Understanding the Speech Codes of Tolerance in Conservative Community

Dava Aldana, Hapsari Dwiningtyas S., Primada Qurrota Ayun
davaforfun@gmail.com

Undergraduate Communication Science
International Undergraduate Program
Faculty Of Social And Political Science, Diponegoro University
Jl. Prof. Soedarto, SH, Tembalang, Semarang Kotak Pos 1269 Telepon (024) 746407
Faksimile (024) 746504 Laman: https://fisip.undip.ac.id / Email: fisip@undip.ac.id

ABSTRACT

This interpretive qualitative research has aim to understand the speech code and logic of tolerance in conservative community. Based on the Ethnography of Communication, data is collected through WhatsApp groupchat and interview which later analysed with The Speech Code Theory (Gerry Philipsen) that resulting codes of tolerance that then elaborated using Social Identity Theory (Tajfel&Turner) in generating codes. The result of this research is: first, Code of Honor and Dignity. This code creates logic of Victim Perspective, namely the feeling of the ingroup as victims of getting pitted against each other by the outgroup which is based on the concept of Aqidah and Morals that the ingroup believed in. Second, the dominant code referring to Code of Outgroup namely act of excluding outgroup due to differences of perspective from each religion. This code also arises in fellow Muslim that has different ways in interpreting Islam. The logic appears due to protecting fellow Muslim from influence of the non-Muslim where later represent the existence of stratification among Muslim. Third, Phrases for Moral Judgments and codes of Prejudice emerging logic of moral and prejudice. This logic refers to direct judgments for outgroup based on moral superiority feeling of ingroup with the purpose of revealing the true face of Islam based on Quran and Hadist, where later arises group identity as the true believer of Islam. Those identity arises due to the urge of improving the face of Islam that perceived as old fashioned, radical, or even terrorist. However, code of non-verbal also arises in the chatgroup as a complimentary during conversation.

Keyword: Tolerance, Ingroup-Outgroup, Prejudice, Speech Code Theory, Social Identity Theory

ABSTRAK

Penelitian kualitatif interpretatif ini bertujuan untuk memahami kode tutur dan logika toleransi kelompok konservatif. Dengan berlandaskan Etnografi Komunikasi, data yang diambil dari percakapan grup WhatsApp dan wawancara dianalisis menggunakan teori kode tutur (Gerry Philipsen) sehingga menghasilkan kode toleransi, yang kemudian dielaborasikan dengan Teori Identitas sosial (Tajfel & Turner) untuk memunculkan logika kelompok. Hasil penelitian ini adalah: pertama, Kode Harkat dan Martabat. Kode ini menghasilkan logika Sudut Pandang Korban, yaitu perasaan ingroup sebagai korban tindakan adu domba yang dilakukan oleh outgroup yang didasari konsep Aqidah dan Akhlak yang dipercayai ingroup. Kedua, kode dominan yaitu Kode Outgroup yang merujuk pada sikap mengesampingkan outgroup dikarenakan ada perbedaan sudut pandang yang didasari oleh perbedaan Agama. Kode ini juga muncul diantara sesama Muslim yang memiliki cara berbeda dalam menginterpretasikan agama Islam untuk melindungi sesama Muslim dari pengaruh outgroup yang kemudian menunjukkan strata diantara pemeluk agama islam. Ketiga, kode frasa untuk prasangka moral dan kode prasangka yang memunculkan logika moral serta prasangka. Logika ini merujuk pada prasangka langsung yang ditujukan kepada outgroup yang didasari oleh moral superiority ingroup dengan tujuan untuk menunjukkan wajah agama islam yang murni berdasarkan Quran dan Hadist, sehingga memunculkan identitas kelompok yaitu pemeluk agama islam yang sesungguhnya dengan urgensi memerbaiki citra agama islam yang dinilai kolot, radikal, bahkan teroris. Selain itu, kode nonverbal juga muncul dalam chat group untuk mengkomplimenter emosi mereka dalam percakapan.

Kata kunci: Toleransi, Ingroup-Outgrup, Prasangka, Teori Kode Tutur, Teori Identitas Sosial

INTRODUCTION

Tolerance in general defined as human behavior in the context of respect and appreciation towards differences among individuals or groups (Kompas, 2023). In addition, tolerance also means mutual respect and cooperation between groups in situations of difference. Tolerance is important for us, in Indonesian society, which consists of many differences, ethnicity, race, religion, and customs. By implementing this attitude, a sense of peace, security, and peace can easily be achieved by the Pancasila guidelines for the Indonesian people (Detik, 2022).

Tolerance in Indonesia is not something new, and it has become a cultural part that has taken turns from generation to generation since very long ago. Indonesia is famous for its diversity which developed from its motto Bhineka Tunggal Ika which translates into unity in diversity. It has become the cultural heritage of the Indonesians which become the key to sustaining diversity in Indonesia so that this diversity can become the extraordinary

situation that other nations in the world may not have necessarily (Kominfo, 2022).

In understanding tolerance, we need to define the right attitudes that project tolerance and implement it daily. Tolerance guides us to religious moderation to avoid fanaticism which can lead to fundamentalism, radicalism, and extremism. Tolerance itself is shown through respecting differences in scope such as religious, racial, and cultural beliefs held by organizations or individuals. Tolerance is an attitude of respecting the differences that exist around us. In general, tolerance revolves around the scope of ethnicity, religion, and race.

On the other hand, the intolerance cases in Indonesia are always rising. This mainly came from the unfulfillment of minority rights such as worship places. It was also believed that Indonesia's conservative turn started decades ago (Van Bruinessen 2013), measures of intolerance have increased from late 2016 until early 2017, as follows Islamist allies against the Chinese Christian Jakarta governor candidate and Jokowi former running mate, Basuki Tjahaja Purnama (Mietzner et al., 2018). Surveys in 2016 stated that 78% of Islamic Religious teachers support the implementation of Sharia law in Indonesia and the majority of state middle school students in West Java support the establishment of Islamic Chalipate (Arifianto, 2017). (bpip.go.id, 2020)

Indonesia consists of about 260 million people, with Muslims accounting for 87.2%, Protestants accounting for 7.0%, Roman Catholics accounting for 2.9%, and Hindus accounting for 1.7%. In addition to practicing their Islamic beliefs, many Indonesian Muslims worship local spirits and deities. Although the country's constitution safeguards religious freedom, research have shown that religious intolerance is on the rise. In 2017, the Setara Institute, an Indonesian NGO, stated that "acts of religious intolerance" increased from 236 to 270 between 2015 and 2016. (Setara Institute, 2017)

Many facets of Indonesian society exhibit this history of tolerance and is enhanced by the power of social media where messages may spread rapidly and uncontrollably. Where internet and social media users in Indonesia is up to 191 Million users in January 2022 and 167 Million users in January 2023 (Data Indonesia, 2023). Thus, violation of tolerance has become an undeniable phenomenon in society. The foundation of the Republic of Indonesia guarantees religious freedom to accept all people of all religious backgrounds and

promote people's religious lives. However, intolerance continues to occur and has even been normalized in some sectors.

The main actor in this research refers to the tolerance issue that is happening inside religious study community or conservative community. Which create damage in social coherence and endanger rights and safety of the minority. This research has aim to explore the speech codes for understanding tolerance in conservative religious community. The purpose of this study is to understand the speech codes and the logic about tolerance in conservative community.

THEORETICAL FRAMEWORK
Research Paradigm

This research used Interpretive Paradigm. It focuses on subjective standpoint, and it seeks to clarify the nature foundation of social world as it has to be, and it is recognizable at the level of subjective point of view. The interpretive paradigm aims to see reality in two perspective that are people's interpretation of external world and how they believe on how reality is socially constructed. Individuals' subjective exposure of outside world may affect an inter-subjective

epistemology and the ontological belief that reality is constructed socially (Pham, 2018).

This research has subjective to understand how people interpret tolerance and intolerance. Also, to understand how intolerance can occur and its relation to self-subjective as well as judgment on other human beings.

State of The Art

The first resource is The Normalization of Intolerance: The 2019 Presidential Election in Indonesia by Risa J. Toha, Dimitar D. Gueorguiev, and Aim Sinpeng. This research is happened during the Indonesian Presidential in 2019. At the beginning, the non-muslims are the side that is being discriminated. Then about 14% of muslims dislike non-Muslims and o,4% dislike Chinese. Thirdly, Prabowo proponents are significantly less intolerant to non-Muslim and Chinese compared to Jokowi supporters (Toha, 2021).

Second resource is Religious Devotion and Extrinsic Religiosity Affect In-Group altruism and Outgroup Hostility Oppositely in Rural Jamaica by R. Lynch, B.G Palestis, and R. Trivers. This research stated that even though religion play such a big role on creating barrier between groups of people, some researchers are still in trouble finding which attitudes are

influenced by religion or social life. For instance, belief in an all-powerful moralizing god has been positively connected with collective altruism (Johnson 2005; Henrich 2011) and an urge to to penalize non-cooperators (McKay et al. 2011) and can support the generosity to the unknown and distant individuals who are in the same religion (Purzycki et al 2016). (Lynch, 2016)

Third resource is *Fanatisme Agama dan Intoleransi Pada Pengguna Media Sosial* (Religious Fanatism and Intolerance on Social Media Users) by Robby Putra Dwi Lesmana and Muhammad Syafiq. The result of the study stated that the one who spread of fanaticism and intolerance social media content related to religion has aim to influence people from their page. They also have perspective that different religious thought is considered wrong then they try to fix it. Then, all respondents are stating that religious fanaticism is not something terrible and everyone should have that in applying religion. One of the participants stated that being religious is something positive and not being fanatic about religion should be questioned. They are not aware of the drawbacks of being over fanatic towards religion and think that fanaticism towards religion is positive behavior (Lesmana, 2022).

The fourth resource is Virtual Ethnographic Study on Radicalism by Dudy Imanudin, Lili Awaludin and Ahmad Sarbini. It stated that based on the digital footprints from Muhammadiyah, NU, and PERSIS, the root of radicalism are political pressure from government, related to their existence, emotional factor from religion and culture, anti-westernism, government policy, and lastly western mass media that always put them on the corner. Then, with similar analysis method, Digital Footprint analysis, the existence of belief can be born from claiming only single truth and misleading the opposing group, by being radicals it complicates their beliefs on Islam, radical groups are more excessive in their religious worships, they prefer to talk rude, harsh, and temperament in context of preach, they are also easy to distrust out-group and label opposing opinion with kaffir (Imanudin, 2019).

The Fifth resource is called The Psychology of Intolerance Unpacking Diverse Understanding of Intolerance by Maykel Verkuyten, Levi Adelman, and Kumar Yogeswaran. It stated that intolerance took a commonplace worldwide. Lastly, there is deliberative intolerance entails interfering with beliefs or behaviors that are thought to go against moral

standards and ideals. Then, the researchers argue that these three kinds of intolerance may have their own implication on how to respond intolerance and how disagreement about interpretation of intolerance may create conflicting differences among cultural, religious, and ideological groups (Verkuyten, 2021).

This prior research about The Psychology of Intolerance: Unpacking Diverse Understandings of Intolerance has similar goals and relation with this research. It creates in depth understanding about intolerance based on prejudice also diversity of perspectives and conservative beliefs and its relation about the occurrence of intolerance. The sixth resource is about Religious Identification on Facebook Visuals and (Online) Out-Group Intolerance: Experimenting the Sri Lankan Case. The results refute the religious justification and show that ethnically intolerable visual imagery on Facebook is not always characterized by a rise in in-group religious identification. Instead, conspiracy theories and danger perceptions are better places to place the blame for online racial hatred (S Hasangani, 2022).

That six given research have close relation to Understanding The Speech Codes of Out-Group Intolerance In Religious Community. This research has similar ground on understanding how intolerance could occur and it has similar patten that are prejudice, close-mindedness, and hostility towards the out-group that in this case is different religious beliefs. This research will examine how intolerance can occur, especially in aspects of religious groups towards other religions which are also developing on the internet including broadcast messages and discussions. This research will take sample conversations through the WhatsApp messaging application.

Speech Codes Theory

Gerry Philipsen defines Speech Codes Theory as particular pack of understanding inside culture about what is categorized as communication, the significant definition about culture, how culture are become logical for people, and how they practice it. As per Gerry Philipsen stated that Speech Codes define the way contents are consumed is influenced by surroundings of consumer themselves.

The Rhetoric Substance of Speech Codes

In relation to this research, we are more focusing on proposition number 3 of Speech Codes by G Phillipsen. Quoted from Theories of Communication Incorporating Culture, this proposition answers something

about how humans naturally behave that related to psychology, sociology, and strategic conduct or rhetoric. According to Speech Codes Theory by Phillipsen, on the Sociology substance. Speech codes offer a set of guidelines for how to look for connections effectively and appropriately between oneself and other people as well as what symbolic tools to use to do so.

Social Identity Theory

In general, Social Identity can be defined as group membership and social category that we use to define who we are. The Social Identity Theory is used to define how self-concept and cognitive process about the social beliefs in group process and relationship among groups. In this theory that are developed by Tajfel and Turner stated that the sense of self is influenced by our position in social state or community.

RESEARCH METHOD

The Research type that are used on this research is explanative qualitative which may help understand how the issue, intolerance between religious communities, could rise and understand point of view from people that are doing that. About the data itself, it is collected with speech codes that are spreading around the internet, especially religious community that are codes of

tolerance. From here, we could understand how intolerance among religious community could rise. The research subjects on this research are individuals that are included in religious communities especially Muslim. Participants of this research are members of religious community forum and are members of WhatsApp group chats. Especially for those who actively share reminder messages about the religion of Islam and indicate activities of the prejudice that may occur inside the Religious Community Forum that may lead to the emergence of intolerance.

FINDINGS AND DISCUSSION

Inside the Quran Recitation Community, the group chat mainly shared about daily talks related to daily implementation of sunnah, moral value from al-Quran and Hadist. This group consist of around 20-30 members, with main topic from the group is around schedule of next recitation, religion related broadcast such as moral values, dhikr and prayer, warning of threats from out-groups, how to behave with out-groups, and more. The outgroup from this community are them, non-Muslims, who have different beliefs such as Christian, Catholic, also Jews. Then, there are also members that are affiliated with Muhammadiyah organisation.

In this research it can be found that speech code theory has succeeded in understanding a logic about how tolerance is interpreted in conservation groups. The speech codes that emerge in this group include the first, a code of honor and dignity where they need to maintain their honor and dignity in interpreting tolerance which is then used by them in the process of avoiding conflict in dealing with differences. The second, codes of outgroup appear in this group which they use to separate the ingroup and outgroup in limiting themselves to the outgroup in interpreting tolerance. Then codes of nonverbal codes emerge with the aim of reinforcing their argument with an emotional context. Lastly, social identity theory is to play a role in the process of interpreting tolerance in this group in the form of how they validate each other's actions as group members.

CONCLUSION

In this research, it was found that tolerance was interpreted accordingly by this group. However, there are boundaries that are in accordance with their religious teachings which are then used to interpret differences outside the beliefs they adhere to. Among the speech codes that emerge in the process of interpreting tolerance, codes of outgroups are the dominant codes in this speech community.

RECOMMENDATION

Researchers hope that in future research they will be able to use other concepts or theories to find other points of view on the issue of tolerance in Indonesia. Research on this topic is still relatively small considering that this topic is a sensitive issue in Indonesia which should not be sensitive considering that diversity in Indonesia is relatively high. Researcher recommends looking at religious tolerance in educational sectors. Such as comparing the students perspective in public school, national private schools, religious private schools, or perhaps boarding school.

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