CHAPTER II
DEFINING THE OUTGROUP OF EACH CONSERVATIVE RELIGIOUS COMMUNITY

2.1. Tolerance in Indonesia

This chapter will define and contextualize tolerance inside conservative religious community. Tolerance included as critical and proper response towards ways of life that are contradictory that can be freely expressed and coexist peacefully. Pluralism, in society from the view of culture, religion, and ideology, are prone to negative controversy about perspective in life and how moral value of humans. Thus, the existence of tolerance creates new possibility for diversity to live in harmony (Verkuyten, 2021).

It believed that it's been two decades since Indonesia started its Islamic conservative turn. Such expressions are seen in many of local regulations that assign residents to follow some Islamic principles, also actions such as protest in "Defending Islam" (Aksi 212) during year 2016/2017. The action was succeeded in demanding the prosecution of former Jakarta governor Basuki Tjahaja Purnama for allegedly committing an act of blasphemy (Sebastian, 2020). Starting from that, society started to take more actions on defending their beliefs and their in-group (fellow Muslims) also implicitly define their out-group (non-Muslims) for the sake of defending their religion. However, it is also not uncommon for this to happen among the in-group itself, namely fellow Muslims, if there is a point of view about religion that is inappropriate or considered inappropriate such as discussions toward the day of I'd al Fitr or I'd Al Adha between the government decision and Muhammadiyah decision.

In context of this research the process of adjective ratings and interaction signing may implement the effort of Speech Code Theory. That may include the meaning of speaking such as, persuading, entertaining, uniting, chatting, and conversation. Another part of speech code may include six claims from speech code that are cultural distinctiveness, multiplicity, substances (code of honor and dignity), interpretations, unity in daily talks (terms, rules, and premise), and performance quality of communication.

2.2. The Speech Community

To conduct the research with Speech Code Theory, speech community and its boundaries needed to be defined. A Speech Community is a group of people who are affiliated with one another in some way, whether by organization, profession, language, locale, habit, identity, and so forth (Hymes, 1972). Speech communities can exist in virtual and/or online spaces just as easily as in the physical or natural world, and communication may occur through many possible combinations of modes and media, whether in person or online, technology-mediated, or mass-mediated, synchronous, or asynchronous, and so forth. The key thing is that regular in-situ (that is, situated, in that place) communication is occurring between speech community members.

The speech community that is the subject of this research is members of the Quran thematic study community. They are Muslim people with an age range of 40-50 years who actively participate in Quran recitation and learning about religion. Here we will discuss the conversations between them that took place in the WhatsApp group

they created where the main topic revolves around religion. The topics that arise most often are religious norms, and reading the Quran, which leads to goodness. However, within this group, issues have also arisen that involve violations of tolerance towards other religions, especially Christians and Catholics. From here we may define non-Muslims as their outgroup.

Not only that, as we know, in Indonesia recently religious issues have also often been brought up with political issues. As an example, there are several broadcast messages sent to the group containing elements of validation that presidential candidate Anies is the best choice if you are a Muslim. There are also statements that lead to hate speech about Jokowi's performance, which in fact is about to end.

In this context, the process of adjective rating and interaction signing in text and discourse analysis will be further processed by elements of Speech Code Theory in the form of a speaking code for every conversational text that may contain the tendency of violating the act of tolerance.

2.3 Quran Study Group in Indonesia

PPIM UIN JAKARTA found that phenomenon of *Hijrah* in Indonesia may came from three backgrounds. First, *Hijrah* Movement in Indonesia became popular among millennial generation. Second, the understanding about Hijrah from extremist community may refer as Jihad or fight in the way of Allah. Lastly, those point of view are prone to conservative narrations (Febiyana, 2021). From the research that are conducted, it concluded into two typologies about movement of Hijrah in Indonesia, which consist of two lines, the Salafi and non-Salafi. The communities that become

subject to this research may refer to SHIFT Pemuda Hijrah, Yuk Ngaji, Terang Jakarta, Kajian Musawarah, dan The Stranger Al Ghuroba where Jakarta and Bandung become base for such communities in Indonesia that contribute to its diversity.

From the samples above, most of them have similar understanding about the religion, but they tend to have different understanding about social life interpretation in implementing Islam in the society. The community of Terang Jakarta, who has Salafi understanding, has an adaptive and accommodative understanding towards modern issue. On the other hand, SHIFT Pemuda Hijrah, the one who has conservative understanding, create a open form in context of lifestyle, appearance, and hobby. Next is Kajian Musawarah community, also with conservative understanding, who has special understanding in context of gender and issue of woman's household rule. On the other hand, this community are very open to any issue about nationalism which became part of their community shown on their post on Instagram. Lastly, about the community of Yuk Ngaji. They believe in the understanding of Khilafah or the only political system in Islam. The community themselves are open in responding diversity issues in context of other religion or even same religion, also applying modern point of view in them and they tend to contra any forms of violence in the name of religion (Ppim Uin Jakarta, 2021).

In sum, diversity in Indonesia may came from various aspects such as ethnicity, religion, race, and culture. However, it does not rule out the possibility that all the aspects mentioned also have diversities and differences inside as stated by the research above.

2.4 Profiles of Conservative Community
2.4.1 Quran Recitation Community

In this research we will be looking at the speech code on how tolerance is defined by conservative religious community through their WhatsApp group also with the help of Conversation analysis. Inside Quran Recitation Community group chat shared mainly 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.

2.4.2 Affiliations with Muhammadiyah

Islam is a religion that has many organizations within it. In Indonesia itself there are many organizations that are often interpreted as sects. One of the organizations known for its sects is Muhammadiyah which already found since 1912 by Ahmad Dahlan. Muhammadiyah became one of the leading reference for Muslims in Indonesia which it plays an important role for society and the country. With so many organizations and sects, not a few of these fellow Muslims have sparked conflicts over their perspectives on the teachings and interpretations within their sects. Therefore, the Semarang PDM *(Pengurus Daerah Muhammadiyah)* group was taken to examine the member affiliations that exist inside the smaller group that became the subject of this research. By looking at these affiliations, we can also see more about the tolerance that occurs

among ingroups who have differences in interpreting the Islamic religion or sects within Islam. In general, this research is seeing how tolerance is interpreted by them, especially from the point of view of fellow Muslims between these streams or organizations. The main point that are going to be observed in this group would be how they treated fellow Muslims with different point of view which also they make them as outgroup. For instance, NU Muslims, Government Muslims, and so on. This topic appears at times such as before Eid al-Adha. Apart from that, political topics also emerged ahead of the upcoming 2024 presidential election. How do they indirectly give prejudice to outgroups who do not have the same political choices as them.