more easily accepted by the wider community. Communities can enjoy cultural arts performances well and the community can also add insight into pluralism in their surroundings. This concept is considered unique and unconsciously the community is well-educated to increase tolerance and mutual respect among people (Adiprasetyo & Adiputra, 2020; Khakim et al., 2020).

In contrast to the actions taken above, a youth community in Aceh is using a new method. This community is known as LABPSA, namely the Religious Social Development Institute. This institution has become a "mecca" for young people in Aceh to voice acts of tolerance in Aceh. The initiative aims not only to foster tolerance within the people of Aceh but also to influence young people in Indonesia LABPSA focuses on various issues of diversity, tolerance, gender, disability, and other humanitarian issues (Indorelawan, 2020). Initially, LABPSA



stands for Laboratory of the Sociology of Religion Study Program. However, for certain reasons, LABPSA changed its name to the Laboratory for Social and Religious Development (Aini et al., 2022).

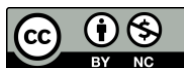
The presence of this LABPSA is part of an innovation to accommodate tolerance information. Apart from that, LABPSA is also present to criticize the role of the government which is considered to still use traditional methods in dealing with cases of intolerance (Aini et al., 2022). Usually, the Aceh government handles cases of intolerance only limited to holding seminars, reviewing books, training, and so on. This method is considered to be ineffective if held in this digital era. Thus, fresh methods are needed to disseminate tolerance information to the public. This is because the methods used by the government in dealing with cases of intolerance are not in accordance with millennials. Thus, the tolerance campaign is proclaimed to be spread and well-received by millennials and social media users.

Uniquely, LABPSA has an interest in and focuses on preventing acts of intolerance by prioritizing the concept of religious moderation (LABPSA, 2020). LABPSA is trying to move to revive "the smiling country" as the image of the Indonesian nation. Thus, LABPSA is run by young people/millennials to invite the community, especially young people to be involved in being part of the driving forces of harmonization and tolerance in Aceh. So far, LABPSA has produced various types of programs and facilities to campaign for the issue of tolerance and peace in Aceh, including the film "*Satu Kampung Tiga Cahaya*", Assistance for Developing the KKN Curriculum Based on Gender Equality and Human Rights, Campaign for Tolerance, Democracy,

and Gender Equality through Creating Social Media Content, Tolerance Tourism for Interfaith Youth in Sabang, Campaign for Mental Disabilities for Inclusive Social Life, Documentary Film "*Para Penyangga Leuser*", and Formation of Tolerant Youth Groups in Southeast Aceh, Central Aceh, and Aceh Singkil Regencies (LABPSA, 2020). Several types of activities carried out by LABPSA are new steps and ways to campaign for issues of tolerance in Aceh. This activity is the foundation that the people of Aceh have efforts and efforts to prevent the flowering of acts of intolerance. This is part of the development of religion-based communication (Sazali & Matondang, 2023).

So far, LABPSA has also conducted online discussions and invited speakers from various circles to talk about tolerance. The discussions that were discussed were not only related to tolerance between religions but also related to tolerance among religions, tolerance between ethnicities, gender equality, and disability. LABPSA as the "umbrella" for these activities gives freedom to young people to take part and produce contemporary works to spread positive vibrations related to tolerance. This effort can be said to be part of the narrative of religious moderation, namely emphasizing the narrative of tolerance, mutual respect and using new ways to realize tolerance (Arenggoasih & Pertiwi, 2023; Hakim, 2023).

Seeing that there is a new movement among young people in new media, several researchers have studied this academic discourse in depth. Marselino and Pratama said that everyone who uses new media, especially young people, is inseparable from their goal of expressing themselves in cyberspace (Marselino, 2022; Pratama & Muchlis, 2020). In line



with this, Bahiyah Omar also said that self-expression is shown to the public through cyberspace to get public attention and connect frequencies between fellow users (Omar & Dequan, 2020). So, it is not surprising that young people who show their activeness and expression in new media are attached to the term "narcissistic" (Gnambs & Appel, 2018). However, the "narcissism" that is built is directed according to different goals by each user.

In contrast to the "narcissism" developed by several young people on social media, young people who join LABPSA express themselves to support active campaigns of religious tolerance and several other humanitarian activities. The active movement carried out by young people in LABPSA is a new form of conflict resolution. This is because conflict resolution is known as an approach that can be carried out and attempted to prevent and resolve problems/conflicts in accordance with the goals to be achieved. LABPSA through several graphic design works and films is a way for young people to overcome religious conflicts that occur in education. Through various works such as graphic design, short films, and films, LABPSA educates the public to play an active role and become actors of tolerance, be it inter-religious tolerance, inter-ethnicity, and disability-friendly

CONCLUSION

Religious conflict is a serious issue that can have a significant impact if not managed properly. In 2022, Indonesia has identified 10 cities with the highest intolerance ratings. Surprisingly, three major cities in Aceh province are among the top 10. This highlights the urgent need to address and combat intolerance in Aceh. Intolerance has led to tensions between non-Muslim and Muslim

communities in Aceh, seen in the religious conflict in Aceh Singkil. This highlights the urgent need for increased attention and rigorous efforts to address the issue of intolerance in Aceh. The intolerance has led to tensions between non-Muslim and Muslim communities in Aceh, evidenced by the religious conflict in Aceh Singkil. The conflict arose when the Muslim attempted to set fire to a Christian place of worship (church) in Aceh Singkil. The construction of the church was deemed illegal, sparking dissatisfaction among the Muslim community towards the Aceh government's policies on permits for religious buildings. Fortunately, the conflict was resolved through the collaboration of religious leaders from both communities.

Apart from the Aceh government, efforts to deal with religious conflict in Aceh are also carried out by young people who are members of the LABPSA community. This group of young people uses social media to campaign for the issue of tolerance. In contrast to young people in general, a group of LABPSA youths choose to be "narcissistic" on social media to educate the public regarding humanitarian discourse, such as inter-religious tolerance, inter-ethnicity, disability, and gender equality. The way they express their ideas in cyberspace is to produce works in the form of films, graphic design content, short videos, and online discussions on tolerance and humanitarian issues. So, to contribute to conflict resolution, it is not only limited to making conventional programs but can also be developed into a new step in digital and visual form.

**CREDIT AUTHORSHIP
CONTRIBUTION STATEMENT**
Fathayatul Husna: Writing-Conceptual



Draft, Methodology, Data Curation, Investigation.

Annisa Zulkarnain: Reviewing and Editing.

DECLARATION OF COMPETING INTEREST

We certify that there is no conflict of interest with any financial, personal, or other relationships with other people or organizations related to the material discussed in the manuscript.

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