Management of Online and Offline Identity in Multireligious Society

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Abstract

As a multicultural nation Indonesia has various numbers of ethnicity, language, culture and religion in it. The diversity sometimes causes several dynamics in social life including horizontal conflict which one of the reason behind it is the difference of identity in terms of religion. Religion issue becomes one sensitive issue for plural society which potentially create 'disunity' both in online and the offline spheres. That issue is not separated from the convinience of using social media. The purpose of this research is to potray the reality that really occurs in online and offline spaces related to identity management in multireligious interaction. What was meant by online space is related to social media literacy, namely observing the dynamics of interaction on religious issues. Whereas in the offline space, this research illustrates the interactions that occur in the management of multireligious identity in the community of Wiloso Hamlet, Girikarto Village, Panggang District, Gunungkidul Regency, Yogyakarta. The used type for this research is qualitative with the phenomenology approach, the theory that was used is the identity management theory. The data collection was carried out through obervation and in-depth interviews also study of various literature. The result of the research shows that social media has the connection to the emergence of conflict regarding differences in religious identity, especially on political momentum. Whereas in the offline realm, religious harmony can be harmoniously established because differences are not seen as differences but are interpreted as wealth in a plural nation.

Keywords: *Social Media; Identity Management; Religion*

Introduction

Indonesia as a multicultural country gave birth to various communication phenomena which later became important to study Various communication phenomena experience dynamics that continue to develop both in offline and online realities, one of the factors underlying this is the plurality of religions in Indonesia. In this connection the freedom to embrace religion has been guaranteed by the constitution that every citizen has the right to his choice according to what is believed to be included in his religious beliefs, as stated in article 28 E paragraph (2) of the 1945 Constitution states that everyone has the right to freedom of belief (Rachmadsyah, 2010).

The issue of religion became one of the topics of conversation that was quite crucial in the social life of the community.On the other hand the occurrence of conditions of intolerance concerning religious issues also lead to communication relations ending in disharmony, one of which is manifested by

arrogance in the form of rejection of religious activities, expulsion of figures of different religions, even direct attacks and blindly (Wiwoho, 2018). Therefore, the process and function of communication becomes important as an instrument to create a conducive atmosphere in the midst of plurality.

Differences in attitudes, behavior, and communication patterns are forms of expression of religious identity that someone wants to display, both in the offline and online realms on a digital media as a dynamic social space. Therefore, the need for a qualified understanding in using digital media related to identity management in the form of digital literacy. Digital literacy can be interpreted as an effort to find, use and disseminate information effectively (Sholihah, 2016). In other words, digital literacy is a step in educating the public regarding the use and use of digital media as information media.

The study of digital literacy in a multicultural context is pretty much done as written by Pieterse on digital and multicultural literacy. The results showed that multicultural and multilingual students in the study population had differences in consuming media, (Pieterse, 2018). In addition, a report on a media literacy study in a multicultural context in Finland. The result is that the learning process of students with multicultural backgrounds helps in media literacy in each student through film, internet and virtual reality media, (Kim, 2018). Furthermore Baig et al wrote articles about digital literacy and identity. The results showed that Facebook as one of social media plays an important role in constructing social identity through digital dimensions, (Baig, 2019). Finally, Marcus Leaning in his article explained that information literacy has a long history of encouraging users to be more skilled in the use of information and digital media (Leaning, 2019).

The above studies examine digital literacy in the scope of education, while the focus of this research lies in two interrelated aspects, namely describing the related interactions that occur in the management of multi-religious identity in the online and offline space. What is meant by online space in this research is related to literacy on social media. In this case the researcher observes the dynamics of interaction on the issue of religion in social media. While in the offline aspect, this study describes the interactions that occur in the management of identity in a multi-religious community. By presenting phenomena in the social life of the community, it is hoped that discussions on managing multi-religious identity (online-offline) can be connected to each other to present a comprehensive result.

In the social life of the community (offline) we can see harmony among religious communities in Gunungkidul Regency, Yogyakarta. Referring to the information obtained in a Community Harmony Forum Religious Hearing (FKUB), H. Iskanto. AR, S.Ag as the chair of FKUB said that on January 3, 2019, FKUB Gunungkidul Regency received the Harmony Award from the Ministry of Religion of Indonesia in Jakarta. The award was given to FKUB with the best performance category. This award is inseparable from the contribution of the Government of the Gunungkidul Regency, reported from (Audiensi Forum Kerukunan Umat Beragama (FKUB) Kabupaten Gunungkidul dengan Bupati Gunungkidul, 2019).

Referring to the information above that Gunungkidul Regency won an award as the region with the best religious harmony, then to see the phenomenon of religious harmony (multireligious) one can be seen in Wiloso Hamlet, Girikarto Village, Panggang District, Gunungkidul Regency Yogyakarta, as stated by the Head of Hamlet "the number of people in Wiloso Hamlet was recorded at 731 people, with 170 families. Some of the religions found in Wiloso are Islam, Buddhism, Christianity and Catholicism. Wiloso Hamlet consists of 6 RTs, the majority of Muslims are in RT5 with 43 households, the majority of Buddhists are in RT 1 with 22 households (Kdn, interview on 07/09/2019 at 10.30-11.00 WIB).

Table 1 Composition of Religious Diversity in Wiloso Hamlet, Girikarto Village, Panggang District, Gunungkidul Regency Yogyakarta

Number of Souls	Household	Majority of Religion at RT level in Wiloso Hamlet			Overall Minority Religion in Wiloso Hamlet
		Religion	RT	Household	
731	170	Islam	05	43	Buddha
		Buddha	01	22	Kristen Katolik

Source: Interview of Head of Dusun Wiloso 09/09/2019

Based on the background above and the results of observations made by researchers on Tuesday 9 July 2019, there are interesting and important issues to be studied more deeply through a study. Especially regarding multireligious identity management both online and offline in the Wiloso Hamlet community, Girikarto Village, Panggang District, Gunungkidul Regency, Yogyakarta.

Methodology

This research uses qualitative methods, namely research that seeks to understand and interpret the meaning of an interaction of human behavior in certain situations. Qualitative research can be interpreted as research that produces descriptive data about spoken and written words and behavior that can be observed from the people studied (Gunawan, 2016). Another definition put forward by Creswell quoted by Eddles-Hirsch which states that qualitative research is a study that is interested in analyzing and describing the experience of an individual phenomenon in everyday life (Eddles-Hirsch, 2015).

The approach used is phenomenology. Literally, phenomenology comes from the Greek word pahainomenon which means symptoms or everything that shows itself. The general focus of this research is to examine / examine the essence or structure of experience into human consciousness (Tuffour, 2017). The object of this research is to know the management of multi-religious community identity in the online space (social media) and offline space (real life). While the subjects in this study were the people of Wiloso Hamlet.

The sampling technique used in this study is purposive sampling which is included in non-probability sampling. Purposive sampling is a sampling technique with special consideration so it is suitable to be sampled. This technique is usually done in qualitative research (Noor, 2011). Then the sampling technique in this research plan is that the informants are selected based on certain characteristics and can provide appropriate information.

The data source used in this study uses primary data through in-depth interviews. The number of informants in this study is seven people consisting of four community leaders and three people in the Wiloso hamlet. The four informants from the community leaders consisted of Kdn as Hamlet Head, Wtn as RT 2 Chairperson, Sgn as Rt 3 Chair and Mdo as RT 4 Chairperson. While from the general public, namely Spo, Sni and Hyo who live and live in the Wiloso hamlet.

In addition, this study also uses secondary data obtained from various supporting literature and the observation process carried out by researchers. The data collection is done by interview, observation and documentation. The validity of the data uses the method of triangulation of data sources, as stated that one of the most important ways in testing the validity of research results is to use researchers' triangulation,

methods, theories and data sources (Bungin, 2007). Finally, the process of analyzing data through three stages, namely data reduction, data display and conclusion drawing and verification (conclusion drawing / verifying)(Gunawan, 2016).

Results and Discussion
Communication & Identity Management in Online Spaces in Wiloso Hamlet Community

Based on data released on February 8, 2019 on a statistical data site, that the results of Hootsuite Wearesocial research illustrate the use of social media in Indonesia reaching 150 million or 56% of the total population. The number is up 20% from the previous survey. While mobile social media (gadget) users reach 130 million or around 48% of the population, reported from (Riset Penggunaan Media Sosial di Indonesia (2019), 2019). The data presentation above illustrates that social media shows its existence as a social space that gives freedom as well as comfort in interacting, socializing and expressing for each individual.

Likewise, the topics discussed are dynamic and not limited, even if it involves sensitive issues such as religion. This has also been experienced by Wiloso Hamlet community as a multicultural-multi-religious region related to the management of religious identity in a virtual dimension (social media). However, improper use of social media can pose certain threats, especially regarding religious issues. Furthermore, the adverse effects caused in social media related to religious issues in the form of Hate Speech, Cyber Crime and Lying News (hoax).

Hate Speech

Differences in identity in social media is one of the factors causing hate speech. The Big Indonesian Dictionary translates the meaning of the word identity narrowly as characteristics, special circumstances of a person or identity, quoted from (Kamus Besar Bahasa Indonesia Pusat Bahasa, 2008). In the social context, it is explained that social identity is a knowledge and acknowledgment of someone given by a group as part of its members (Giles, 1987). Therefore personal and social identity management becomes important in responding to the expression of hate speech in social media.

One form of hate speech that occurs in cyberspace (social media) is about blasphemy. The blasphemy case is one form of hate speech content that is spread on social media. In this case, the form of managing religious identity carried out by the Wiloso Hamlet community in social media by displaying a wise attitude about an event on an issue that attacks certain religious groups, as told by the Head of Hamlet Following "I like posting status on social media" do not let us ignite emotions because of the blasphemy case, it will only complicate our social relations in society. We just show our identity as a devout and civilized Muslim "(Kdn, interview on 01/30/2020).

The information above illustrates that Kdn managing his religious identity is shown in the form of being able to control attitudes and display a figure of a Muslim who is able to 'digest' the exposure to information in the context of hate speech that discourages certain religions, as McCullough explained that self control is a form of self defense from exposure to social media (McCullough, 2009). The practice of its implementation through various features presented such as in the comments column, share features and status features on social media applications. The steps taken by the informant above constitute an effort in managing and displaying social identity in order to get other people's recognition of themselves (Rummens, 1993).

Another form of utterance of hatred is the inclusion of opinions in the practice of lectures by religious leaders. The utterances that appear in the form of insults to individuals or groups often occur in various regions. This can affect the opinions formed in the community. Communication actions taken by religious leaders in their lectures which contain elements of provocation / provocation involve various aspects in them including religious issues. Spo (initial name), as a resident of Wiloso Hamlet from a young age group (30 years old) responded to this by carrying out a verification (check and recheck) of the expression of hate speech he obtained in social media, as explained "usually I immediately search for other information. Look in other sources for what is really about viral information on social media about the cleric. Usually I open it on google, or online news "(Spo, interview on 01/30/2020).

The statement above shows an expression that is not easy to believe in receiving information from one source. The existence of other sources that are used as a comparison is a step in refraining from being provoked by the utterance of hatred that attacks social media. Therefore, it becomes important in managing the religious identity inherent in a person so as not to cause a negative stigma from the general public over the response in responding to hateful utterances. Devie Rahmawati, University of Indonesia Vocational Communication Lecturer on page http://tirto.id expressed her view that the spread of hatred on social media was the cause of the spread of false information. On the other hand, Damar Juniarto argues that the Information and Electronic Transactions Law (UU ITE) No. 19 of 2016 has not fully been able to control people's right of opinion in social media, quoted from (Jay, 2017). So in this case the need for a digital media literacy movement to provide awareness to the public about any content that has the potential to violate the law.

Cyber Crime

In addition to hate speech, the second adverse effect caused by social media related to religious issues is the occurrence of cyber-crime. One form of cyber crime is the spread of religious radicalism through social media. In this context, the link between cyber crime and religious issues has a strong role. Social media is used as a tool in instilling radical ideas so that it can change one's mindset and behavior in daily life. One of the religious issues that is widely discussed in the context of cyber crime is the term deviant religious flow. This happens because diverse community backgrounds give birth to various kinds of understanding / flow in terms of religion.

Sni, who lives and socializes in a multi-religious environment, takes the attitude to clarify / check in accepting an understanding gained in social media. The clarisation process is done by finding out the authenticity / validity of the data source in social media, as explained "I find out the source, even if there is something I can contact, write down the number or email. can be seen which accounts are fictitious social media or really genuine "(Sni, interview on 01/30/2020). The attitude of taking clarification regarding information is a form of religious identity management carried out by Sni.

This is done in an effort to maintain his identity due to the influence of social media. Crimes on religious issues presented in social media reflect that the community has not been able to create harmonious conditions among religious communities. The role of religion in the online dimension teaches to avoid deviant behavior including anarchist attitudes concerning religious issues. As stated by the Head of RT 4 Dusun Wiloso in responding to crimes that occur on social media that "in digesting information on social media must be prudent wise, protect ourselves from crimes that are motivated by religious reasons, so that we are not trapped by elements which can fade religious identities in each of us "(Mdo, interview on 01/30/2020).

The statement above shows the attitude of controlling / supervising themselves so as not to get caught in the negative influence of radical understanding under the guise of religion. This attitude is a form of protection and self monitoring from exposure to information on social media (McCullough,

2009). Religion plays its role and function as an instrument to control oneself, especially in the context of cyber crime with religious issues. Therefore related to the dangers that lurk every social media user, an effort is needed in addressing cyber crime related to religious issues.

As revealed by the Head of RT 03 Dusun Wiloso, "social media is a new item, but in it there are various problems including religious issues which are actually brought into social media for 'fried' 'which aims to pit sheep. The solution is to improve attitudes and knowledge "(Sgn, Interview on 31/02/2020). Therefore the importance of instilling a vigilant attitude that starts from oneself to be able to filter any information obtained, to the order of the government who took part in supervising by issuing regulations related to the dangers of cyber crime, especially concerning the integrity and harmony of religious communities in the online space.

Lying News (Hoax)

In addition to cybercrime, false news is the next category as a negative impact caused by social media. Spreading false news on social media can be fatal because it can divide people and threaten national unity. In addition to reading interest that must be increased, the ability to think critically for each individual needs to be considered in filtering out various forms of information. Telematics Society research results in a news page released on March 13, 2019, said as many as 44.3% of respondents said they received a hoax every day. Even 17.2% of respondents received more than one hoax every day. The most types of hoax are about socio-political issues (91.8%), SARA issues (88.6%) and also about health (41.2%) , reported from (Jadilah Netizen Cerdas, Kenali Berita Hoaks di Media Sosial, 2019).

Religious-based content has the potential to create false news on social media. The case of the destruction of houses of worship lately is one example that led to lies in social media. The existence of different interpretations gives birth to misunderstandings between certain groups and in the end can worsen the relationship of communication between religious communities. This has led to false news / information among the people which results in blaspheming and even accusing one another of each other. Seeing such a thing, Hyo as a resident of Wiloso Hamlet who lives in a multi-religious environment took a stand by tabayyun in receiving an information from social media. Tabayyun process is done by finding out about the truth of information obtained through reliable sources, as explained "I find out from various sources, such as Instagram, Facebook and Twitter, sometimes I also see in online news. If I still feel confused or doubtful, I usually wait for clarification from those concerned "(Hyo, interview on 01/30/2020).

Tabayyun is a form of religious identity management done by Hyo in an effort to maintain an inherent identity as a Muslim. Tabayyun is an Islamic tradition that is used to find the truth of the hoax information obtained on social media. On the other hand, Spo argues "by increasing knowledge and critical thinking power and equipped with understanding and skills in using social media is an effort to avoid being exposed to false news, especially regarding sensitive issues such as religion" (Spo, interview on 31/01/2020). Therefore, digital media literacy is a major need to survive in the face of unlimited information exposure.

In addition, the phenomenon of 'spreading' about an information content without further clarification (check and recheck) has the potential to cause false information in the community, including in religious issues that result in conflict. Therefore, identity management becomes important for every individual in maintaining their social status under hoax. Digital literacy including new media aims as a preventive measure in dealing with the potential for conflict behind the false news.

A qualified understanding of new media as information media makes individuals wise in consuming information, including in addressing hoaxes about differences in religious identity as a form of

pluralistic society and living together. So digital literacy becomes an important thing in the context of online identity management in multireligious communities. On the other hand, related to identity management among Wiloso Hamlet communities is done in an offline dimension. Community social life provides a real atmosphere in managing, negotiating and displaying the identity that is inherent in each individual. Then the next study is to look at the portrait of the management of religious identity in daily life.

Communication & Identity Management in Offline Spaces in Wiloso Hamlet Community

After reviewing the online scope, the next section is looking at managing identity in the offline dimension in Wiloso Hamlet as a multi-region region. Imahori and Cupach in the theory of identity management (Identity Management) divides three phases in the process of identity management.

Trial Phase

Wiloso Hamlet community consists of various adherents of religion in it, namely Islam as the majority then Buddhists, Protestant Christians and Calotics. In the trial phase, with reference to the theory of identity management, it is known that there are a number of issues that lie behind the process of communication between fellow citizens in Wiloso Hamlet. One of the fundamental issues is that in general the local community does not fully understand the religious concept it adopts, it means that the practice of religious teachings is still ritualistic, so that the identity of religion feels artificial in the process of social interaction.

Under these conditions, a new cultural product was born which was motivated by the fusion of the two teachings of religion (Islam-Buddha) through a tradition. As in the prayer ritual, "for most Buddhists in Wiloso Hamlet to pray Islamically in social events, the words / words sung in prayer are also appropriate in Islamic Shari'ah, for example mentioning solawat to the Prophet, the clothing used is also the same as wearing a sarong wearing a cap" (Sni, interview on 01/30/2020).

This indicates that in the Hamoso village there was a process of religious assimilation between Islam and Buddhism. Assimilation occurs because of the assimilation of the two groups or cultures in an area with a majority-minority composition, in these conditions usually the minority group will gradually lose their identity. Another notion of assimilation is the process of changing cultural patterns to adjust to the majority (Soekanto, 2003). Non-Muslim religions as minorities have been assimilated by a culture that previously existed and resulted in a process of identity reduction, in which the minority group lost its uniqueness and resembled the majority group.

One element of identity that becomes blurred in the process of assimilation is religion / belief that has been adhered to. In the process of assimilation, the two cultures meet and adapt to each other to adjust to the values and norms held in an area. So in this case Buddhists clearly have adapted to Islamic customs and traditions in Wiloso Hamlet. The attitude of the local community regarding the diversity of religious identities adopted in the Wiloso hamlet was expressed by the Head of RT 2 "although here the people are of mixed religion, harmony and unity are maintained through social activities, cultural traditions and personal relationships with other communities, the point is mutual respect "(Wtn, interview on 31/01/2020).

Based on this information, the interaction process that exists in a community is not based on a complete religious identity. However, aspects outside of religion become the dominant support in managing each other's religious identity through interpersonal communication. The traditions that are

strongly attached become the unifier for the formation of a conducive, safe and peaceful atmosphere. Identity management theory assumes that in the trial phase, communication partners will experience a conflict based on differences in cultural, religious, racial, or gender identity (Littlejohn, 2017). But in reality, the differences in religious identity in Wiloso Hamlet are seen as not a fundamental problem in a communication relationship.

Enmeshment Phase

In the enmeshment phase, assuming the identity management theory that after going through the trial phase (trial) the communication partner is more open and understands the differences in identity between the two parties. Although not yet created a feeling of comfort it's just that both parties try to disguise the differences and display the similarities that exist between the two, causing a warmer interpersonal interaction. At this stage the feature of differences in religious identity is no longer a problem that can hamper the communication process. The communication process that occurs over differences in religious identity is a form of involvement in efforts to manage and choose religious identity in the individual concerned. On the other hand, the stage of involvement can be seen with the presence of multireligious families in Wiloso Hamlet.

Mixed family with various religions in it certainly gave birth to various perspectives arising from the perspective of interpersonal communication, this was also said by the Head of the Hamlet "In every RT there are mixed religious families (Islam-Buddhism), but the most is in RT 4 around 7 families "(Kdn, interview on 09/07/2019). The study that has relevance regarding differences in identity in family coverage was carried out by Nelson & Colaner, as explained *"parents utilized narrating, naming, ritualizing, discussing, normalizing, and praising to communicatively negotiate racial and cultural identity differences"* (Nelson, 2017). This means that parents figure uses a variety of communicative ways to negotiate racial and cultural differences. The explanation shows that the phenomenon of multireligious families is a form of identity negotiation process that takes place naturally.

In addition, the phase of involvement in identity management theory shows that differences in terms of identity can be accepted by opponents of communication on the basis of understanding plurality. Likewise, within the scope of a multi-religious family, interaction does not question religious belief as an identity that creates distance between other family members, as one resident of Wiloso Hamlet explained "in my family a mixed religion (Islam-Buddha), my parents are Buddhists Mother and father. I was also a Buddha, but after my marriage I converted to Islam with my husband. So we live in a house here with two religions "(Sni, Interview on 01/30/2020). Seeing this condition, it can be understood that multireligious families belong to families with a low level of conformity, meaning that the decisions of each family member are not borne by parents, but each individual has their respective authority in making decisions including choosing their religious identity (Littlejohn, 2017).

Renegotiation Phase

In the last phase, the two communication partners experience an increase in a relationship to get out of all the problems of identity differences. Through differences in identity, both parties make the difference as an asset to be protected no longer interpret it as an obstacle in establishing interpersonal relationships. The form of the renegotiation phase in Wiloso Hamlet is reflected in the interactions in the scope of social society. Interaction that is established through various types of social activities, as expressed by the Head of RT 2 "mutual cooperation, village interfaith, competition on August 17, karawitan in the Vihara and so forth is a way of binding the integrity, togetherness of residents of Hamoso Hamlet in religious differences" (Wtn, Interview on 31/01/2020).

These activities are separate media in tying / uniting inter-religious communities in Wiloso Hamlet, the process of renegotiation of differences in religious identity through social activities that are routinely carried out makes various potential problems vague and does not appear to the surface. The identity management phase is a phase that will repeat itself like a cycle, because communication partners can return to the initial phase after reaching the final phase when discovering new areas of cultural identity differences that must be managed again (Littlejohn, 2017).

The manifestation of the renegotiation phase in Wiloso Hamlet can be seen from the interrelationships between religious communities both in the social (community) and family spheres. Concerns such as reminding other people of different faiths to worship, help and respect each other when people of different faiths are carrying out religious rituals are the result of the previous phase. Another form of the renegotiation phase which is the consummation phase after passing through the previous phase is the occurrence of multireligious marriages. Interfaith marriages have become commonplace in Wiloso Hamlet, as explained by one of the residents of Wiloso Hamlet, "Yes, it's usual to marry interfaith marriages, there are male Buddhists, Islamic wives or vice versa" (Hyo, Interview on 30 / 01/2020).

Local people have an understanding that religion is not something to be discussed / debated, but religion has its own place that is in the hearts of each. In other words, differences in beliefs become a right which is imposed on each individual including in the family environment. This can be understood as a form of relationship that has been completed with all kinds of different attributes and does not make it an obstacle. The similarity of views and understanding of the diversity of religious identities in Wiloso hamlet is getting stronger, it creates tolerance / tolerance in it. Likewise with the communication that exists in harmony.

Conclusion

In the online dimension, the people of Dusun Wiloso manage their religious identity under the exposure to information from social media by means of verification, clarification and tabayyun, especially concerning religious issues. As a user, one must have the ability to avoid and minimize provocative messages relating to religious identity. Avoid negative influences from social media regarding hate speech (hate speech) which can divide people. Having qualified knowledge is an important point so as not to be trapped in the wrong mindset as the impact of digital crime (cyber crime), as well as having the critical thinking power to be able to process the exposure to the information obtained so as to avoid hoax.

Likewise in the offline reality, the stages of managing religious identity go through three phases. In the first phase (trial) differences in religious identity are not of particular concern, but beyond that aspects of culture and customs that form interreligious relations can be established side by side. The concept of religious identity has not yet been fully embedded in every individual in Wiloso Hamlet. The second phase (Enmeshment) the process of involvement in interpersonal relationships has increased, all parties involved in the communication process try not to focus on differences, but see the elements of similarity they have. Finally, the renegotiation phase, all differences in identity do not prevent a person from dealing with other people who have different religious and cultural identities. Difference is seen as an asset for the diversity of plurality societies and does not interpret it as an obstacle in social relations.

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