

1 Interfaith tolerance through the Media of Indonesian newspapers

by Halwati Umi

Submission date: 30-Mar-2023 03:03PM (UTC+0700)

Submission ID: 2050807636

File name: erfaith_tolerance_through_the_Media_of_Indonesian_newspapers.pdf (417.18K)

Word count: 10764

Character count: 59333



Interfaith tolerance through the Media of Indonesian newspapers

Umi Halwati¹, Imam Alfi²

^{1,2}Universitas Islam Negeri Prof. KH Saifuddin Zuhri Purwokerto, Indonesia
Email: u.halwati@gmail.com

JID | 284

JID | 284



Jurnal Ilmu Dakwah
Vol. 42 No. 2 (2022)
1693-8054 (p)
2581-236X (e)
284-307
<https://doi.org/10.2158/jid.42.2.11819>

Article

Information:

Received:

02 June 2022

Revised:

24 November 2022

Accepted:

29 December 2022

Keywords:

Tolerance, interfaith, newspapers, construction, framing.

Abstract

Purpose - This research is motivated by the reality of the issue of tolerance which is inseparable from the mass media. In the era of information and technology, interfaith tolerance is carried out with the help of technology, namely communication mediated by the mass media. This is because the mass media participates in constructing the reality of tolerance that is presented in Indonesian society with various religions. The mass media arranges the reality of various events of tolerance to become a meaningful discourse.

Method - The research method used is framing analysis as a method to dismantle how the media constructs reality. The research data was obtained through news articles about interfaith tolerance in the newspapers Kompas, Republika, and Media Indonesia in 2016-2017 as the primary data, and supporting books or books relevant to research studies as the secondary data. The analysis technique used was the analysis of Zondhang Pan and Gerald M. Kosicki's models per news text on Kompas, Republika, and Media Indonesia.

Result - The results of the research show that there are two important things, namely the reality of events and the reality of the media. What is presented by the media is the reality of the media. The reality of the media is not something to be taken for granted because the media actively shapes the reality of interfaith tolerance. The reality of inter-religious tolerance as a sensitive issue is constructed in various ways among the newspapers Kompas, Republika, and Media Indonesia; Each of the Indonesian newspaper media contributes to building interfaith harmony and national integration; Regarding religious tolerance, Kompas framing: Indonesia is a tolerant and harmonious country amidst religious diversity. Republika: Muslims are tolerant people. Media Indonesia: tolerance in Indonesia is still maintained.

Implications - The reality of tolerance in the media has implications for tolerance in people's lives, that religious differences are a reality, so their existence must be respected.

Originality - This research analyzes interfaith tolerance referring to media framing.

For citation: Halwati, U & Alfi, I. (2022). Interfaith tolerance through the Media of Indonesian newspapers. *Jurnal Ilmu Dakwah*. 42(2). 284-307. <https://doi.org/10.2158/jid.42.2.11819>

***Corresponding author:** Umi Halwati, u.halwati@gmail.com, Universitas Islam Negeri Prof. KH Saifuddin Zuhri Purwokerto, Jl. A. Yani No.40A, Banyumas, Jawa Tengah, Indonesia 53126.

© 2022
Jurnal Ilmu Dakwah
This is an
open access article
under the
CC BY-NC-SA



Kata kunci:

Toleransi, antaragama, koran, konstruksi.

Abstrak

Tujuan - Penelitian ini dilatarbelakangi oleh realita isu toleransi yang tidak terlepas dari media massa. Di era informasi dan teknologi, toleransi antar umat beragama dilakukan dengan bantuan teknologi, yaitu komunikasi yang dimediasi oleh media massa. Pasalnya, media massa ikut mengkonstruksi realitas toleransi yang dihadirkan masyarakat Indonesia dengan berbagai agama. Media massa menata realitas berbagai peristiwa toleransi menjadi wacana yang bermakna.

Metode – Metode penelitian yang digunakan adalah analisis framing sebagai metode untuk membongkar bagaimana media mengkonstruksi realitas. Data penelitian diperoleh melalui artikel berita tentang toleransi antaragama di surat kabar Kompas, Republika, dan Media Indonesia tahun 2016-2017 sebagai data primer, dan buku atau buku pendukung yang relevan dengan kajian penelitian sebagai data sekunder. Teknik analisis yang digunakan adalah analisis model Zondhang Pan dan Gerald M. Kosicki per teks berita di Kompas, Republika, dan Media Indonesia.

Hasil - Hasil penelitian menunjukkan bahwa ada dua hal penting yaitu realitas peristiwa dan realitas media. Apa yang disajikan oleh media adalah realitas media. Realitas media bukanlah sesuatu yang bisa diterima begitu saja karena media secara aktif membentuk realitas toleransi antaragama. Realitas toleransi antar umat beragama sebagai isu sensitif dikonstruksikan dengan berbagai cara di antara surat kabar Kompas, Republika, dan Media Indonesia; Setiap media surat kabar Indonesia berkontribusi dalam membangun kerukunan antar umat beragama dan integrasi bangsa; Terkait toleransi beragama, Kompas membingkai: *Indonesia adalah negara yang toleran dan rukun di tengah keberagaman agama*. Republika: *Umat Islam adalah umat yang toleran*. Media Indonesia: *Toleransi di Indonesia masih terjaga*.

Implikasi - Realitas toleransi di media berimplikasi pada toleransi dalam kehidupan masyarakat, bahwa perbedaan agama adalah sebuah realitas, sehingga keberadaannya harus dihormati.

Orisinalitas - Penelitian ini menganalisis toleransi antaragama yang mengacu pada framing media.

JID | 285

Introduction

Indonesia is a nation whose society is plural both horizontally and vertically. Horizontally, this can be seen from differences in race, ethnicity, culture, and religion (Halwati, Alfi, and Arifin 2018; Sumbulah 2015; Thoha 2005). Vertically, there are differences in social strata based on economic, educational, and political factors. This shows that Indonesia is a pluralistic nation. In general, the consequence of a pluralistic society is social conflict. Attitudes that can stimulate horizontal conflict are exclusivity, primordial of ethnicity, race, and religion. (Rozak 2008; Utoyo nd). Historically, interfaith conflicts started from the Crusades in the Middle East to Indonesia, such as the incidents of vandalizing places of worship in Situbondo, Tasikmalaya, Maluku, Ambon, Poso, and several incidents in other places. This shows that religion is still a stimulant for interfaith conflicts, even internal ones, such as what happened in Parung Bogor and West Nusa Tenggara, namely the attack by members of the Islamic Defenders Front (FPI) on Ahmadiyah adherents. This phenomenon shows the relationship between religious communities and religions that are not harmonious. (Shah, Communication, and Media 2016)

To realize harmonious inter-religious relations in the era of information and technology, communication technology plays an important role where inter-religious communication relations are carried out with the help of communication technology, namely *media-mediated communication*, one of which is the mass media (Alfi and Saputro 2019; Nugroho 2002). The mass media with all the roles it plays has given birth to various positive and negative accesses. Positive access that the media have is a strategic role to promote inter-religious dialogue, tolerance, mutual understanding, and mutual respect for inter-religious harmony (Khotimah nd; Ningrum, Suryadi, and Chandra Wardhana 2019; Sumadirian 2005). On the other hand, the media also has the opportunity to divert the direction of inter-religious relations towards a corridor that tends to be negative and has the potential to create disharmony. The existence of interests, tendencies, and subjective social sentiments are some of the factors. (Casram 2016; Rozak 2008)

Within the framework of inter-religious relations for the realization of religious harmony, there are several strategic functions of the mass media (Hisyam 2009). *First*, collectively, mass media can play a role in tracking and compiling religious data (texts) as a treasure trove for the common good. Mass media disseminates information and knowledge about religion to its adherents. *Second*, mass media is an active, communicative agent of dialogue for the interests of religious communities. Expressive power, range, and strong narrative abilities can be used as a means of communication through the ideas offered. The existence of openness, awareness of plurality, and a neutral attitude are prerequisites that are not negotiable. Therefore, to realize the mission of peaceful inter-religious dialogue, the mass media must not take sides (partisanship) which will obscure objectivity, fanaticism, and information that is not balanced. *Third*, mass media has the ability to become a means of communication for various parties. The diversity of religious potentials does not have to be presented in a "uniform" *dictum* but is presented in a configurative, dynamic and harmonious manner. *Fourth*, mass media can be used as an arena for inter-religious negotiations to formulate a common social agenda.

From the illustration above, it shows that mass media participates in constructing a discourse of interfaith tolerance. Theories about the construction of reality with language (text) as the instrument are discussed by Peter L. Berger and Thomas Luckmann, in *The Social Construction of*

Reality: A Treatise in the Sociological of Knowledge (1967). The reality construction process is formed from externalization, objectivation, and internalization processes. Berger's ideas can be applied in a news context. When an event occurs, journalists externalize it, and journalists (media) come to the location of the incident with their own framework of understanding and conception of an event. Various schemes and understandings are used to explain the events that occurred. The next process is internalization, the various events are internalized by being seen and observed by journalists (media). There is a dialectical process between what is in the minds of journalists and what journalists see. The mass media becomes an influential and substantial thing in the process of externalization, objectivation, and internalization. That is, the nature and the advantages of mass media have corrected the weakness of the slow process of the social construction of reality. For Peter Berger, the reality is shaped and constructed. Therefore, reality has a double or plural face. Everyone can have a different construction of reality.

Research on the construction of the reality of interfaith tolerance in the mass media has been carried out in the form of books, journals, and research reports. In book form, among others, Umi Halwati's research (2021) on "The Reality of Anat-Religious Relations in the Mass Media, in the form of journals and Zakiyah's (2015) research report on Religion in the Construction of Mass Media. Since this research is research by applying the framing analysis method to the news of interfaith tolerance to find out the reality of interfaith tolerance framed by Indonesian newspaper media.

Mass media is an effective tool or mediator in the publication of ideology. Text is a form of ideological practice. Language, writing, choice of words, and grammatical structures are understood as choices expressed that carry certain ideological meanings (Eriyanto 2006). The existence of the production of media texts on religious tolerance needs to be analyzed to find out how the mass media constructs events related to religion packaged in the news. News text cannot be likened to a copy of reality, news is a construction of reality. The media may have a different conception when looking at reality, this can be seen from how the media constructs the reality embodied in news texts. Therefore, a framing analysis is carried out to see how the media constructs the reality of religious tolerance. (Eriyanto 2002).

Framing analysis of media texts is needed to find out how reality is constructed by the media (Herman 2014; Prastya 2016). An analysis is carried out to find out how reality (events) is framed by the media. The framing goes through the construction process. Here, social reality is interpreted and constructed with a certain meaning. In framing analysis, what is done is to see how the media constructs reality. Events are understood not to be *taken for granted*, but events are actively shaped by the media. Reality must be understood as a result of the construction that is created in the journalist's conception (Atmadja 2014; Eriyanto 2002; Sobur 2001). In framing, the point of issue is how reality is constructed by the media or how the media frames events in a certain construction. Therefore, what becomes the point of attention is how the frame is developed by the media. (Eriyanto 2006).

In relation to the theme of this research, there are many expressions of interfaith tolerance which are included in the news of Indonesian newspapers. There is an interesting side of Kompas, Republika, and Media Indonesia newspapers. Kompas, Republika, and Media Indonesia are among the largest national dailies in Indonesia. Kompas tends to be general daily, Republika tends to

contain Islamic newspapers, *Republika* is very diligent in scheduling the interests of Muslims including Islamic-themed rubrics, for example, "Intisari Islam" "Khazanah," "Jurnal Haji." *Media Indonesia* daily tends to be secular nationalist. *Daily Compass* with transcendental humanism ideology, (I. Suharyo 2015) *Republika* with an Islamic-nationalist ideology (Hamad 2005), and *Media Indonesia* with a secular-nationalist ideology (Ibrahim 1989; LP3ES 2022). *Kompas* Daily is seen as a representation of Christian media. This assumption about media representation can be debated. Some parties may disagree if, for example, it is said that *Kompas* is a representation of Christian media. However, this assumption is based on the historical fact that each selected media has implied affiliation with certain religious groups (Sudibyo 2001). *Republika* is a representation of Islamic media, and *Media Indonesia* is a representation of secular nationalists, not a particular religion (Hamad 2005). How the newspapers *Kompas*, *Republika*, and *Media Indonesia* construct news about interfaith tolerance becomes interesting to study. Therefore, it is necessary to carry out a framing analysis of the construction of the reality of interfaith tolerance to find out how this reality is constructed by the newspapers *Kompas*, *Republika*, and *Media Indonesia*.

10

Research Methods

This research is a type of qualitative research that seeks to develop concepts and understanding and sensitivity of researchers to an object under study (Safei 2003). The analysis technique used is framing analysis. (Eriyanto 2006). The research data was obtained through news articles about interfaith tolerance in the newspapers *Kompas*, *Republika*, and *Media Indonesia* in 2016-2017 as the *primary data*, and supporting books or books relevant to research studies as the *secondary data*.

To find news data about interfaith tolerance in the newspapers *Kompas*, *Republika*, and *Media Indonesia*, you can do it by searching the e-paper internet and subscribing to these newspapers. The data collected is in the form of news from newspapers *Kompas*, *Republika*, and *Media Indonesia* for two years (1 January to 31 December 2016 and 2017). The subjects studied were *Kompas*, *Republika*, and *Media Indonesia* Daily. The objects studied were news texts about interfaith tolerance in the newspapers *Kompas*, *Republika*, and *Media Indonesia* throughout 2016-2017 there were important and monumental events in Indonesia that directly or indirectly influenced interfaith tolerance in the mass media. Data analysis technique, First, object specifications are carried out to avoid bias in the assessment, considering that there are quite a lot of news publications by the mass media. News is taken from three national dailies namely *Kompas*, *Republika*, and *Media Indonesia*.

Second, do an analysis using Zondhang Pan and Gerald M. Kosicki's framing model per news text on *Kompas*, *Republika*, and *Media Indonesia*. The Pan and Kosicki model framing tools are divided into four major structures, namely *syntax*, *script*, *thematic* and *rhetorical* (Nugroho 2002). Third, carry out a comparative analysis of *Kompas*, *Republika*, and *Media Indonesia*, then draw conclusions.

Results and Discussion

Framing Analysis of Kompas on News of Religious Tolerance

News Frame 1: "Harmony is a Must to Create a Peaceful Together Life" (Kompas, 26 December 2016)

The day after Christmas, December 25, *Kompas* published a news item entitled "Harmony is a Must to Create a Peaceful Coexistence" as the *headline*. From the *syntactic* analysis, *Kompas'* view is embodied in a schematic or chart in the news. The *frame* is clearly visible from the news title used. The use of the title is combined with the small title "Create a Peaceful Coexistence." From such news headlines, *Kompas* wants to emphasize that religious people must be harmonious in order to create a peaceful life. The *lead* used by *Kompas* also shows *the frame*.

JID | 289

"Violence with ethnic, religious, racial, and intergroup nuances is still a problem that has the potential to damage the life of the nation and state. Therefore, society, especially Christians, is asked to maintain harmony." (Paragraph 1)

Lead shows that religious people, especially Christians, must maintain harmony. *Frames Kompas* is also supported by using *background* elements, namely the phenomenon of ethnic, religious, racial, and inter-group nuanced violence which is still a problem that has the potential to damage the life of the nation and state. From this background, religious people must maintain harmony in order to create a peaceful life. Judging from news sources, namely (Kompas 2016), The Chairman of the Indonesian Bishops' Conference (KWI), Ignatius Suharyo; Bishop of Amboina Diocese Mgr PC Mandagi MSC; Administrator of the Diocese of the Archdiocese of Semarang, Sukendar Wignyosumarta; Chairman of the Commission on Interreligious Relations and Beliefs of the Archdiocese of Semarang. Aloys Budi Purnomo; Father Gatot Wibiwo; Minister of Religion Lukman Hakim Syaifuddin. The news source reinforces *the frame Kompas* that religious people must be harmonious in order to create a peaceful life together.

The view of a news source, namely, KWI Chairman Ignatius Suharyo, "Lately the brotherhood as citizens have been shaken." The quote is also explained in the form of a paraphrase that one of the problems that still disturbs the life of the nation and state is violence with ethnic, religious, racial, and inter-group nuances (SARA). The view of the Bishop of the Diocese is that various problems that hit the nations of the world, including Indonesia, are caused by humans who cannot control their greed. "Today more and more people are pursuing worldly desires, such as wealth and power." "The view of the Diocesan Administrator of the Semarang Archdiocese Sukendar Wignyosumarta, "Through Christmas, create a civilization of love that is prosperous and has faith. By appreciating the dignity of life, never thought like you are fighting alone," this view was paraphrased by Kompas as Christians must be directly involved in efforts to address and resolve national problems, such as corruption, drug abuse, poverty, and intolerance. Aloys' view, God's mercy in Christmas must be realized in life together. A life marked by peace and prosperity, harmony, and brotherhood in diversity. The view of Father Gatot, "Christmas is a special opportunity because this event is the right time for peace." The view of the Minister of Religion Lukman Hakim is, "Happiness and joy, however, stay modest and show kindness." The views above strengthen Kompas' *frame* on harmony which must be maintained amidst the problem of intolerance.

Frames Kompas can also be seen from *the script*, namely how *Kompas* tells the story in the news. Through the observation of the 5W+1H unit. The "Christmas" news contains 5W+1H, what is the news (*what*), who is involved (*who*), why (*why*), where (*where*), when (*when*), and how the details of the news (*how*). *What*: religious tolerance. *Who*: Christians. *Why*: the phenomenon of ethnic, religious, racial, and inter-group violence that disrupts the life of the nation and state. *Where*: Church. *When*: December 25th. *How*: Christmas mass messages are explained in detail. In this way, the news wants to emphasize to the public that violence with ethnic, religious, racial, and intergroup nuances is still a problem that has the potential to damage the life of the nation and state so harmony is a must.

From the *thematic structure*, this news has several themes that refer to the *mainframe*, namely that religious people must maintain harmony. **First**, ethnic, religious, racial, and inter-group violence has the potential to damage the life of the nation and state. This theme is supported with *detailed elements* as follows.

"In a Christmas message, the Communion of Churches in Indonesia (PGI) and the Conference of Indonesian Bishops (KWI), it was stated that one of the problems that still disturb the life of the nation and state is ethnic, religious, racial, and inter-group violence (SARA)." (Paragraph 4)

Second, Christmas: create a peaceful religious life. This theme is supported by using detailed elements which are as follows.

"Christians are expected to take more concrete initiatives and roles to solve national problems. "We create a peaceful coexistence by continuing to engage in dialogues." (Paragraph 5)

Separately, the Chairperson of the Semarang Archdiocese's Commission for Interreligious Relations and Beliefs, Aloys Budi Purnomo, said that God's mercy at Christmas must be manifested in a shared life. A life marked by peace and prosperity, harmony, and brotherhood in diversity. The view of Father Gatot, "Christmas is a special opportunity because this event is the right time for peace." (Paragraph 12)

"Therefore, realizing the Christmas spirit in life together can be done most simply: in harmony with family, with neighbors, and with anyone." (Paragraph 13)

To emphasize *the frame*, *Kompas* uses a *rhetorical element of metaphor*, namely using the word "shaken." "*Recently, the brotherhood as citizens has been shaken.*" This aims to emphasize that violence with ethnic, religious, racial, and inter-group nuances still occurs and disrupts the life of the nation and state. In addition, *graphic elements are used in the form of full-color photographs* depicting Christians filling the Pancasila Square in Salatiga, Central Java, following the joint Christmas celebration. Photos are used as *headlines*. Photos make it easy for readers to understand that harmony between religious communities, and diversity must be maintained in order to create peaceful coexistence.

Interfaith tolerance through the Media of Indonesian newspapers

Table 1. Kompas framing about religious tolerance, news title: "Harmony Becomes an Obligation to Create a Peaceful Coexistence" (Kompas, 26 December 2016)

Structure	Framing Tool (Proof Tool)	Evidence in Text	Meaning
Syntax (How to Arrange Facts)	News Schematic		
	<i>News Placement</i>	<i>Headline:</i> "Harmony Becomes a Must to Create a Peaceful Coexistence"	Religious people must be harmonious in order to create a peaceful life. It is important to be known by the public
	- Headlines		
	<i>- Leads</i>	<i>Lead:</i> Violence with ethnic, religious, racial, and inter-group nuances is still a problem that has the potential to damage the life of the nation and state. Therefore, society, especially Christians, is asked to maintain harmony.	Religious people must maintain harmony.
	Background	The phenomenon of ethnic, religious, racial, and intergroup violence is still a problem that has the potential to damage the life of the nation and state.	Religious people must maintain harmony in order to create a peaceful life.
	Cited Sources	Chairperson of the Indonesian Bishops' Conference (KWI), Ignatius Suharyo; Bishop of Amboina Diocese Mgr PC Mandagi MSC; Administrator of the Diocese of the Archdiocese of Semarang, Sukendar Wignyosumarta; Chairman of the Commission on Interreligious Relations and Beliefs of the Archdiocese of Semarang. Aloys Budi Purnomo; Father Gatot Wibiwo; Minister of Religion Lukman Hakim Syaifuddin.	Religious people must be harmonious in order to create a peaceful life together.
Scripts (How to Tell the Facts)	Complete News 5W+1H	<i>What:</i> religious tolerance. <i>Who:</i> Christians. <i>Why:</i> the phenomenon of ethnic, religious, racial, and inter-group violence that disrupts the life of the nation and state. <i>Where:</i> Church. <i>When:</i> December 25th. <i>How:</i> the messages of the Christmas Mass are explained in detail.	Violence with ethnic, religious, racial, and intergroup nuances is still a problem that has the potential to damage the life of the nation and state so harmony is a must.
Thematic (How to Write Facts)	Appointed Theme Details, Purpose, Nominalization, Coherence, Sentence Forms, Pronouns	First , ethnic, religious, racial, and inter-group violence has the potential to damage the life of the nation and state. Second , Christmas: create a peaceful religious life.	Religious people must maintain harmony.

JID | 291

Structure	Framing Tool (Proof Tool)	Evidence in Text	Meaning
Rhetorical (Way of emphasizing facts)	Lexicon, Graphic, Metaphor Pictures/Photos, Graphics, words	-Element of <i>metaphor</i> : "shaken up and down" <i>Graphic</i> elements in the form of <i>full-color photos</i> depicting Christians filling the Pancasila Field in Salatiga, Central Java following the joint Christmas celebration.	-Violence with ethnic, religious, racial, and inter-group nuances still occurs and disrupts the life of the nation and state. Photo <i>captions</i> make it easier for readers to understand that harmony between religious communities, and diversity must be maintained in order to create peaceful coexistence.

Republika's Framing Analysis on Religious Tolerance

News Frame 1: "Safe Christmas Celebration" (Republika, 26 December 2016)

On Christmas coverage, *Republika* reported news with the title "Safe Christmas Celebration" as the *headline*. From the *syntactic* analysis, *Republika's view* is embodied in a schema or chart in the news. The *frame* is clearly visible from the news title used. From the headline, *Republika* wants to emphasize that the Christmas celebrations are taking place safely. The *leads* used by *Republika* are as follows.

"The Istiqlal Mosque provides a parking area for the congregation of the Cathedral Church. Commemoration of Christmas Day which is celebrated by Christians in Indonesia runs safely. There were no incidents that harmed worship, either in Protestant or Catholic Christian churches."

The lead shows that Christmas which is celebrated by Christians in Indonesia took place safely without any incident. *Frames Republika* is also supported by using *background elements*, namely the Istiqlal mosque which *again* provides parking space for the Christmas Eve mass congregation at the Cathedral church across the street. This *background* uses the word 'again' which indicates not only once but always. The meaning to be emphasized is the tolerance of Muslims towards Christians. Judging from news sources, namely Nasaruddin Umar, Imam Besar of the Istiqlal Mosque, Kapolres Aceh Singkil AKBP Ian Rikian, Archbishop of Jakarta MGR Ignatius Suharyo, Pope Francis, Chairman of the MUI Central Legal Commission HM Bahrun (Republika 2017b). This news source reinforces *Republika's frame* that the Christmas celebrations are taking place safely without any attacks.

The view of the news source, namely, Nasaruddin Umar "This is a form of national tolerance, religious tolerance, and human tolerance." The view of the Aceh Singkil Police Chief, "until now it has been safe and orderly." The view of the Archbishop of Jakarta MGR Ignatius Suharyo, using paraphrased "According to him, problems related to the diversity of ethnicity, race, and religion cannot be separated from the poverty rate that is still high, besides, that is also the increasing number of drug users, increasingly widespread corruption, and the lack of democracy immature. He asked Christians who celebrate Christmas not only to hope for peace and joy but also to be more concretely involved in solving the nation's actual problems." Francis' view, as paraphrased, "In the Vatican, Pope Francis also said, Christmas Day has been held captive by materialism so that God is

often sidelined. In the end, many Christians forget to help those who are hungry, refugees, and victims of war. The view of the Minister of Religion Lukman Hakim is, "We are tolerant of respect for Christians who celebrate Christmas while hoping that they will also fully consciously respect their fellow brothers and sisters who do not celebrate Christmas." MUI's view, paraphrasing "MUI would like to thank the managers of shopping and entertainment centers who do not force the use of Christmas attributes on Muslim employees. Chairman of the Central MUI Legal Commission HM Baharun said good faith was an attitude of caring for diversity and tolerance. The views above strengthen *the frame* of *Republika* that Muslims show an attitude of caring for tolerance. The views of the bishops and popes quoted are more revealing about practicing justice and civilized humanity and the message of Christmas which is still held hostage by materialism. This view is a complement to *Republika's* main *frame*.

Republika's frame can also be seen in *the script*, namely how *Republika* narrates the event in the news. Through the observation of the 5W+1H unit. The news "Safe Christmas Celebration" contains 5W+1H, as in what is the news (*what*), who is involved (*who*), why (*why*), where (*where*), when (*when*), and how the details of the news (*how*). *What*: Religious Tolerance. *Who*: Christians. *Why*: Policewomen wearing headscarves were seen guarding mass at a church in Bandung; in West Papua, members of the Islamic Student Association also oversee Christmas Eve; at least 150 thousand Polri, TNI, and Satpol PP personnel were deployed to secure Christmas. *Where*: Church. *When*: December 25th. *How*: Christmas celebrations that take place safely are explained in detail. In this way, the news aims to emphasize to the public that Christmas celebrations are taking place safely and Muslims are participating in securing Christmas as a form of religious tolerance.

From the *thematic structure*, this news has several themes that refer to the *mainframe*, namely Muslims keeping Christmas safe. **First**, Muslims are tolerant. This theme is supported with *detailed elements* as follows.

"In Jakarta, Istiqlal Mosque has again provided its parking space for Christmas Eve mass congregation at the Cathedral Church across the street...."

"This is a form of national tolerance, religious tolerance, and human tolerance." Said the Grand Imam of the Istiqlal Mosque Nasaruddin Umar to *Republika*.

Second, Muslims guard the Christmas mass. This theme is supported by using *conditional coherence elements*, namely explanatory relationships or the use of clauses as explanatory as follows.

"...in Bandung, a number of female police officers (polwan) **wearing headscarves** were also seen guarding mass at the Santa Perawan Maria Sapta Grief Church (SPMSK). Bandung Mayor Ridwan Kamil appreciated the actions of the Bandung Polrestabes which, according to him, symbolized tolerance in Indonesia."

The use of the word *headscarf* is an explanation that the policewomen who are seen guarding mass at the church are Muslims. This aims to emphasize to the public that Muslims keep Christmas safe. This theme is also supported using *detailed elements*, as, in West Papua, Members of the Islamic Student Association (HMI) also oversee the implementation of the Christmas Eve service. The information explained in detail that tens of HMI cadres, *both from branch officials and commissariats*, were spread out in several churches in the city of Manokwari. **Third**, not imposing Christmas attributes is an attitude of caring for diversity and tolerance. This theme is supported using the *conditional cohesion element*.

“The Indonesian Ulama Council (MUI) would like to thank managers of shopping and entertainment centers who do not force the use of Christmas attributes on **Muslim employees**. The Head of the Central MUI Legal Commission, HM Baharun said that good faith was an attitude of caring for diversity and tolerance.”

The word 'Muslim' serves as an explanation to the public that not imposing Christmas attributes on employees who are Muslim is an attitude of tolerance. Here the emphasis is on employees who are Muslim. To emphasize *the frame*, *Republika* used a *rhetorical* element of the *lexicon* of the word "harmed." "*There were no incidents that **harmed** worship, either in Protestant or Catholic Christian churches.*" This emphasizes that Christmas is taking place safely without anyone getting hurt.

Table 2. *Republika's* framing concerning religious tolerance, news title: “Safe Christmas Celebration” (*Republika*, 26 December 2016)

Structure	Framing Tool (Proof Tool)	Evidence in Text	Meaning
Syntax (How to Arrange Facts)	News Schematic		
	<i>News Placement</i>	<i>Headline:</i> “Safe Christmas Celebration”	Christmas celebrations that took place safely. The public needs to know
	-Headlines		
	<i>-Lead</i>	<i>Lead:</i> The Istiqlal Mosque provides a parking lot for the Cathedral Church congregation. Commemoration of Christmas Day which was celebrated by Christians in Indonesia ran safely. There were no incidents that harmed worship, either in Protestant or Catholic Christian churches.	Tolerant Muslims. Christmas which is celebrated by Christians in Indonesia took place safely without any incident.
	Background	The existence of the Istiqlal mosque <i>again</i> provides parking space for the Christmas Eve mass congregation at the Cathedral church across the street. This background uses the word 'again' which indicates not only once but always.	Tolerance of Muslims to Christians.
	Cited Sources	Grand Imam Nasaruddin Umar of the Istiqlal Mosque, Head of the Aceh Singkil Police AKBP Ian Rikian, Archbishop of Jakarta MGR Ignatius Suharyo, Pope Francis, Chairman of the Central MUI Legal Commission HM Bahrun.	The Christmas celebrations went on safely without being attacked.
Scripts (How to Tell the Facts)	Complete News 5W+1H	<i>What:</i> Safe Christmas Celebration. <i>Who:</i> Christians. <i>Why:</i> Hijab-wearing policewomen guard mass at the church, members of the Muslim Student Association also oversee Christmas Eve; at least 150 thousand Police officers, Soldiers, and Satpol PP personnel were deployed to secure Christmas. <i>Where:</i> Church. <i>When:</i>	Christmas celebrations took place safely and Muslims participated in securing Christmas as a form of religious tolerance.

Interfaith tolerance through the Media of Indonesian newspapers

Structure	Framing Tool (Proof Tool)	Evidence in Text	Meaning
		December 25th. <i>How</i> : Christmas celebrations that take place safely are explained in detail.	
Thematic (How to Write Facts)	Appointed Theme Details, Purpose, Nominalization, Coherence, Sentence Forms, Pronouns	First , Muslims are tolerant. Second , Muslims keep the Christmas mass. Third , not imposing Christmas attributes is an attitude of caring for diversity and tolerance.	The use of the word <i>headscarf</i> is an explanation that the policewomen who are seen guarding mass at the church are Muslims. Muslims keep Christmas safe.
Rhetorical (Way of emphasizing facts)	Lexicon, Graphic, Metaphor Pictures/Photos, Graphics, words	-The <i>lexicon element</i> "injures," " <i>there is no incident that injures worship, both in various Protestant and Catholic Christian churches.</i> "	Christmas went on safely without anyone getting hurt.

JID | 295

News Frame 2: "Obama: Indonesia's Tolerance Is An Example For Other Countries"
(Republika, 2 July 2017)

The reality of Obama's presence as a speaker at the 4th Indonesian Diaspora Congress was reported by *Republika* with the title "*Obama: Indonesian Tolerance Becomes an Example for Other Countries*" as the *headline*. From the *syntactic* analysis, *Republika's* view is embodied in a schema or chart in the news. The *frame* is clearly visible from the news title used. From such news headlines, *Republika* focuses only on what Obama said, that tolerance in Indonesia is an example for other countries. The *lead* used by *Republika* also shows *the frame*.

"Indonesia has become an example for other countries in terms of tolerance. The 44th President of the US Barack Obama said Indonesia consists of many ethnicity, languages, and religions, but its residents still have mutual respect for one another." (Paragraph 1)

The lead shows that Indonesia is an example for other countries in terms of tolerance. Judging from news sources, *Republika* cites the 44th president of the United States Barack Obama (*Republika* 2017). Obama's view is that Indonesia is a tolerant country, and Indonesia has a high spirit of tolerance. Tolerance needs to be instilled from an early age so that the younger generation is able to face future challenges regardless of one's physique, religion, and race. Obama claimed to have learned tolerance since childhood, because he as a Christian has a Muslim stepfather in Indonesia who respects Hinduism, Christianity, and other religions. Obama's views reinforce *the frame* of *Republika* that Indonesia as a tolerant country has been recognized by world leaders.

Frames of Republika can also be seen in *the script*, namely how *Republika* narrates the event in the news. Through the observation of the 5W+1H unit. The news "Obama: Indonesian Tolerance Becomes an Example for Other Countries" is narrated in 5W+1H, what is the news (*what*), who is involved (*who*), why (*why*), where (*where*), when (*when*) and how the details of the news (*how*). *What*: Indonesia is an example of tolerance. *Who*: Barack Obama. *Why*: future challenges include sectarian conflicts *Where*: Jakarta. *When*: July 1st. *How*: Indonesia's tolerance is an example of other countries explained in detail. In this way, the news aims to emphasize to the public that Indonesia is a tolerant country protected by Indonesian people who are predominantly Muslim.

From the *thematic structure*, this news has several themes. **First**, Indonesia has a high spirit of tolerance, so it becomes an example for other countries. This theme is supported with *detailed elements* as follows.

“Obama said, Indonesia has a high spirit of tolerance, which can be seen directly by the existence of mosques and churches built sides by side, such as the Istiqlal mosque and the Cathedral Church in Central Jakarta. Apart from that, tolerance can also be seen in the Borobudur and Prambanan temples which are sacred to Buddhists and protected by the Indonesian people, who are predominantly Muslim.” (Paragraph 2)

“The spirit of this country is tolerance. Mosques and churches are built side by side, people live side by side. Indonesia is an example of other countries. Bhineka Tunggal Ika,” said Obama while attending the 44th Congress of the Indonesian Diaspora in Jakarta. (Paragraph 3)

Second, tolerance needs to be instilled from an early age in order to be able to face future challenges, namely sectarian conflicts and racial discrimination. This theme is supported using *detailed elements* as follows.

“According to him, tolerance needs to be instilled from an early age so that the younger generation is able to face future challenges regardless of one's physical form, religion, and race. Obama himself understood it since childhood because he, as a Christian, has a Muslim stepfather from Indonesia. My stepfather is Muslim. He respects Hinduism, Christianity, and other religions,” he said. (Paragraph 4)

Obama added, “if we can avoid sectarian conflicts, Indonesia will not only rise but also encourage other countries to rise too. Moreover, he really appreciates Indonesia which has provided equal opportunities for women to develop.” (Paragraph 5)

To emphasize *the frame*, *Republika* used *rhetorical graphic* elements in the form of a *full-color photo* depicting Barack Obama on stage giving a speech at the podium. *Photo captions* make it easier for readers to understand that Obama was speaking at the 44th Indonesian Diaspora Congress in Jakarta.

Table 3 . *Republika's* framing of religious tolerance, news title: "Obama: Indonesia's Tolerance Becomes An Example For Other Countries" (*Republika*, 2 July 2017)

Structure	Framing Tool (Proof Tool)	Evidence in Text	Meaning
Syntax (How to Arrange Facts)	News Schematic		
	<i>News Placement</i>	<i>Headline: "Obama: Indonesia's Tolerance Sets an Example for Other Countries"</i>	Obama's statement that tolerance in Indonesia is an example for other countries is important for the public to know
	- Headlines		
	<i>- Leads</i>	<i>Lead: Indonesia has become an example for other countries in terms of tolerance. The 44th President of the US Barack Obama said Indonesia consists of many ethnicity, languages, and religions, but its residents still</i>	Indonesia is an example of other countries in terms of tolerance.

Interfaith tolerance through the Media of Indonesian newspapers

Structure	Framing Tool (Proof Tool)	Evidence in Text	Meaning
		<i>have mutual respect for one another. (Paragraph 1)</i>	
	Background		
	Cited Sources	The 44th President of the United States Barack Obama	Indonesia as a tolerant country has been recognized by world leaders
Scripts (How to Tell the Facts)	Complete News 5W+1H	<i>What:</i> Indonesia is an example of tolerance. <i>Who:</i> Barack Obama. <i>Why:</i> future challenges include sectarian conflicts <i>Where:</i> Jakarta. <i>When:</i> July 1st. <i>How:</i> Indonesia's tolerance is an example of other countries explained in detail.	Indonesia is a tolerant country, minority groups are protected by Indonesian society, which is predominantly Muslim.
Thematic (How to Write Facts)	Appointed Theme Details, Purpose, Nominalization, Coherence, Sentence Forms, Pronouns	First , Indonesia has a high spirit of tolerance, so it becomes an example for other countries. Second , tolerance needs to be instilled from an early age in order to be able to face future challenges, namely sectarian conflicts and racial discrimination.	Indonesia's spirit of tolerance is a capital to face the challenges of sectarian conflict and racial discrimination.
Rhetorical (Way of emphasizing facts)	Lexicon, Graphic, Metaphor Pictures/Photos, Graphics, words	<i>Graphic</i> elements: a <i>full-color photo</i> depicting Barack Obama on stage giving a speech at the podium. <i>Photo captions</i> make it easier for readers to understand that Obama was speaking at the 44th Indonesian Diaspora Congress in Jakarta.	<i>captions</i> make it easier for readers to understand that Obama was speaking at the 44th Indonesian Diaspora Congress in Jakarta.

JID | 297

News Frame 2: "Tolerance must be fought for" (Kompas, 2 July 2017)

The reality of the 4th Indonesian Diaspora congress was reported by *Kompas* with the title "Tolerance Must be Fought for" as the *headline*. From the *syntactic* analysis, *Kompas'* view is embodied in a schematic or chart in the news. The *frame* is clearly visible from the news title used. From such news headlines, *Kompas* wants to emphasize that tolerance must be fought for by the people. The *lead* used by *Kompas* also shows *the frame*.

"Tolerance, individual freedom, and human rights are things that must be fought for. Otherwise, progress will be hindered. This was conveyed by the 44th president of the United States, Barack Obama, while delivering a keynote address at the 44th Congress of the Indonesian Diaspora in Kota Kasablanka, Jakarta." (Paragraph 1)

The lead shows that tolerance must be fought for because it is a source of progress for a nation, in addition to individual freedom and human rights. Judging from news sources, *Kompas* cites the 44th president of the United States Barack Obama (Kompas 2017). Obama's view is that the spirit of the Indonesian State is tolerance. Indonesian citizens respect each other and live in harmony. This important character can manifest in Bhineka Tunggal Ika. This should be a priority. Young people must fight for tolerance and promote tolerance. Obama's views reinforce *the frame* of *Kompas* that tolerance must be fought for.

Frames of Kompas can also be seen in *the script*, namely how *Kompas* tells the story in the news. Through the observation of the 5W+1H unit. The news "Tolerance Must be Fought for" is narrated 5W+1H, what is the news (*what*), who is involved (*who*), why (*why*), where (*where*), when (*when*), and how detailed is the news is (*how*). *What*: tolerance. *Who*: Barack Obama, Dino Patti Djalal, and thousands of Indonesian diaspora. *Why*: future challenges include pluralism and tolerance. *Where*: Jakarta. *When*: July 1st. *How*: tolerance messages are explained in detail. In this way, the news aims to emphasize to the public that tolerance must be fought for.

From the *thematic structure*, this news has several themes. **First**, the future challenge is tolerance and pluralism so that personal rights must be respected and the values of tolerance must be promoted every day. This theme is supported with *detailed elements* as follows.

"In his speech, Obama described some of the toughest challenges in the future, including pluralism and tolerance. In fact, freedom of the press also requires tolerance. We must respect personal rights and promote the value of tolerance every day. I also respect Indonesia's diversity," Obama said. (Paragraph 5)

Second, Indonesia's technological advances can exacerbate the situation when talking about racial and religious discrimination if there is no tolerance. This theme is supported by using the element of *coherence*, namely '*distinguishing coherence*', *however*, to explain how the two facts are distinguished. The use of denial aims to avoid a bad impression when you want to convey something negative. Racial and religious discrimination can exacerbate the situation as technology advances.

"With advances in technology, Indonesia is connected to the world." Television, Facebook, and Twitter allow us to communicate and connect with each other. **However**, sometimes it can be depressing or exacerbate the situation by starting to talk about racial and religious discrimination. We must fight this. If we do not fight for tolerance, progress cannot be achieved." (Paragraph 10)

To emphasize *the frame*, *Kompas* used *rhetorical graphic* elements in the form of a *full-color photo* depicting Barack Obama on stage accompanied by Dino Patti Djalal as the *headline*. *Photo captions* make the readers easily understand that Obama is talking about democracy, equal rights, tolerance, and leadership.

Table 4 . Kompas framing of religious tolerance, news title: "Tolerance must be fought for" (Kompas, 2 July 2017)

Structure	Framing Tool (Proof Tool)	Evidence in Text	Meaning
Syntax (How to Arrange Facts)	News Schematic		
	News Placement	Headline: "Tolerance Must Be Fought For"	Tolerance must be fought for together, the public needs to know
	- Headlines		
	- Leads	Lead: Tolerance, individual freedom, and human rights are things that must be fought for. Otherwise, progress will be hindered. This was conveyed by the 44th president of the United States, Barack Obama, while delivering a	Tolerance must be fought for because it is a source of progress for a nation, in addition to individual freedom and human rights.

Interfaith tolerance through the Media of Indonesian newspapers

Structure	Framing Tool (Proof Tool)	Evidence in Text	Meaning
		<i>keynote address at the 4th Indonesian Diaspora Congress in Kota Kasablanka, Jakarta. (Paragraph 1)</i>	
	Background		
	Cited Sources	The 44th President of the United States Barack Obama	Tolerance is supported by world leaders. Tolerance must be fought for.
Scripts (How to Tell the Facts)	Complete News 5W+1H	<i>What:</i> tolerance. <i>Who:</i> Barack Obama, Dino Patti Djalal, and thousands of Indonesian diaspora. <i>Why:</i> future challenges include pluralism and tolerance. <i>Where:</i> Jakarta. <i>When:</i> July 1st. <i>How:</i> tolerance messages are explained in detail.	Emphasizing to the public that tolerance must be fought for.
Thematic (How to Write Facts)	Appointed Theme Details, Purpose, Nominalization, Coherence, Sentence Forms, Pronouns	First , the future challenge is tolerance and pluralism so that personal rights must be respected and the values of tolerance must be promoted every day. Second , Indonesia's technological advances can exacerbate the situation when talking about racial and religious discrimination if there is no tolerance.	Racial and religious discrimination can exacerbate the situation as technology advances.
Rhetorical (Way of emphasizing facts)	Lexicon, Graphic, Metaphor Pictures/Photos, Graphics, words	<i>Graphic elements: full-color photo depicting Barack Obama on stage accompanied by Dino Patti Djalal as the headline.</i>	<i>captions</i> make it easy for readers to understand that Obama is talking about democracy, equal rights, tolerance, and leadership.

JID | 299

Framing Analysis of Media Indonesia on Religious Tolerance

News Frame 6: "Tolerance is still High" (Media Indonesia, 26 December 2016)

The day after Christmas, *Media Indonesia* reported news with the title "Tolerance is still High" as the *headline*. From the *syntactic* analysis, *Media Indonesia's* view is embodied in a schema or chart in the news. From the news headline, *Media Indonesia* aims to emphasize that tolerance in Indonesia is still strong, meaning that it is still maintained. The *lead* used is as follows.

"Thanks to the presence of the state and the participation of the people, Christmas celebrations throughout Indonesia are taking place safely." (Paragraph 1)

The lead shows that Christmas which is celebrated by Christians throughout Indonesia went on safely. This *lead* supports *the frame* that tolerance in Indonesia is still high. *Frames of Media Indonesia is also supported by using background* elements, namely, diversity is currently facing a threat. However, tolerance and the spirit of brotherhood among the nation's children are still strong, which is shown, among other things, by the peaceful and safe celebration of Christmas. This

Umi Halwati & Imam Alfi

background emphasizes to the public that a safe and peaceful Christmas is proof that tolerance in Indonesia is still high.

JID | 300

Judging from news sources, namely the Chairman of GP Anshor NTT Abdul Muis; the Head of GP Anshor Tasikmalaya, the Head of GP Anshor Bangka Belitung; the Chairman of the Committee for Islamic Holidays Mimika Laitam Gredenggo, the Clergyman Frans Magnis Suseno, the Chairperson of PP Muhamadiyah; The Public Relations of the Association of Indonesian Churches (PGI) Jerry Sumampau (Media Indonesia 2016). The news source reinforces *the frame of Media Indonesia* that tolerance in Indonesia is still high. The view of a news source, namely, the Chairman of GP Anshor NTT Abdul Muis, "We deployed 200 personnel in the District Capital and the City of Kupang to help the security forces secure Christmas." The view of the chairman of GP Anshor Tasikmalaya is, "We want a safe situation so that our Christian brothers and sisters can celebrate Christmas in peace." The view of the Chairman of GP Anshor Bangka Belitung, "We will continue to maintain tolerance." The view of the Chairman of the Committee for Islamic Holidays in Timika, "In Timika it has long been like this when Christmas and Easter come, the ones that carried out the security at the church were Muslims, Hindus, and Buddhists. And vice versa, during Eid, Christian fellows, as well as Hindus and Buddhists, help with the security." The view of the Clergyman Frans Magnis Suseno, "It is proven that tolerance among religious believers is still high throughout Indonesia." The views of PP Muhamadiyah Chairman Haedar Nasir are quoted by paraphrasing, "Religious people in Indonesia are tolerant." In Ignatius Suharyo's view, "The presence of officials to provide a sense of security in worship is a message that the state is present." While the views of PGI Public Relations, Jerry, praised the steps taken by the National Police and intelligence officers in detecting potential threats and providing a sense of security. The views above strengthen *the frame of Media Indonesia* that Christmas is safe, thanks to the presence of the state and the society, this emphasizes that tolerance is still high.

Frames of Media Indonesia can also be seen from *the script* as in how *Media Indonesia* narrates the event in the news. Through the observation of the 5W+1H unit. The news "Tolerance is still High" narrated 5W+1H, *What*: Tolerance. *Who*: Christians and non-Christians. *Why*: The presence of the state, GP Anshor, Hindu Dharma Youth Association secures Christmas. *Where*: Church. *When*: December 25th. *How*: Christmas security is explained in detail. In this way, the news aims to emphasize to the public that Christmas celebrations are taking place safely and peacefully, which is proof that tolerance in Indonesia is still high.

From the *thematic structure*, this news has several themes referring to the main frame, which is tolerance in Indonesia is still high. **First**, tolerance among the people is still strong. This theme is supported by *differentiating coherence elements* as follows.

"Recently, the diversity of this country may be facing a threat. **However**, tolerance and the spirit of brotherhood among the people have proven to be still strong, which is shown, among other things, by the peaceful and safe celebration of Christmas." (Paragraph 1)

The use of *however*' coherently shows the difference that even though diversity has recently been threatened, religious communities are still strong in maintaining tolerance. **Second**, Muslims (GP Anshor) guarded the Christmas mass. This theme is supported by using *detailed elements* where in some areas, GP Anshor secured Christmas. This emphasizes that inter-religious tolerance

is still strong. **Third**, the state is here to protect Christmas. This theme is supported using *detailed* elements.

“Christmas celebrations can take place without the role of the state, including the National Police, which continues to thwart terrorist attempts to spread terror during Christmas and New Year. “The presence of the apparatus to provide a sense of security in worshipping activities is a message that the state is present. The views of PGI’s Public Relations, Jerry, praised the steps taken by the National Police and the intelligence officers in detecting potential threats and providing a sense of security.”

To emphasize the frame, The Media Indonesia used rhetorical graphic elements in the form of sentences that were printed prominently, namely the view of the Spiritualist Frans Magnis Suseno:

“It is proven that inter-religious tolerance is still high throughout Indonesia.” Frans Magnis Suseno (Clergyman)

JID | 301

The meaning is to emphasize that tolerance in Indonesia is still strong. In addition to that, *graphics* were also used in the form of photographs depicting Christians lighting candles following the Christmas Eve Mass filling the Bethany Surabaya Church. A *headline photo* makes it easier for readers to understand that tolerance is still strong in Indonesia, and the public needs to know.

Table 5. Framing of Media Indonesia Concerning Religious Tolerance, News Title: “Tolerance is still High” (Media Indonesia, 26 December 2016)

Structure	Framing Tool (Proof Tool)	Evidence in Text	Meaning
Syntax (How to Arrange Facts)	News Schematic		
	<i>News Placement</i>	<i>Headline:</i> “Tolerance is still High”	Tolerance in Indonesia is still strong, it is still important for the public to know.
	-Headlines		
	<i>-Lead</i>	<i>Lead:</i> Thanks to the presence of the state and the participation of the people, Christmas celebrations throughout Indonesia took place safely.	Christmas which is celebrated by Christians throughout Indonesia went on safely.
	Background	Diversity is currently facing a threat. However, tolerance and the spirit of brotherhood among the people are still strong, which is shown, among other things, by the peaceful and safe celebration of Christmas.	Christmas that took place safely and peacefully is proof that tolerance in Indonesia is still high.
	Cited Sources	The Chairman of GP Anshor NTT Abdul Muis; The Head of GP Anshor Tasikmalaya The Head of GP Anshor Bangka Belitung; The Chairman of the Committee for Islamic Holidays Mimika Laitam Gredenggo, The Clergyman Frans Magnis Suseno, The Chairperson of PP Mhamadiyah; The Public Relations of	Support from leaders of different religions shows that tolerance in Indonesia is still high.

Structure	Framing Tool (Proof Tool)	Evidence in Text	Meaning
		the Association of Indonesian Churches (PGI) Jerry Sumampau.	
Scripts (How to Tell the Facts)	Complete News 5W+1H	<i>What:</i> Tolerance. <i>Who:</i> Christians and non-Christians. <i>Why:</i> The presence of the state, GP Anshor, Hindu Dharma Youth Association secures Christmas. <i>Where:</i> Church. <i>When:</i> December 25th. <i>How:</i> Christmas security is explained in detail.	Christmas took place safely and peacefully which is proof that tolerance in Indonesia is still high.
Thematic (How to Write Facts)	Appointed Theme Details, Purpose, Nominalization, Coherence, Sentence Forms, Pronouns	First , tolerance among Indonesian people is still strong. This theme is supported with a different 'however' coherence element. Second , Muslims (GP Anshor) guarded the Christmas mass. This theme is supported by using <i>detailed elements</i> where in some areas GP Anshor guarded Christmas. Third , the state is there to protect Christmas. This theme is supported using <i>detailed elements</i> .	- <i>However</i> ' shows the difference that even though diversity has recently been threatened, religious people are still strong in maintaining tolerance. -Tolerance between religious adherents is still strong.
Rhetorical (Way of emphasizing facts)	Lexicon, Graphic, Metaphor Pictures/Photos, Graphics, words	<i>Graphic</i> elements in the form of sentences that are printed prominently. <i>Graphic</i> : a photo depicting Christians lighting candles following the Christmas Eve Mass fills Bethany Surabaya Church.	-Tolerance in Indonesia is still strong. -Photos used as <i>headlines</i> make it easier for readers to understand that tolerance is still strong in Indonesia.

News Frame 2: "Indonesia Is Part of Me" (Media Indonesia, 2 July 2017)

The conduction of the 4th Indonesian Diaspora congress inviting the 44th American President Barack Obama as a speaker was reported by *Media Indonesia* with the title "Indonesia Is Part of Me" as the *headline*. From the *syntactic* analysis, *Media Indonesia's view* is embodied in a schema or chart in the news. The *frame* is clearly visible from the news title used. From the news headline, *Media Indonesia* aims to emphasize that Indonesia with the largest Muslim majority that has high tolerance is part of Obama. The *lead* used by *Media Indonesia* also shows *the frame*.

"The 4th Congress of the Indonesian Diaspora also presented the former president of the United States, Barack Obama, who gave the keynote address. According to Obama, Indonesia is a country with the largest number of Muslims who have a high sense of tolerance." (Paragraph 1)

The lead shows that Indonesia is a country with the largest number of Muslims who have a high tolerance. Judging from the news sources, *Media Indonesia* quoted the 44th president of the United States Barack Obama (Media Indonesia 2017). In Obama's view, Indonesia is a country with the largest number of Muslims who have a high sense of tolerance. Indonesia's spirit of tolerance is enshrined in the constitution, namely *Bhinneka Tunggal Ika*, unity in diversity. Obama also

mentioned his parents, namely his stepfather Lolo Soetoro, as Indonesian Muslims who respect Hindus, Buddhists, and Christians. Indonesia's spirit of tolerance must be maintained so that it becomes an example for other Muslim countries. Obama's views reinforce *the frame of Media Indonesia* that Indonesia is a country with the largest number of Muslims who have a high tolerance.

The Frames of Media Indonesia can also be seen from *the script*, namely how *Media Indonesia* narrates the event in the news. Through the observation of the 5W+1H unit. The news "Indonesia is Part of Me" is narrated using 5W+1H, what is the news (*what*), who is involved (*who*), why (*why*), where (*where*), when (*when*), and how the details of the news (*how*). *What*: Indonesian tolerance. *Who*: Barack Obama. *Why*: Indonesia's spirit of tolerance must be maintained. *Where*: Jakarta. JID | 303
When: July 1st. *How*: Indonesia's messages of tolerance are explained in detail. In this way, the news wants to emphasize to the public that Indonesia is a country that has a high tolerance.

From the *thematic structure*, this news has several themes. **First**, Indonesia is a country with the largest number of Muslims who have a high sense of tolerance. This theme is supported with *detailed elements* as follows.

"He also provides examples. Starting from Borobudur which is a Buddhist temple and Prambanan as a Hindu temple. Both are in the middle of an area where the majority of the population are not followers of the two religions and are still well maintained." (Paragraph 2)

Second, Indonesia's spirit of tolerance must be maintained so that it becomes an example for other Muslim countries. This theme is supported using the following *detailed elements*.

"Obama said that Indonesia's spirit of tolerance must be maintained so that it becomes an example for other Muslim countries. For him, young people must have the courage to fight intolerance because they are the ones who will determine the fate of the country and the world in the future." (Paragraph 6)

To emphasize *the frame*, *Media Indonesia* used *rhetorical graphic* elements in the form of *full-color photographs* depicting Barack Obama making a speech on stage as the *headlines*. The *photo captions* make it easier for readers to understand that Obama is talking about Indonesia as a diverse country that has a high sense of tolerance. Indonesia's spirit of tolerance must be maintained so that it becomes an example for other Muslim countries.

Table 6. Media Indonesia Framing on Religious Tolerance, News Title: “Indonesia Is Part of Me” (Media Indonesia, 2 July 2017)

JID | 304

Structure	Framing Tool (Proof Tool)	Evidence in Text	Meaning
Syntax (How to Arrange Facts)	News Schematic		
	<i>News Placement</i>	<i>Headline: "Indonesia is Part of Me"</i>	Indonesia with the largest Muslim majority that has high tolerance is a part of Obama that is important for the public to know
	- Headlines		
	<i>- Leads</i>	<i>Lead: The 4th Congress of the Indonesian Diaspora also presented the former president of the United States, Barack Obama, who gave the keynote speech. According to Obama, Indonesia is a country with the largest number of Muslims who have a high sense of tolerance. (Paragraph 1)</i>	Indonesia is a country with the largest number of Muslims who have a high tolerance.
	Cited Sources	The 44 th President of the United States Barack Obama	The validity is that Indonesia is a country with the largest number of Muslims who have a high tolerance.
Scripts (How to Tell the Facts)	Complete News 5W+1H	<i>What: Indonesian tolerance. Who: Barack Obama. Why: Indonesia's spirit of tolerance must be maintained. Where: Jakarta. When: July 1st. How: Indonesia's messages of tolerance are explained in detail.</i>	Indonesia is a country that has a high tolerance.
Thematic (How to Write Facts)	Appointed Theme Detail, Meaning, Nominalization, Coherence,	First , Indonesia is a country with the largest number of Muslims who have a high sense of tolerance. Second , Indonesia's spirit of tolerance must be maintained so that it becomes an example for other Muslim countries.	Indonesia is a tolerant country and an example for other countries.
Rhetorical (Way of emphasizing facts)	Lexicon, Graphic, Metaphor Pictures/Photos, Graphics, words	<i>The graphic element is a full-color photo depicting Barack Obama making a speech on stage as the headline.</i>	Obama: Indonesia is a diverse country that has a high sense of tolerance. Indonesia's spirit of tolerance must be maintained so that it becomes an example for other Muslim countries.

Conclusion

In this study, there are two important things: the reality of events and the reality of the media. This means that what is presented by the media is the reality of the media. Media reality is not something that is *taken for granted* because the media actively shape the reality of interfaith tolerance. The reality of inter-religious tolerance as a sensitive issue is constructed in various ways among the media. *Kompas*, *Republika*, and *Media Indonesia*.

Kompas, *Republika*, and *Media Indonesia* newspapers have each contributed to building tolerance between religions. This was found in the news about religious tolerance. *Kompas* emphasized that Indonesia is a tolerant and harmonious country amidst the diversity of religions that exist in Indonesia. *Republika* places more emphasis on Muslims being tolerant people, Muslims taking part in securing Christmas is a form of tolerance for Muslims towards other religions. The *frame of Media Indonesia* places more emphasis on maintaining tolerance in Indonesia so that Christmas which is celebrated by Christians throughout Indonesia takes place safely. This is proof that tolerance in Indonesia is still high and religious people are still strong in maintaining tolerance.

JID | 305

Reference

- Alfi, Imam, and Dedi Riyadin Saputro. 2019. "Social Companion Communication Barriers." *al-Balagh: Journal of Da'wah and Communication* 3(2): 193–210.
- Atmaja, Xena Levina. 2014. "Framing Analysis of Reporting on the Figure of Basuki Tjahaja Purnama (Ahok) in Online Media." *Journal of E-Communication* 2(1).
- Kasram, Kasram. 2016. "Building an Attitude of Religious Tolerance in a Plural Society." *Insights: Scientific Journal of Religion and Socio-Culture* 1(2): 187–98.
- Eriyanto. 2002. *Framing Analysis: Construction, Ideology and Politics*. Media, Yogyakarta: LKiS.
- Eriyanto. 2006. *Discourse Analysis: Introduction to Media Text Analysis*. Yogyakarta: LKiS.
- Eriyanto. 2012. Framing Analysis, and Construction. *Ideology And Politics*. Media, Yogyakarta: LKiS.
- Halwati, Umi, Imam Alfi, and Johar Arifin. 2018. "Nationalism Amidst Plurality and Freedom of the Press." *KOMUNIKA: Journal of Da'wah and Communication* 12(2): 329–54.
- Hamad, Ibn. 2005. *Construction of Political Reality in Mass Media*. Jakarta: Granite Publisher.
- Herman, Ahmad. 2014. "Analysis of Framing Reporting on the Israeli-Palestinian Conflict in Kompas and Radar Sulteng Daily." *Journal of Communication Studies* 8(2).
- Hisham, Mohamad Ali. 2009. "Interreligious Harmony in the Mass Media." *Journal of Millah* IX(1).
- Suharyo, "Name. 2015. "Ada Sasmita" 50 Years of Kompas Performing Indonesianness, 37."
- Abraham, Ahmad. 1989. *Islam in Southeast Asia Historical Perspective*. Jakarta: LP3ES.
- Khotimah. "Dialogue and Harmony Between Religions." *Journal of Usuluddin* XVII (2).
- Kompas. 2016. "Harmony Becomes a Must." *Kompas*.
- Kompas. 2017. "Tolerance must be fought for."

Umi Halwati & Imam Alfi

LP3ES, Editorial Team. 2022. *Media Indonesia Editorial Politics* . Jakarta: LP3ES Library.

Media Indonesia. 2016. "Tolerance Still High." 2016 .

Media Indonesia. 2017. "Indonesia Part of Me." 2017 .

JID | 306

Ningrum, Dian Junita, Suryadi Suryadi, and Dian Eka Chandra Wardhana. 2019. "Study of Hate Speech on Social Media." *KORPUS Scientific Journal* 2(3): 241–52.

Nugroho, Bimo et al. 2002. "Media Politics Packaging News."

Prastya, Narayana Mahendra. 2016. "Framing Analysis in Public Relations Research." *INFORMASI Journal: Communication Studies* 46(2): 193–204.

Republika. 2017a. "Obama: Indonesia's tolerance is an example for other countries." *Republika*, 2 July 2017 edition.

Republika. 2017b. "Safe Christmas Celebration." *Republika* .

Rozak, Abdul. 2008. "Interreligious Communication Social Capital Formation of Civil Society." *Journal of Da'wah* IX:.,

Safei, Muhtadi. 2003. *Da'wah Research Methods*. Bandung: Publisher PT. Faithful Library.

Sobur, Alex. 2001. *Media Text Analysis An Introduction to Discourse Analysis, Semiotic Analysis, and Framing Analysis*. Bandung: Rosdakarya Youth.

Sudibyo, Agus. 2001. *Media Politics and Discourse Battles* . Yogyakarta: LKis.

Sumadirian, AS Haris. 2005. *Indonesian Journalism: Writing News and Feature* . Bandung: Symbiotic Rekatama Media.

Say goodbye, Umi. 2015. "Pluralism and Religious Harmony Perspective of the Religious Elite in Malang City." *Analysis Journal of Social Science and Religion* 22(01).

Syah, Dedy Kurnia Cross-Cultural Communication, Understanding Communication Texts, and Media. 2016. *Indonesian Religion and Culture*. Bandung: Symbiotic Rekatama Media.

Thoha, Anis Malik. 2005. *Trends in Religious Pluralism: A Critical Review*. Human Echo.

Utoyo, Marsudi. "The Roots of the Problem of Religious Conflict in Indonesia." *Journal of Lexx Librum* III(1).

1 Interfaith tolerance through the Media of Indonesian newspapers

ORIGINALITY REPORT

4%

SIMILARITY INDEX

4%

INTERNET SOURCES

1%

PUBLICATIONS

0%

STUDENT PAPERS

PRIMARY SOURCES

1

digilib.uinsgd.ac.id

Internet Source

1%

2

www.jatit.org

Internet Source

<1%

3

journal.walisongo.ac.id

Internet Source

<1%

4

www.atlantis-press.com

Internet Source

<1%

5

ejournal.unisbablitar.ac.id

Internet Source

<1%

6

lifescienceglobal.com

Internet Source

<1%

7

chaturvedimayank.wordpress.com

Internet Source

<1%

8

Submitted to Sogang University

Student Paper

<1%

9

jurnalpps.uinsby.ac.id

Internet Source

<1%

10 I Gusti Agung Alit Suryawati. "THE ROLE OF STAKEHOLDERS ASSISTING TEENAGERS IN RESPONDING TO CYBER MEDIA", International Journal of Research -GRANTHAALAYAH, 2020
Publication <1 %

11 Saadah Awwaliyyah, Malia Fransiska. "POTRET PEREMPUAN SHALIHAH", An-Nas, 2022
Publication <1 %

12 www.scribd.com
Internet Source <1 %

Exclude quotes On

Exclude matches < 10 words

Exclude bibliography On