CHAPTER 1
BACKGROUND

1.1 Background

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)

For the context intolerance is spread in WhatsApp groups, especially in Islamic study forums.

"……..The Quran Forbids Kafirs As Leaders, The Quran Forbids Making Kafirs As Friends, The Al-Qur'an Forbids Mutual Help With Kafirs That Will Harm The Muslim Ummah, The Al-Qur'an Convicts Zalim To Muslims Who Making Kafirs As Leaders…..." was stated in the WhatsApp group that may lead to act of intolerance towards out-group also it was stating Kafir, boldly, that refers to out-group. On the other hand via personal chat, it is stated that "In fact, religion is very easy. For me my religion, for you your religion... period, done", " referring to Surah Al-Kafirun on the sixth verse : "To you is your religion, and to me, my religion."

Spread the message "please make it viral", "yes, the evil of Christians is like the evil of Rome", "It's horrible... even on Tiktok, the attack from Christians is extraordinary and they use a lot of verses in the Qur'an, then they interpret it themselves and the contents are reversed... it's horrible", "The program for the destruction of Islam is more massive", "Be aware that their movement is becoming more massive", "If you watch children and Islam KTP, then the attack on Christians on Tiktok can convert many people".

This kind of message is easily stated by the member WhatsApp group, which is based in Islam, and becomes the focus of this research in seeing the speech codes of out-group prejudice related to the behavior of tolerance. The message aims to raise awareness among Muslims in that community towards the danger that may happen such as the violation of Islamic law or discrimination towards some minority Muslim group. Discussion started with one member sending a broadcast that was repeatedly sent with unaccountable sources. They support and defend each other.

Religion plays such a big role in Indonesia. Religion is one of the determinants of the existing system in Indonesia, especially Islam which is the majority in this country. In addition, religion is also a point of view that is widely used by Indonesian people in judging something.

It is undeniable that this large number of diversities can be a source of social problems related to religious viewpoints in Indonesia. Social problems such as hate speech, demeaning other religions, fanaticism, and discrimination between religious communities cannot be avoided. Fake news, false information, and lead opinion can easily circulate in the community. Tolerance is the Key, it guides us in religious moderation in order to set aside the act of fanaticism that may lead to radicalism or even extremism (Kominfo, 2022).

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

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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.

1.2 Problem Statement

Tolerance itself has been taught and has become the standard of education in Indonesia from an early age, starting from elementary school. However, in practice tolerance is often underestimated so that intolerance emerges and causes division. Intolerance occurs little by little in a small environment and then spreads widely in society. Supposedly, in a country known for its diversity, there will not be any problem

related to the issue of tolerance and difference. But this issue continues to grow. Therefore, this research will look at how conversations related to intolerance and prejudice can create damage to social coherence.

For example, prejudice against people that are different or considered as out-group slowly happened in WhatsApp group that become focus of this research. Such vocabularies, tones, and words that may indicate the behavior of intolerance.

Based on statement above, it can be concluded to a problem statement as how is the logical thinking of intolerance perpetuators in a religious community towards out-group?

1.3 Research Purposes

The purpose of this study is to understand the speech codes and the logic about tolerance in conservative community.

1.4 Research Significance

1.4.1. Academical Significance

From the academic field, this research may have contribution on future study about the speech codes of tolerance.

1.4.2. Practical Significance

From the practical field, this research has aim to contribute more on anticipating further damage in social coherence and solve intolerance related issue.

1.4.3. Social Significance

From the social side, this research has aim to contribute on giving society the guideline about living in diversity.

1.5 Theoretical Framework

1.5.1. Research Paradigm

Paradigm can be described as a set of intertwined assumptions about the social world that provides sets of philosophical and conceptual framework for the study of that scope of world (Filstead in Ponterotto, 2005).

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.

1.5.2. 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).

Also, those result indicates that younger voters, they did not participate progressively on intolerance behavior towards, other religion or ethnic, minority group. Then, based on this literature, bias towards minority group on politic are not intertwined with respondents' interaction with other groups or on a lifestyle basis. On the other words, based on this study, intolerance only arise in political playground not on a daily basis. Nevertheless, appeal towards religious act has nothing to change towards intolerance action in political and social field.

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)

At the same time, religious participation has shown to support in group cooperation (Henrich et al. 2010; Norenzayan and Shariff, 2008) and also support intergroup conflict (Ginges et al 2007). This research is also stating that people that are attending religious activities such as Sunday school or any religious study may accumulate the likelihood of blaming people from other religion. Also, those people may actively investigate some acts such as prejudice or hostility based on religion, but they know it has no correlation with their beliefs.

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. The respondents perceive that fanaticism is something positive in practicing religious act. They also consider that fanaticism is a form of love and devotion to their religion. In context of tolerance, participants assume that tolerance has boundaries, and it cannot align with religious field and tolerance is only count in life as citizen. 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. Based on the present work intolerance itself could be grouped into prejudicial intolerance that based on rigidity, close-mindedness, and antipathy. Then, there is intuitive intolerance which involve disapproval from out group belief or practices that based on unrefliective responding. 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, 2020).

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. During 2018 and 2019 there are tensions related to ethnic intolerance in Sri Lanka are happening both online and offline platform. It has been hypothesized that growing religiosity and widely published religious content on the online platform are the causes of ethnic intolerance. Considering this, the current study examines the correlation between in-group religious affiliation and Facebook pictures reflecting out-group intolerance by analyzing a sample of images shared by a Sinhala-Buddhist community from 2011 to 2018. 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. However, it also has some certain differences related to Understanding the Speech Codes of Out-Group Intolerance In Religious Community on the aspects of sample, scope, and area. 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.

1.5.3. 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. He also defines speech codes as unwritten guide for how to communicate enclosed by the culture surroundings. The speech codes theory emphasizes several claims towards speech code, first is such codes like manners and meaning are different from others. Second, speech community will have many speech codes even though one specific code may dominate the others

and related to the others. Third one is speech codes may constitute speech community on how to become a person, connect with others, and how to act or socialize in group. Fourth, it defines on meaning of speech acts on direct perception about specific actions such as emoticons on social media. Fifth, speech codes are unity that are together in daily talk. Lastly, speech codes are strong which means the culture may define the quality of performance in communication based on the assessment on speech codes itself. Then it could be concluded that cultural communication is one of the strong elements in society and it play such a big role on defining how people interact with each other. The birth of new culture, new form of understanding, and new form of communication inside group are happen easily (Littlejohn, 2017).

As per Gerry Philipsen stated that Speech Codes define the way contents are consumed is influenced by surroundings of consumer themselves. In everyday life the way we encode messages are depends on our environment. The encoded messages are consisting of many singular codes and those codes are compiling with each other in forming up a message. The codes are influenced by many things and surrounding environment are playing a big role on deciding how we communicate. The cultures within community forms up human behavior as way of communicating in daily life. In context of this research, the religious intolerance encoders shared similar type of codes as in the same environment they're grown up.

1.5.4 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. This proposition also expands more on how those big clouds of psychology, social relations, and actions could sharpen into symbols, meanings, premises, and rules about communication and interactions that become the main part of a relationship.

In the psychological section, Philipsen argues that each speech codes includes an indicator of what it means to be a person inside the speech community naturally. The Teamsterville, where Philipsen conducts the research, code describes people as a pack of social roles, as seen in the Nacirema Code where individual is conceptualized as unique that described from inside out. In Social section, the same interest, mutual respect, age gender ethnic.

In many cases, where latest interaction becomes important. A man uses his relation with a nobleman to state his case. A speech is made to create symmetrical relations with people which are divided into age, sex, ethnicity, occupation, and social surroundings. Word flows freely with friends.

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. On other words it could be concluded that those

codes of communication are provided synchronously with the surroundings. Then those surrounding people may create codes that have special meanings that build perception and prejudice on point of view towards something.

Philipsen in A First Look at Communication Theories uses Rhetoric term in the sense of discovering truth and persuasive appeal. That in this case is used to take some action towards an assumption that has been made by an individual from the influence of psychological and sociological life, such as honour and dignity which refers to some kind of actions from self. Honour can be defined as a set of rules that provides value to a person based on conformity to social norms. Then, dignity can be defined as the value that each person has just for being a human referring to individual conditions psychological side. From here, people that well made by their surroundings tend to spread the codes that they have to the public.

According to Philipsen's earlier research on Teamsterville, their perspective is affected by a fine-grained sense of place where they may set such boundaries as social and physical ones that others find difficult to see in terms of coordinating their perception of the outside world. The importance of place in the cultural outlook is reflected in a strong concern for situating people in social-physical space, in a view of places as areas whose boundaries appropriately enclose and shelter some people and deny entry to others, and in a pervasive concern that one knows and remains in the proper place both physically and hierarchically (Philipsen, 1975).

Speech Codes itself has a general meaning that is system of communicative terminology, meanings, premises, communicative norms, which made historically and constructed socially. In other words, speech codes is a combination of terms, meaning, premises and rules that are built by humans from their social life. Philipsen also added that any kind of social interactions are performance because speech is not only reflecting but also reconstructing the world. In the context of this research, part of the study form prejudice actions that they throw at each other into their group members and use these prejudices on outside members, especially those who have other views or other religions. This kind of performance can be considered as prejudice. Also, many studies say that further learning about intercultural communication has the aim of upgrading and enhancing the quality of interaction between individuals who have a diversity of cultural backgrounds. The ongoing Globalization and diversity become challenges in society as well as misunderstandings leading to prejudice and violence (Littlejohn, 2017).

With so many challenges, we can conclude that it is prejudice that has more to contribute to follow-up social violence such as intolerance. Prejudice can be defined as a term applied to attitudes on the part of public or to media publication that create systematically negative views or treatment to some social group or category. Targets of prejudice are mainly ethnic minority or out-groups like homosexuals, minority, immigrants, and so on (McQuaill, 2010).

1.5.5 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. This theory has been enhanced significantly with the existence of many sub-theory that focuses on the influence from social and group norm, leadership style inside and among groups, motivation among group member to self enhancement or reducing uncertainty, deindividualize and collective behavior, social mobility and protest, also marginalization and aberration in group.

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. When we understand the differences inside our group that project connection towards out-group that strengthen and maintain relation with in-group. Our communication in those kinds of situations is designed to give an honour to our identity as group member. Those set of motivation was used to put self-identity and social identity at the end of opposite edge. Those opposite identity regard themselves as autonomous individual that have the urge for validation for positive response and convergence. On the other hand, if one side has the urge to validate themselves as individual that represent such community, they seek for something that is more into divergence and negative response. A person's initial orientation is an authentic predictor of whether a concern for personal identity or social identity will emerge during conversation (Griffin, 2018).

People show prejudice toward groups that hold different values and views when researchers use diverse range of targets. The intersection of religion and politics, along with the individual who variations like openness, disgust sensitivity, and cognitive capacity, provide evidence for this worldview conflict approach. Despite the disparities between these two points of view, there are some clear points of agreement, most notably the presumption that liberals and conservatives have distinct psychological characteristics (Crawford, 2019).

Social Identity Theory concepts both the psychological and social side of individual in rhythming as a process of social in group. Our social identity involves our social identifications, social categorizations, also social comparison when participating in group process. In sum, social identity theory provides adequate information on how we engage in social groups that may lead to the existence of in-group and out-group. The term in-group and out-group may seem crucial in the aspect of positive group distinctiveness. We tend to seek positive or collective image of our group as supporting . The following term, out-group, came from social categorization that may lead to discrimination towards social group that are not align with our social group (Tajfel and Turner, 1979).

Out-group derogation may become dangerous when assumption sign in and not in the right place where spread unaccordingly. Thus, it can be the reason we distinguish ourselves from those who don't fit our social category as process called group uniqueness. This categorization process is typically carried out

subconsciously and is shaped by the opinions of our social circles. Social in-groups can be helpful since they promote positive behaviors when interacting with people who share interests, which in turn helps us develop positive social identities. As part of the structure, social identification creates important aspect as identification with group we belong to as where we can define ourselves (Spears, 203). Values are gained from our in-group and put ourselves into categorizing among others to the ones who had similar value to ourselves. Social identification may become essential when it comes adopting collective identity of our group where we are more likely to behave the same way as other group members.

Moving on to social comparison which brought explanation of out-group. At first, social comparison may add value as a source in comparing the out-group as it stated that social comparison may become the only way we can define or assess the value of our own group (Spears and Schwarts, 203). It begins with broad identification about social qualities of a group (out-group) that are contrasting with our group (in-group). This is a part of a way that is solidifying our identity by understanding such qualities also under a strategic activity of expressing our identity. Additionally, most of the time, people who belong to collectivistic groups and people have tendency to improve their own group to improve their own social identity (Hinkle, 1990). Conversely, individualists are slightly more dependent than collectivists. This could be explained by the fact that individualists scored higher on self-esteem scales than collectivists. An

individual is less likely to participate in group thinking when they have a high self-concept since it increases their self-identification. This brief overview of the study shows that people identify for different reasons and that not every member of a group can be said to share a single, straightforward assessment of the group.

In relationship with tolerance, social identity defines intergroup divergence may arise from many features. However, groups are prone to think of their in-group is morally upright, even when they understand if they distinguish themselves from others, they may be less skillful. When it comes to tolerance, communities tend to strongly need to uphold and distinguish themselves as superior in context of morality compared to others. This can lead to a relative intergroup differential in a sense of those who tolerate, even though it does not imply that those who tolerate are bad. Because it entails a negative intergroup comparison with a more morally correct, in this context, tolerance situation suggests a morally inferior and disadvantage stance (Tajfel and Turner, 1979).

1.6 Research Assumption

Everything has its positive and negative side, and so religion. Every religion teaches human a good behavior with its boundaries in life. These days, in Indonesia,

religion plays such a big role in life. With many religions and beliefs that are exist in Indonesia, intolerance issue towards religious beliefs in Indonesia has to be avoided.

The diversity that exists in Indonesia is currently inseparable from the intolerance issue especially between each religious group or people. Aggravated with the increase of internet users and social media users, this issue spread widely on the internet. People are easily spread some type of propaganda or opinion leading words or through whatsapp group in order to defend, spread, and fight for their religion that supposedly not enhance any issues with tolerance

1.7 Concept Operational

This research has aim to deeply understand about how intolerance may occur, how those intolerance and prejudice become logic for people, and their perspective towards intolerance on social media. So, we started with a definition of tolerance that is conceptually different compared to bias. Tolerance is characterized by a value orientation toward diversity. We identified three manifestations of tolerance based on prior theoretical work: acceptance, respect, and appreciation towards diversity.

The act of intolerance may arise due to difference of perception that came from the individual surroundings. From those surroundings, particular perception may appear inside the environment that holds similar value. Then, the appearance of perception itself forms up a prejudice that will influence on their making of respect and appreciation to share with others in social interaction. Subsequently, they combine to see how prejudice play a big role in form up intolerance. After that, they will spread

this viewpoint widely on social media. The perspective we adopt in daily life affects how we communicate both online and offline, including on social media.

As explained above, tolerance can be seen in how individual see diversity and respect in their surroundings or can be broken down as:

1. Logic In interpreting tolerance

2. Social media activity

3. Participation in religious activities

4. Particular attitudes towards out-group behaviour

5. Appreciation towards difference in abstract

6. Personal aspects such as social and economic life

In summarize, all those things can be broken down with the conversation analysis as the method of this research. Conversation analysis focuses on the natural aspects of interaction and the individual discourse styles of the participants.   the emergence of CA in both the sociolinguistics environment and the framework of ethnomethodology. Particularly severe attention was taken by Garfinkel about the classification of oppression and power structures as achievements. In conversation analysis, we may observe how discourse can be viewed as an action and how the structure of a conversation might provide some clues as to why it succeeds. The taking turn in organization, allocation turning strategies, sequence organization, repair work, and turn constructional units are also included. This also align with the criteria and substance of Speech Codes Theory.

1.8 Research Method

1.8.1. Research Type

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.

1.8.2. Research Site

In this context the research was conducted on individuals who are members of the Islamic religious study community. The ethnography itself captures the holistic pictures of community and its activity. Thus, it is both deep and wide at the same time. As a researcher, it must be observed that the case should be relevant for wider community as we see narrowly and think broadly to find the proper answer (Taylor, 2009).

1.8.3. Research Subject

The research subjects on this research are individuals that are included in religious communities especially Muslim

1.8.4. Type of Data

This research is using data in a form of text which came from chat screenshots and transcripts that contain words or symbols that represent

themselves also their action in dealing and understanding about tolerance in societal context.

1.8.5. Source of Data

1.8.5.1.   Primary Data

Digital footprints of the action that involves actors, places, practices, artefacts both physical or virtual that includes :

- Materials/topics of the messages

- Pattern of the conversation

- Relationship between insight and argument

1.8.5.2.   Secondary Data

Data collection was obtained by conducting in-depth interviews or direct and in-depth interviews with informants. The interviews conducted by this researcher will later serve as the secondary data, used to compliment the primary data, source used to find out all the information about the interpretation of outgroup prejudice in religious community. Obtaining data from interviews in this study was carried out by compiling an interview guide or a few questions regarding the communication activities of the prejudice that may occur inside the Religious Community Forum that may lead to the emergence of intolerance.

1.8.6. Selection of Participant

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.

1.8.7. Data Analysis and Interpretation

Ethnography of Communication is referring to an approach in communication that involves its focus on understanding communication that revolves around a cultural group or community. This approach may go beyond the content and context of communication and also examines its social and cultural factors that shape people's way to communicate within a group or community that may lead to such understanding.

Ethnography of communication started with sociolinguistics which cannot be separated. It has long been known that a large portion of language activity is rule-governed, meaning it adheres to predictable patterns and restrictions that may be expressed descriptively as rules (Sapir, 1994). Thus, for sounds to be understood as a speaker intends, they must be produced in language-specific but regular sequences; the structure and order of words in a sentence are limited by grammatical rules; and even the definition of a well-formed discourse is defined by rhetorical rules specific to a given culture.

At all communication levels; societal, group, and individual where patterning takes place (Hymes, 1961). At the social level, communication typically follows patterns in terms of its purposes, types of conversation, and speakers' attitudes and perceptions of language. Additionally, communication

styles vary depending on roles and groups within a culture, including sex, age, social standing, and occupation. For example, a teacher's speech patterns differ from those of a lawyer, doctor, or insurance salesperson. Speaking patterns also vary based on factors like educational environment, living in an urban or rural area, place of residence, and other aspects of social structure. Where in this context of research will be happening in the religious Quran and recital community in a form of seeing their understanding about tolerance.

The emergence of ethnography of communication cannot be secluded with the involvement of the speech community that includes the place where communication is patterned and organized within that unit that its definition becomes the main important point. Similar to the sociolinguistic criteria for speech community listed above, all definitions of community used in the social sciences include the dimension of shared knowledge, possessions, or behaviors, which is derived from the Latin *communitae*, "held in common." Whether or not to prioritize shared language form and use, shared political and geographical boundaries, shared interaction contexts, shared linguistic forms attitudes and values, shared socio-cultural understandings and presuppositions, or even shared physical characteristics (e.g., certain skin colors may be considered prerequisites for membership in certain communities, hearing impairments for others) when first defining communities for study is a crucial question. The fundamental requirement for a "community" is the sharing of a meaningful experience

dimension, and for a "speech community," the shared dimension must have to do with how the group uses, values, or interprets language.

Analysis of any communicative conduct may begin with any descriptions that includes genre, topics, functions, settings, key terms or emotional tones, participants, contents, act of sequence, rules of interactions such as properties that are observed, and lastly norms of interpretations such as common knowledge or shared understandings that are used for the relevant cultural presuppositions. All of those components may be organized into Scene that includes, genre, topic, functions, and settings. This may indicate the scene of speech community such as topic may require culture specific inference, where functions involve potential levels of cultures that needs to be studied, then settings may become the one which can be directly observed in context of place where specific communication phenomenon may occur.

Next discussion is about Key that gives an emotional tone on every communication conduct. Key is introduced to provide for tone, manner, or spirit where act is done (Hymes, 1972). While duplication is common, key can vary independently of any other component of a communicative event, which makes it an important component to include in the description and analysis of communicative events. The key typically takes precedence over other components when there appears to be a conflict. A sarcastic compliment, for instance, signals a different relationship between the participants than it would if it were genuine. The sarcasm takes precedence over the message's literal

content and form. Key may occur in a form of chosen language or variety, by nonverbal signals as in wink or body posture that in this case may be indicated in the usage of emoji or stickers.

Next category may reveal the Participants as in "who is in the family?" "Who is responsible for such things?" or "Do particular roles have positive or malevolent characteristics?". Also, its not only includes speakers but also hearers and overhearrs. Not only should observable traits be included in a proper description of the participants, but background information on the roles and composition of the family and other social institutions, life cycle characteristics that set them apart, and differentiation based on social status and sex within the group are also important.

The message form may include the form itself, content, and act of sequence. It took place as components of communication events may be transmitted verbally and nonverbally. In this case, ant communication patterns may take place thus identifying any goals of communication acts. The meaning that is being communicated and the purpose of communicative acts are referred to as message content. The act sequence component includes information about the ordering of communicative acts within an event. When characterizing a series of communicative acts, their function can be described along with a typical example of the message's form and content. Verbatim examples are helpful as illustrations even though descriptions are typically at an abstract level that takes into consideration consistent patterns in the recording of events.

Lastly is about rules and norms. Rules of interaction component includes an explanation about the rules for the use of speech that are applicable to the communicative event which refers to the perspective of behavioral statements about how people should act that morph together into shared values of the speech community. Interaction rules can frequently be found in responses to others breaking them and in the perception that acting in a different way is "odd" or "impolite." Owing to these kinds of responses, breaking the rules is a common tactic in comedy construction.

Norms interpretation may provide any components about other information of the speech community and its communicative event in order to understand the culture. This become norms of interpretation because such standards are shared by the members of the speech community, and it also related to the rules of the usage of prescriptive sense (Shimanoff, 1980). It also adds positive or negative valuation and sanction on use that characterise rules are not necessary condition for inclusion in this component (Mauriel, 2003).

From here we will easily understand how their meanings about intolerance towards outgroup could rise. We will examine the significance of the group's shared culture's behaviour, language, and interpersonal interactions. In order to conduct an ethnographic study, a researcher must make extensive observations of the group, most frequently through participant observation,

during which time they will also observe and interview the group members as they go about their daily activities (Creswell, 2016).

However, in this context, Speech Code theory will play to indicate the code that have meanings. A speech code plays some part in cultural distinction as Social Rhetoric and become part of common culture that provide individuals with specific practical knowledge about what to feel and what to do (Scruton, 1979). Specifically, speech code provides answer about self and others that can properly be found, and what something symbolic can properly and effectively used in seeking relationship between that (Philipsen, 1987). In seeing such things, we need to assume the actions of speaking that may identified as; 'persuading', 'entertaining', 'uniting', 'chatting', 'conversing', and so on. In interpreting the logic of tolerance we need to dive deep into the meaning of communication which can be broken down into three principles. Principle one referes to distinctiveness, principle two refers to substance of speech code, principle three refers to use or function of speech code.

Principle 1: In a mission of finding cultural distinctiveness, way of speaking provides how culture understand speaking as activity. Such as meanings, phenomenology, or psychodynamics that can establish culture that may understood by the member of culture themselves.

Principle 2: Substance -which includes psychology, sociology, rhetoric. This has relation to member and their surroundings of some cultures. Psychological terms refer to individual influence that may born into cultural

pattern, Sociological term refers to how each individuals influence and give birth to some pattern. Lastly, Rhetorical refers to some actions related to sense of discovering truth and persuasive appeal.

Principle 3: Use or function the implication of Principle Three is that generalizations about the meanings of speaking to those who participate in it must be qualified in that each culture provides a distinctive system of resources to use in constituting acts of speech as meaningful.

Meta communicative vocabularies are used to show how users of some cultures are using freely some words or vocabularies to reveal their identity towards a culture. Then, the rhetorical invocation of metacommunicative vocabularies, which contain elements of speech codes, are seeing how those elements expressed are indicators of interpreting, explaining, evaluating, and justifying communication act (Burke, 1950).

After that, some rituals, Totemizing Rituals, arise as a structured sequence of symbolic actions from things in culture which pays explicit homage to a sacred object of a group or culture (Turner, 1988). Totemizing rituals can exhibit cultural poignancy in two different ways. They are first imbued with emotional expressions like rage, impatience, and delight. Second, the situation's referent The group's sacred object is made clear. Every narrative that links cultural icons with illuminating patterns of action has the potential to include cultural substance.

Key components of a cultural code become especially salient in Cultural Myths, a particular type of fiction. A myth is a tale about a particular kind of person who encounters a particular difficulty and successfully uses a particular action or resource. A cultural myth is a narrative that gives its listeners tools for understanding their own experiences and for conveying their own stories in a way that is understandable to them and their interlocutors (Hannerz, 1969; White, 1981).

The Social Drama is a type of communication in which important cultural icons are highlighted. It occurs when someone uses a moral principle to condemn another's behavior. The challenge is answered in the following phase of the sequence with a repair, a rejection, or something similar. The perpetrator either reintegrates with the group or estrangement or schism has been exposed depending on whether the response is recognized or dishonored. Code elements are used in this process of calling rules and responding to rule calls.

In summarize, each member of culture have some rituals that represent speech code of how their culture is going as in how they understand themselves as individual and as member of the culture also their understanding about outside world in general. Those Ritual formed up from three principle of speech code that are, finding cultural distinctiveness, substance which includes psychology, sociology, and rhetorical. Lastly, use or function that create meaningful act of speech. Those principals also include meta communicative vocabularies to show or reveal their identity towards a culture which also used to validate each other

as members. Meta communicative vocabularies involve cultural myths and social drama from outside which seen as to reveal the feeling about trying to achieve things. They take part in social dramas, mythic hearings and tellings, rites, and other types of speech that are filled with cultural components.

In relation with this research, form of ritual that in relation with my research subject, the finding Cultural Distinctiveness such as how they speak or use of such vocabularies such as "My Family, the sermon was shocking, share this message, kyai vs priest, be careful, don't be fooled, please join in spreading it, glean of wisdom. This may draw distinctiveness that understood by the member as something good or create upgrade on themselves. Then, for The Substance of Psychological such distinctiveness may influence their behavioral to do something what they understand to be good deeds like *Syiar* or spreading religion. Then, the involvement of Cultural Myths that they are using includes how out-group are trying to influence in-group and attitudes of out-group. Lastly, Social Drama such as in politic like how choosing leader must from the same religion. All those examples are shared through broadcast messages on WhatsApp group chat. Then, from sociological side, inside the community tend to validate each other in context of interacting especially the existence of group chat made messages spread rapidly and this may become the root of culture may arise. Such example of words may indicate the use of Metacommunicative Vocabularies which indicated in revealing themselves as users of culture to

express in naming, interpreting, explaining, evaluating, and justifying of communicative acts. Also, in searching for meaning as the last principle of speech code.

The rhetoric side tends to become an action related to how they spread such cultural actions and in relation with persuasive appeal where they interact through chatting also with the Sense of Discovering The Truth. They discover such truth that may came from fault from the out-group that they manage to find out in order to validate each others in-group. The rhetorical side of substance may have the influence of cultural myths and social drama. For instance, how Christians have the attempt to apostate muslim in many ways, the bad of Christian people have the same harsh level as roman people, the Christian uses Quran verbs in order to spread their beliefs, and so on. The social drama includes a bigger area in society such as in context of politics like Muslims do not choose leader from opposite beliefs.

1.8.8. Goodness Criteria

To conduct qualitative research, researchers must adhere to strict standards established by Lincoln and Guba (1985), which include the qualities of credibility, dependability, confirmability, and transferability. In order to achieve *credibility* is to involve in afterwards verification of researchers' interpretations. This is sometimes referred to as member checking, where "member" refers to various individuals who play multiple roles in a specific qualitative study. In reality, member checking from diverse roles and levels of engagement within a specific study is regarded as a fruitful research method.

Next one would be *confirmability* which refers to getting closer to objective

reality (Norman, 2020).