

Religious Argumentation of Hate Speech (Critical Race and Racism in Hate Speech Phenomena in Indonesia)

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This study discusses religious arguments against hate speech in multi-cultural Indonesians from the critical theory of race and racism (CTRR/ Intersectionality), phenomenological research approached using an openness system (*infitáhiyyah*) and a multi-dimensionality system (*taadud al-Ad*). Hate speech is not permitted in any religion. The rise of hate speech is caused by the weak understanding of intersectionality (the meeting point of race and racism) and the absence of universal values of religion in the practical social level. Through the approach of critical theory and racism and approached using openness systems (*infitáhiyyah*) and multi-dimensionality systems (*taadud al-Ad*), this phenomenological study confirms the importance of bringing together various dimensions of life especially religion when dealing with social complexity. Although hate speech is not justified in religion, many do hate speech in the name of religion. The lack of openness in *da'wah* and the plurality of life seen through one perspective (mono dimension) leads to hate speech. Thus, bringing together differences, transparency, and multi-dimensionality of attitude becomes a perception that must be carried out in the context of multi-cultural Indonesian society.

Key words: *Hate Speech, Multicultural, Religion, Race, Racism*

Introduction

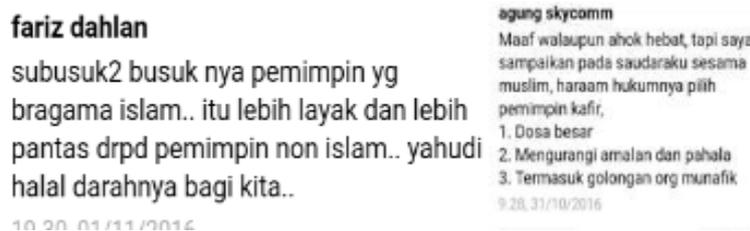
Indonesia is one of the countries that do not restrict its people to express their opinions. However, the phenomenon of freedom of opinion also raises many problems, one of the many

cases of hate speech, which generally wrapped with religious jargon that provokes public emotions (Arofah, 2018). Indonesia is a plural state that used social capital in creating social harmony in various contexts and actions (Hauser-Schaublin & Harnish, 2014). A hate speech refers to the history of human rights, which is a word that contains elements of danger and violates the basic rights of others. These words contribute to militant hatred, violence, marginalization, and the weakening of various sectors in a community.

Hate speech is a communication that aims to underestimate a person or group that has different characteristics from him, skin colour, ethnicity, gender, sexual orientation, nationality, religion, or other features (Nockleby, 2000). Hate speech also means a crime related to curse-words, insults to different groups so that it creates an atmosphere of hostility, intimidation, and is part of the act of pollution (Audah, 2011). Thus, the expression of hatred is an act of humiliation and curse that has an impact on human dignity and humiliation. Interestingly, the percentage of hate speech is done more on social media than in the social environment. Generally speaking, hate speech is increasing ahead of the General Election and events other political, such as the case of the 2017 elections in Jakarta and the 2019 Presidential Election.

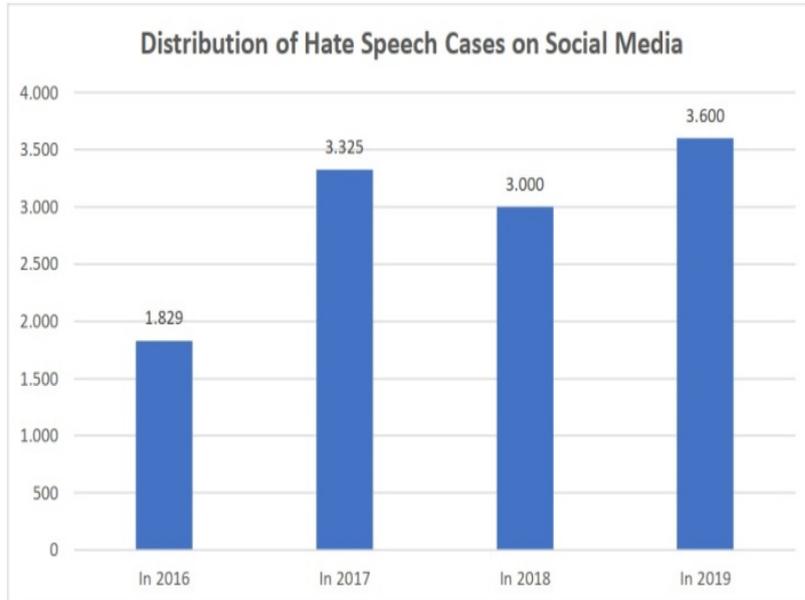
Some examples of hate comments against beliefs or beliefs directed to Ahok as one of the candidate of the governor who is Christians

Figure 1: an example of hate speech



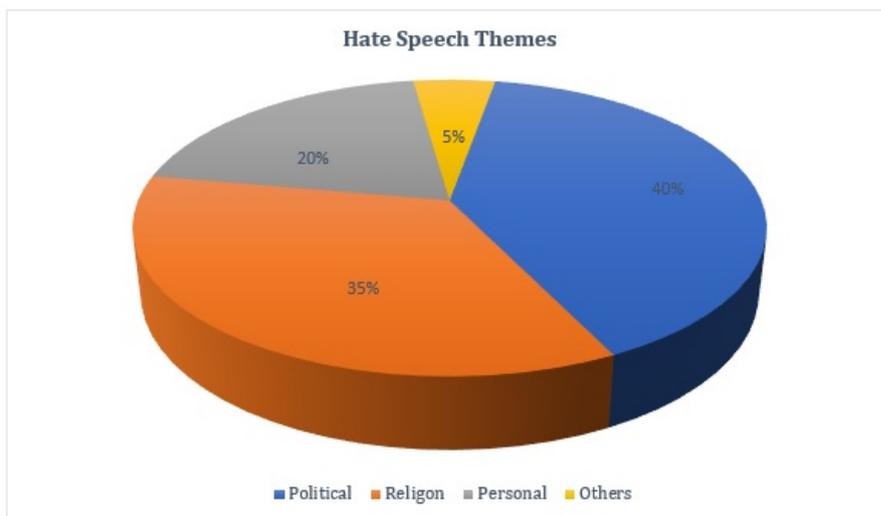
That means: “how bad a Muslim leader is better than a non-Muslim leader and his blood is halal to eaten” (Juditha, 2017) Besides Ahok, the utterance of hatred was also addressed to Joko Widodo as one of the presidential candidates in the 2019 elections. According to Ferdinand Eskol Tiar Sirait, a negative campaign in the form of hate speech and news, the lie has attacked all the candidate pairs who contest in the 2019 Presidential Election using mainstream media, campaigns negative is done by using the media social. Jokowi-Amin, in general, more gets negative campaigns in comparison to the challenger, Prabowo-Uno. Attack on Jokowi-Amin is happening well on social media and in online news (Sirait, 2019). Based on the results of research conducted by Mark Woodward, social media has a big influence in spreading hoaxes and hate speech (Woodward, 2019). Below are some cases of hate speech between 2016 and 2019.

Diagram 1: The Case of Hate Speech in Social Media 2016-2019 Research Center for Compass 2019 (Halim, 2019)



Ironically, besides having a political theme, hate speeches are also mostly religious themes, as illustrated in the diagram below:

Diagram 2: The theme of hate speech on Social Media Tirto ID, 2018 (Rahadian, 2018)

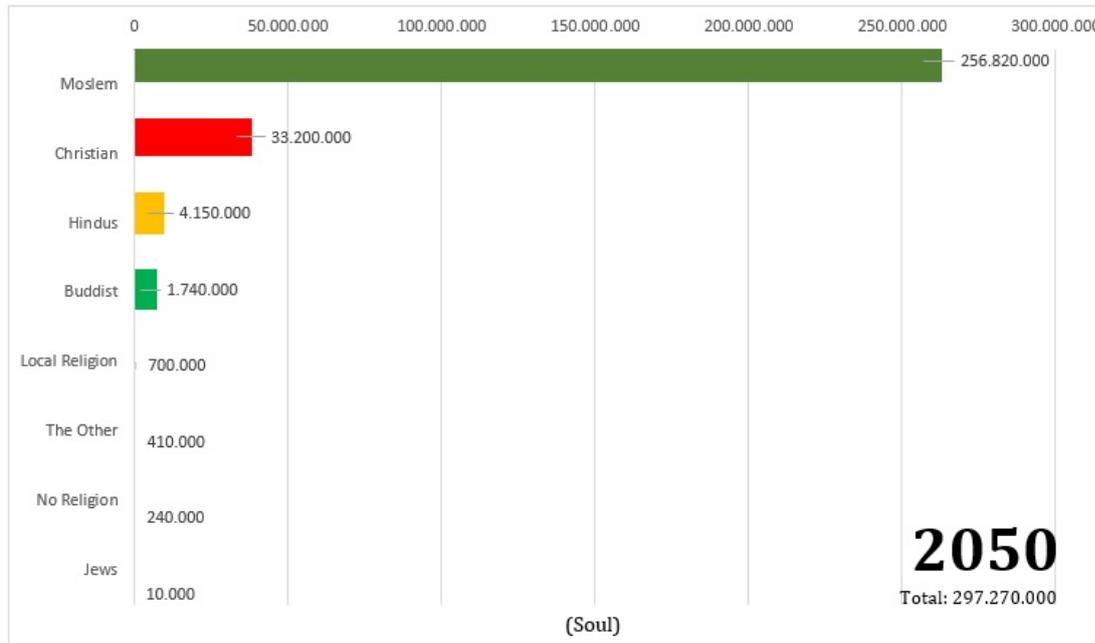


Religious information that carries the message of peace tends to turn into a message of hostility. It is entirely possible; this phenomenon is an excess of the era of information disclosure because, at this time, "anyone" is very easy and free to convey "anything" on social media, including information or messages that contain religious and cultural content (Sila, 2017).

This study focuses on how religious views of lively hate speech practices in the State of

Indonesia are "said" to make religion a way of life (*weltanschauung*) in interacting amid society (Saihu, 2019). Still, the fact, religiosity becomes an entry point for the practice of hate speech. Even though religion in Indonesia is not only Islamic, the majorities of Indonesian citizens are Muslim and could reach 297,270,000 by 2020.

Diagram 3: Number of Indonesians according to Religion 2010-2050 (Global religious futures, 2019)



Then it becomes logical if the argument about hate speech in the view of the Islamic religion becomes feasible in this study. Hate speech does not mean alienating the existence of other faiths. Studying religious relationships and social interactions in Indonesia provides an opportunity to explore how religiosity controls a communication that promotes good desires, harmony, and better social life or, in other words, how individual piety breeds social piety. Besides, religious doctrines are ideal and require their adherents to practice the tradition in the best form. However, sometimes the practice is far from the perfect way desired by the religion. Religion and religious life are elements that cannot separate from human experience and cultural systems. Thus, social culture, religion, and spiritual life have become separate phenomena in colouring the patterns and forms of all human cultural behaviour to form an integrated integration between the practice of religion and culture in the process of interaction in society (Saihu, Kidup Supriyadi, Karmawan, 2020).

This phenomenological study used a critical theory approach to race and racism (TCRR) from De Bois, to see firsthand the phenomenon of hate speech in the name of religion and how religious arguments against the activities. This theory sees that harmonization in society can be created through a deep understanding of each other. Therefore, the differences in culture do not become obstacles in social interaction, and racism can be avoided. Intersectionality must be

based on humanity (Bois, 1995).

Indonesian citizens are mostly Muslim. It should be in the social interaction of the community, must be used morality or ethics, which there are two main principles of Islamic teachings; they are *Takwa* and *Tauhid*. *Takwa* and *Tauhid* are one of the terms of key religiosity that can measure the level of morality or ethics and the consistency of a Muslim's faith in his teachings. The significance of the concept of *Takwa* is how the Qur'an relates *Takwa* to social interaction and solidarity to others. In the Qur'an, it is explained that the commitment to God's creatures (God's creation) is integral to God's promise. Because in addition to influential individuals, *Takwa* is also related to social practice. A man who is firm with his unrighteous commitment, he will have a sense of belonging towards others and also to an unfair reality (Arifin, 2015). The author conducted a phenomenological research step using the system approach *maqásid sharia*, which is a system of openness (*infítáhiyyah*), which functions to broaden the reach of 'Urf (customs) and methods of multi-dimensionality (*taadud al-Ad*). Through a combination of approaches between CTRR and *maqásid sharia* is expected, it can offer a solution to the dilemmas of propositions that seem contradictory (Auda, 2015).

Study of religious arguments about hate speech that shows disharmony in social interaction, it is important to discuss to show that in religious doctrine, the practice of hate speech under any pretext "even though religion" is very not justified. Especially amid the post-2019 presidential election and during the outbreak of the COVID-19 virus, there are still many utterances of hate discrimination nuanced of ethnicity, religion, race, and class (Anugrahadi, 2020).

In the midst of the mushrooming of studies on hate speech in various social-humanities perspectives, such as sociology, arts, religious rituals, social organizations, politics, law to child care, studies on religious arguments about hate speech have been studied quite a lot by scholars. Generally, scholars' reviews focus on aspects of Islamic legal studies (Amin, 2020), *lingua franca* or linguistics (Schmidt, 2017), social media (Budi, 2019), a radicalization of ethnic migrants and different religions (Wulansari, Ibrahim Dini, 2018), and majority-minority ethnicities (Lindsey, 2019). Some recent scholars have also explained religious arguments about hate speech in Indonesia (Hasse, 7AD). However, many cases address hate speech from a critical perspective on race and racism (CTRR) to sustain harmony in society. In addition to using an essential approach to race and racism (CTRR), so that religious texts can be contextualized with existing phenomena, this study also uses the system approach *maqásid sharia* to explain the importance of theological arguments about verbal hate speech in social media. Another way of looking at the phenomenon of hate speech in a multi-cultural area is dominated by the appreciation of religion and high culture.

Method

In this study, researchers used a qualitative descriptive research method aims to explain the phenomena that exist in the community through gathering literature existing data from sound sources, such as scientific journals, government reports, and news in print and online media. Furthermore, this study seeks to explain religious arguments against hate speech. There are four main characteristics of the literature research:

- *Firstly*, researchers are directly related to the text (*Nash*) or data points and no direct knowledge of the field or witness as events, people, or other objects. The text has its characteristics and requires its approach as well. So the library is a research laboratory library, and therefore the art of reading text becomes an important part of literary studies;
- *Secondly*, the reference data is ready to use. It means that researchers do not go anywhere unless a direct agreement with the source of the material is now available in the library.
- *Thirdly*, the library data is generally a secondary source in the sense that researchers obtain material from the second hand and not the original data.
- *Fourthly*, the condition of the library data is not limited by space and time. Researchers are faced with fixed statistical data information (Zed, 2008).

Specifically, this research focuses on how the phenomena of hate speech are seen using the critical theory of race and racism (TCRR). While in the context of religion, this study uses the *maqásid sharia* approach, that is through the principle of transparency system (*Infitáhiyyah*, Openness), which serves to expand the religious reach to the dimension of '*Urf* (the custom of the area) and the multi-dimensionality system (*Taadud al-Ad*, Multidimensionality), aims to seek benefit in the differences. Thus this study focuses on the concept of interacting in a multi-religious, multi-cultural society that will always be followed by multi-interests and make the difference exist as means to create superior civilization by the ethical and moral interacting in the community.

Based on previous research subjects, this study used a qualitative approach accordingly. For qualitative research, researchers researched something while interpreting the meaning contained in the definition (Denzin, 2009). Qualitative research has four main features:

- Emphasis on the process of understanding and sense;
- serves as the primary instrument researcher in collecting and analyzing data;
- the method is inductive and
- The result is a detailed description (Merriam, 2009).

Thus, in qualitative research, authors are actively involved in objects and research situations. Such as a) Realistic in seeing phenomena; b) Play an important role in the research process; c) Linking the various related research variables aimed at finding answers, d) Generalize that can be developed through the acquisition process so that the results of this research can be used elsewhere although the situation and conditions are different (Guba, 1985). The authors use these steps in researching the phenomenon of hate speech in Indonesia.

Results and Discussion

Critical Race and Racism in the Phenomenon Hate Speech in Indonesia

In the study of phenomenology, a critical theoretical perspective on race and racism (TCRR) explained a relationship of social injustice and focused on intersectionality, a sociological study about the encounter the relationship between all systems including oppression, domination, or discrimination. Du Bois, a prominent American sociologist, explained that TCRR was sensitive and involved in various latest issues such as relations between race and racism, agency structure, economics, politics, and globalization (Ritzer, 2014). The intended globalization is related to the phenomenon of injustice in one country based on racial differences to produce acts of racism. Some factors that influence this phenomenon are a sense of nationalism, ethnonationalism, transnationalism, transnationalism, colonialism, neocolonialism, decolonization, imperialism, and so on. Then where is the position of hate speech in this study? Of course, this study enters into the problem of globalization, as already mentioned, the various issues associated with it. Moreover, hate speech is part of racism, which has become a phenomenon in Indonesia in the past 15 years.

According to Du Bois, as explained by Bonilla-Silva, that the use of TCRR initially focused on the study of American society, which is a critical study of racism that distinguishes skin color in America, moreover racism today is not only related to history. Instead, he sees the attitude of not differentiating the color of the skin as a smokescreen, which allows Americans not to continue the ongoing racial discrimination. He concluded that racism that did not distinguish between skin colors provided a "sterile" way of referring to blacks as *Niggers*, Spic (Latin American descent), or *Chink* (yellow race), so that cultural civilization did not collapse (Bonilla-Silva, 2003). The depiction of this interaction is a phenomenon of life in America, which is by considering history and context. Using this contextual foundation, racism can be minimised (Kaschak, 2015).

Du Bois focused his studies on issues concerning race. Therefore, he included these materials in the syllabus of courses, for example, introductory courses in sociology, the history of sociological thought, or classical sociology. In contrast to the dominant discourse of adherents of eugenics and Darwinism at that time, which reproduced that the black race was in an inferior position physically and culturally, according to Du Bois, the inferiority was a product of social

construction (Morris, 2015). This including the reproduction of the slavery system, racial segregation, including those manifested in American national policy at that time. To construct this alternative discourse, Du Bois, conducted an empirical study with mixed methods in the black community of Philadelphia. Furthermore, it is the first empirical study of sociological studies in the American tradition (Morris, 2015).

Wahyudi and Wahid stated that the problem of multiculturalism, which ended in hate speech (social speech or verbal) in the last few decades, became a serious problem for the Indonesian people. However, the Indonesian nation was born from a pluralistic womb so that caring and preserving the multiculturalism tree must continually echo manifestation of the heterogeneity and diversity of the society (Saihu, 2019). In recent years, the Indonesian state found difficulties with the issue of ethnicity, religion, race, and class differences, which lead to acts of violence by majority groups who feel theologically correct. This phenomenon indicates the absence of intersectionality at the level of practical life in society (Johan Wahyudi, 2015). Although most of the TCRR's focus is on race in the United States, other discussions associated with this orientation try to show that the various problems of contemporary life. Thus, TCRR is not only about the study of race and racism but also about social inequality and promoting social justice (inherent and multidisciplinary) (Shah, 2017). The same phenomenon also can be found in some areas in Indonesia; one of them is hate speech on behalf of religion and how the religious argument to the reality will be presented in this study.

Islam is a Religion of Love

In this phenomenological study, the author starts from the definition of Islam itself about the importance of love for others. According to Abu al-Husein Ahmad, etymologically, Islam means "al-inqyád," which means submission (Zakaria, 1997). This word, as explained by Al-Asfahány, is "tsalásy mazíd" from the name "salam/as-Salámathu" means "al-Ta'ry min al ifasu al zahirathu wa al báthinathu" (free from plague/blemish, both physically and mentally) (Al-Ashfahány, n.d.). Thus, implicitly in the Koran *Surah Al-Baqarah* verse 114 illustrates that the word "Islam" comes from the phrase *salima*, which means salvation, peace, love, and love dearly. From that word, then formed the word *aslama*, which means surrender, submissive and obedient, from the phrase *aslama* that formed the word Islam and its adherents are called Muslims.

In line with Abu al-Husein Ahmad, Thosihiko Isutzu, explained, that the meaning of "Islam" recorded in the revelations revealed to the Prophet Muhammad, implies "the way of surrender." In religious life today, Islam is understood as an institutionalized creed and universal religion (Kamali, 2009). These two points of view certainly have different meanings. If Islam is as an institution (prophet name of faith), then very naturally, pluralism becomes a discourse full of debates in searching for truth (Schuon, 1998). Conversely, if viewed as a universal religion (*universal religion*) and representation of all religions, then no religion is the most special

because each religion has a different way to worship God.

The universality of Islam is so real that the Koran also guarantees freedom of religion by referring to verses of the Koran that state that there is no compulsion in religion, as explained in *Surah Al-Baqarah* verse 256. Talbi said that between the texts other revelation texts, only the Koran emphasizes religious freedom (Talbi, 1998). The Texts related to religious liberty, according to Talbi, are foundational texts that underlie all relationships between Muslims and other religious communities to bring love and affection to others. Talb, I said to be a foundational text because God "considers" humans are capable and must be given the freedom to distinguish and choose for themselves, what is right and what is wrong (Talbi, 1998). In other words, adults determine their proper and mature way of life (Madjid, 2008).

Even in the Koran *Surah Yunus* verses 99-100, it described that God could have made all humanity come into one faith, and that is very easy for God, but the priority in Islam is morality to bring love, then it is not done by God (Dirks, 2004). If this is related to the context of a multi-cultural society, then it becomes an obligation for all Muslims to have to put love to anyone, both Muslim and non-Muslim. Individual differences that cause hatred and antipathy between one another should function as stimuli or gestures to explore between individuals, with the aim, understanding, and knowing each other.

Islamic Argumentation as a Religion of love

In Islam, hate speech is a reprehensible character (*al-akhlaq al-madzmumah*) means an action that is contrary to the commands of Allah, and the culprit is guilty of sin (Nurcholis, 2017). Hate happens because of repressed anger that is usually accompanied by feelings of envy, revenge and results in the severance of friendly relations with people who are hated. It is not uncommon for hatred to be acted out by slandering, vilifying, exposing the ugliness of those who are hated, and even expressing their hatred openly by cursing and physically attacking people (Tebba, 2004).

Liver Disease, in the Islamic perspective, is often identified with some bad qualities or behavior despicable (*al-akhlaq al-mazmumah*), such as envy, jealousy, arrogant, emotional, showing off (*Riya'*), anger (*al-ghadhab*), neglect and neglect and forget (*al-ghaflah wan nisyah*), misgivings (*al-waswasah*), frustration (*al-Qa's*), greedy (*Tama'*), deluded (*al-guru*), arrogant (*al-ujub*), spiteful and envy jealousy (*al-hasd wal hiqd*) (As-Syarqawi, 1979). Ironically, many preachers are either aware or do not take action; on the other hand, they invite people always to increase piety (Suwartini, 2018). In the perspective of *sharia maqasid*, especially if using an openness approach system (*infitáhiyyah*), and multi-dimensionality system (*taadud al-Ad*), can offer solutions to life problems. So that personal benefits can be expanded to include more general areas.

Maqasid Syariah's approach can be expanded, from individual territory to the territory of society or humanity at all levels. From protection of heredity (*hifz an-nasl*) to family protection (*hifz al-usrah*), from the protection of reason (*hifz al-aql*) to the realization of scientific thought or the embodiment of the spirit of seeking knowledge; from the protection of the soul (*hifz an-nafs*) to protection of individual honor (*hifz al-karamah al-insaniyah*) or protection of human rights (*hifz huquqal-insaniyah*), from the protection of religion (*hifz ad-din*) to protection of freedom of belief (*hurriyah al-I'tiqad*), from the protection of assets (*hifz al-mal*) to the realization of social solidarity (Auda, 2008). Thus, the significance of the concept of loyalty here is how the Qur'an relates piety to social interaction and solidarity with others. Therefore, commitment to God's creatures (God's creation) is an integral part of the obligation to God (Saihu, 2019). Because besides affecting oneself, loyalty also related to social practice (A. M. Ghazali, 2009). Someone who is steadfast with his religious commitment will have a sense of belonging to others and also to the unjust reality (Suparta, 2008).

Furthermore, *Tauhid* is an ontological basis for the world view of the Koran, which influences the structure of knowledge and other praxis actions that have implications for social activities since the beginning of its prophetic mission (Arifin, 2015). From the start, *Tauhid* was always covered by two dimensions; they are the normative size of faith and the size of social praxis. The Koran expression that "faith" must always be accompanied by "righteous deeds" is the authenticity of the teachings of the Koran. Salat, for example, is always associated with social dimensions. The upholding of prayer is to protect oneself from evil and bad deeds. So that the teachings of monotheism, according to the Qur'an, are closely related to social problems, namely idealizing a peaceful social order based on humanity by not exploiting differences (Esack, 1997).

Related to hate speech, which results in insults, hatred, and intolerance, Islam strongly prohibits such actions. There are several verses in the Qur'an that explain the prohibition of spreading hate. Among other things in *Surah al-Hujurat* verse 11, which reads

"O believers, let no people mock other people, because they may be mocked better than those who mock. And don't women make fun of other women, because it may be that the mockers are better than the women who make fun. And don't criticize yourself, and don't call with a bad title. The worst call is a bad (call) after faith, and whoever does not repent, they are the wrongdoers".

In the same *Surah* verse 12, Allah says,

"O you, who believe, stay away from most prejudices (suspicions) because some of these prejudices are sinful. And do not look for the ugliness of people and do not gossip with one another. Is there anyone among you who likes to eat the flesh of his dead brother? Then surely you feel disgusted with him. And fear Allah. Indeed Allah is the

recipient of repentance, the Most Merciful ".

In this verse, God gives a very important reason to prohibit the act of hate, disparaging, ridicule others, and God has his calculations on the deeds of every creature. Moreover, sometimes someone who spreads hatred is not better than being hated by the Lord. Therefore, God commanded humanity to spread sincerity and loyalty and to avoid hatred against others. Therefore, God commands humans to spread sincerity and loyalty and avoid hatred towards others, not vice versa. Not only Islam, but other religions also prohibit the expression of contempt. In Buddhism, for example, utterances of hatred violate religious orders. The Buddha's words read, "Ekam dhammam atitassa, Musavadissa jantuno, Vitinnaparalokassa, Natthi papam akariyam." It means that people who violate one of the dhammas (the fourth rule of Buddhist/Pancasila morality, which is always telling lies), who do not care about the future world, then there is no crime they do not commit. The *Dhamma* in the wrong verse includes violating the 4th precepts, namely *musavada* (lying), *Pisunavaca* (defaming), *Pharusavaca* (harsh), and words *Samphapalapa* (gossiping) (*Dhammapada Sabda-Sabda Buddha Gotama*, 2015).

According to the poem above, it should not violate the fourth Sila, that is, say lying. If one has always assumed a lie, then he will continue to do other evils such as insulting, saying filthy, defamatory, shouted, immoral, blasphemy, and other evil deeds that could hurt others without caring for the future.

As with Buddhism, in Hinduism, ten kinds of self-control (*Dasa Yama Brata*) are including:

- Anresangsyas or Arimbawa which means selflessness;
- Ksama implies the forgiveness of others and to endure the test of life;
- Satya means explains the faithfulness to speech so that everyone can be pleased;
- Ahimsa teaches that we are not allowed to hurt or kill other creatures;
- Dama means being able to advise oneself;
- Arjawa means that humans need to be honest by telling the truth;
- Seventh, Priti means love for fellow beings;
- Eighth, Prasada means to think and be pure and selfless;
- Ninth, Madurya means hospitality, gentleness and good manners;
- Tenth, Mardhawa means humble, not arrogant, and thinking delicate (Suparta, 2009).

Anyone who violates the ten teachings, according to Hinduism, is said to be the same as hurting God, because by hurting humans means the same as hurting God. That implies the universality of values in all religions prohibits actions aimed at hurting and hurting others.

Viewed from the perspective of the critical theory of race and racism (TCRR), the occurrence of hate speech shows that the low relationism of Intentionalism in Indonesian society.

The zero intersectionalism of the multi-cultural social interaction in Indonesia and free from all interests, generally caused by a lack of understanding of the importance of caring for the difference for national unity. Moreover, many of them look at the problems of life by wearing horse goggles, and at the same time, many of them have myopia.

One policy, for example, must be related to politics. In contrast, politics is related to the economy; the economy is similar to natural resources, natural resources are related to human resources, and human resources are associated with the existing religion and culture. So in the TCRR, it is not possible to solve a problem by using one field of human knowledge. It needs collaboration between related fields.

In the last 15 years, the utterance of hatred in Indonesia included political and religious considerations. The defeat of Prabowo Subianto in the 2019 Presidential Election, still has not made his supporters accept this fact, so there are still many utterances of hatred for the elected president, Joko Widodo (Abbas, 2019). Moreover, cases of hate speech when President Jokowi's mother died, many found on social media and even verbal hate speech related to the sad news. The Indonesian people should have grieved over the death of the mother of a president (Dany Garjito, 2020).

Hate speech is not only done by people who are unfamiliar with the religion. Some incidents of hate speech are also carried out by people who are "experts" in the field of religion. As in the case of Bahar Bin Smith and Tengku Zulkarnain, even though they are considered religious leaders who naturally understand ethical norms, but what they have done seems far from the universality of religion (Dharmastuti, 2019). In the view of *maqàsid sharia*, especially in the openness (*infitáhiyyah*) approach and multi-dimensionality system (*taadud al-Ad*), this phenomenon is caused by blocked communication networks and literalist understanding of religion that does not involve context in manifesting religious activities. Hate speech, which is forbidden by morality, is also prohibited by tradition (*'Urf*) in Indonesia (Saihu, Abd. Aziz, Fatkhul Mubin, 2020). *Tepo Selero*, for example, is considered un-Islamic because there is no such term as *tepo selero*.

If it's connected with the system of openness, *Topo Selero* (Javanese advice), means tolerance, so that various kinds of hate speech even to physical action, can be minimized. The openness system implies an approach that not use religious and social rationale. Indeed, some religious figures do not want to use cultural strategies because they think the culture does not come from Islam. If approached with a multi-dimensionality system approach (*Taadud al-Ad/multi-dimensionality*), the term of *Tepo Selero* is a vocal of the intent and purpose. Prophet Muhammad Saw that a man is not considered a believer if his presence makes his neighbor or the surrounding citizens feel disturbed by his presence. The text of the hadith reads:

وَاللّٰهُ لَا يُؤْمِنُ وَاللّٰهُ لَا يُؤْمِنُ وَاللّٰهُ لَا يُؤْمِنُ قِيْلَ مَنْ يَّارَسُوْلُ اللّٰهِ قَالَ مَنْ لَا يَأْتِي مَنْ جَارُهُ بِوِائِقَتِهِ

For the sake of Allah. He does not believe it. By Allah, he has no faith. By Allah, he has no faith. "Someone asked:" Who, O Messenger? "he replied: "the insecure neighbor of his crime and harassment."

That is why an open system approach and multi-dimensionality in religion must be carried out so that the perspective of mono-dimensionality can be eliminated, and the assumption of differentiation between religions and cultures can be eliminated.

Types of Hate Speeches and the Impacts

There are various types of hate speech. Firstly, *Ghibah* means people do not like what is in the body and the soul (Musthafa, 2007). The impact of *Ghibah* will have an emergence of hostility that produces loss of compassion and, at the same time, can damage peace. Not only does it affect the life of the world, but it also impacts life in the afterlife. The Prophet Muhammad said as narrated by Imam Ahmad that reads "From Abi Bakrah said that I had walked with the Prophet, then (we) passed through two graves and then he said: who will give me a date palm stem. Then Abi Bakrah said: I wish someone else brought him a date palm branch, then he split in two and made (stuck) on each grave one piece of branch. Then he said: hopefully with (limb dates) this can ease the torment of both of them as long as the date palm branches that are stuck on both are still wet. Then he said again: in fact, both of them were tortured because of the problem of unfortunate and urinating". From this hadith, those who don't repent before they die before will be tortured in the afterlife.

Furthermore, lying is usually aimed at deception to bring profit to oneself or to attract people's attention (Sulaiman, 2004). Among the phenomena of lies that spreading among one another is spreading false news. People who like to spread fake news, for personal gain or the political interests of their groups or to bring down their opponents or to make others worse, the effect of which is to be condemned by God and to have a great sin. Allah Almighty says in *Surah An-Nur* verse 11, which reads, "Surely the people who bring the false news are from your group too. Do not suppose that fake news is bad for you; even it is good for you. Every one of them gets a reward for the sin they have committed. And who among those who take the greatest part in broadcasting false news for him is a great doom?"

Moreover, provocation, incitement, pitting (*namimah*) affects the perpetrators, among others:

- They will not come to heaven. Based on the Hadiths of the Prophet Muhammad Saw "Will not come to paradise who like to bring into conflict" (HR. Bukhari & Muslim from Hudzaifah);
- His grave will be filled with fire until the Day of Judgment. Also, based on the words of the Prophet Muhammad (saw), "Whoever pits between two people of Allah will send

fire that will burn his grave until the Day of Judgment." (Abu Hurairah);

- They will be raised from the grave with a monkey face. Prophet Muhammad Saw, said, "People who like to bring a conflict will be raised and herded in his *mahsyar* with the look of a monkey. (Hadith Mu'ad);
- The spread of slander (it will certainly cause misunderstanding and will result in hostilities)
- The emergence of hatred and animosity and
- The rise of chaos in the community

Lastly, slander, which results in the onset by;

- Causing misery;
- Cause anxiety;
- Solve togetherness and silaturrahmi ties;
- Can harm others;
- Sign of a hypocrite;
- Go to hell (I. Ghazali, 1992).

From the perspective of the critical theory of race and racism (TCRR) and using the *maqàsid sharia* approach, intersectionality becomes an alternative model to create a harmonious interaction in a multi-cultural community that reflects the reality of inter-ethnic relationships and religion in the context of social capital structure and spiritual capital. A power capital that creates harmony in diversity (unity in diversity) in the form of intersectionality between religion and culture in Indonesia. Thus, the peace that awakened is essentially very determined, one of them by the multi-dimensional view of society and especially for religious leaders so that the follower's mindset can be enlightened. All religions do not justify hate speech on any basis. If this approach is practiced, the nation harmony can be realized.

Conclusion

This study shows that the weak understanding of racial criticism and racism that results in a public speech amid people's lives is due to the superficial level of knowledge of the universality of one's religion. Yet through a critical approach to race and racism (TCRR), presupposes intersectionality or meeting points of various dimensions of life. Religion is forbidden hate speech. Islam categorizes hate speech (hate speech) as a despicable character (*al-akhlaq madzmumah*). Hinduism and Buddhism state that the utterance of hatred has very heavy karma and will turn to the culprit. Although religion forbids hate speech, many religious leaders still carry out these activities. In the view of *maqàsid syariàh*, especially in openness systems (*infitàhiyyah*), and multi-dimensionality systems (*taadud al-Ad*), this is caused by religious reasoning that is not open (narrow wind) and the tendency to use mono-dimensionality in



respond to a life phenomenon so that other dimensions are not seen. This has an impact on the absence of universal religious values (*rahmatan lil alamin*).

Likewise, if there is no critical process of race and racism, intersectionality or inter-ethnic relations, religion, class, and even political groups, it may lead to the competition, which generally starts from hate speech and leads to conflict, as occurs in some areas in Indonesia. Therefore, critical race and racism (intersectionality) and the *maqàsid sharia* approach, become one of the important keys in understanding society in a multi-cultural and multi-importance context. A perspective that brings together differences through an open perspective (multi-dimensional) to create a harmonious communication in a plurality of interests in Indonesia.

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