THE VISUALIZATION OF RELIGIOUS TOLERANCE INSIDE A PICTURE

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ABSTRACT

Indonesian religious life has recently changed due to political issues that exploded after the general election held on April 17, 2019. This condition has disrupted the harmony of Indonesia's life and the raised intolerance among Indonesians. Along 2020, it was recorded some cases related the intolerance based on religion. Since the growing numbers of internet users among Indonesian people, it caused social media users in Indonesia has become a fertile ground for the spread of radical Islamic ideas and the increase of openness for piety in online spheres. Instagram is one of the currently popular social media among many people, especially young generations. Instagram was launched in October 2011 and immediately became viral for photo sharing. Infographics are one ways to visualize much complex information into one image uploaded on Instagram application. This paper will discuss infographics which was uploaded by @islamidotco account especially for visualizing the religious tolerance. The discourse analysis method by Teun Van Dijk was employed to analyse the infographics. This research is descriptive qualitative research, it is going to investigate how an infographic possibly became an alternative da'wa to visualize religious tolerance narratives on Instagram platform and how religious tolerance through infographics were constructed. The result reveals that @islamidotco account focussing on promoting religious tolerance by illustrating some infographics which visualize about respecting other religion, acknowledging diversity and supporting minorities. Pictures tell more accurate information than words, and thus, infographic can be an alternative technique for *da'wah*, especially in presenting moderate Islamic discourses among the propaganda of Islamic extremism discourses on social media especially in Instagram.

Keywords : Religious Tolerance, Moderate Islam, Social Media, Infographics.

Introduction

Indonesia has the largest Muslim population in the world. According to the population census of 2010, 87,18 % of 237,6 million Indonesians are Muslims, 6, 96 percent are protestants, 2,9 percent are Catholics, 1,69 are Hindus, 0,72 are Buddhist, and 0,38 percent are others (Hasan, 2017). Indonesia is a pluralist country that has become the home of different religions, races, and languages. It challenges the values of tolerance in Indonesian society.

Religious tolerance has become a sensitive issue in the political context. It traced the history of the political context, which influenced the dynamic of religious life in Indonesia. The resignation of Soeharto in 1998 was the mark of increasing religious conservatism in Indonesia by the appearance of various Islamic groups in Indonesia (Prawadika Aji et al., 2021). Hefner (2009) added that these groups come from student movements, political parties, and radical movements. They appear openly and actively promote religious rules in the legalized *sharia* law. They also disseminate the broader accommodation of Islamic legal traditions through violence and discrimination against other religions.

The increasing religious conservatism in Indonesia caused religious intolerance of other religions and minorities. The change in Indonesia's political direction also changed the religious life in Indonesia, and it was presented in the criminalization case of Basuki Purnama or Ahok, the former governor of Jakarta. He was recorded imploring voters not to be fooled by religious teachers who used the Qur'an chapter Al Maidah verse 51, which was interpreted as prohibiting Muslims from voting for a non-Muslim leader. The recorded video became controversial. It was shared through several social media platforms and received massive responses, especially from different social groups that formed the 411 and 212 Movements. These religious movements popularized a hashtag on Instagram #muslimpilihmuslim (Muslim votes for Muslim) during the 2017 Jakarta Gubernatorial Election that was finally won by Anies Baswedan (Beta, 2019).

Furthermore, the finding research by Burhanuddin Muhtadi showed that there was no increase in intolerance among Indonesian Muslims before the case of Ahok. It took the data through three surveys done by LSI, Indicator, and SCMC in 2010, 2010, and 2016 (Mietzner & Muhtadi, 2018). In addition, there was a change in conservatism group profile from the uneducated society to middle-class society, predominantly urban people. Otherwise, there was also an increasing number of prejudices toward Chinese people and other minority groups among Indonesian youth, as observed by interviewing 813 teenagers across cities in East Java. The

prejudices resulted from hate speech and hoax news exposure on social media toward youth (Muhid et al., n.d.).

Social media is currently a practical, transparent, and efficient communication medium (Nisa, 2018). Moreover, it has a vital role in disseminating information. Individuals use social media to communicate with each other by sharing content, news, and photos with other people (Taufik, n.d.). On the other hand, social media plays a significant role in escalating the spread of hoax information and Islamic extremism discourse on social media. The propaganda of Islamic extremism is issued by many influencers' accounts on Instagram and has attained many people's attention in understanding Islam.

The Ministry of Communications and Informatics of the Republic of Indonesia (2017) reveals that internet users in Indonesia currently reach 63 million people, and 95 percent of the users access social networks. Based on the research done by (Burhanuddin et al., 2020), it said that there are 37.5% of digital users use online media between 2 - 5 hours a day, while a significant number of them (33.8%) spend their time online for more than 5 hours a day. Very few, only 6%, suggest that they use online media for less than 1 hour. It also added that Whatsapp and Instagram are the most popular application among young people that are 85,2% and 77,3%. Instagram is one of the popular social media widely used. Moreover, the results of WeAreSocial and Hootsuite surveys indicate that Instagram is the seventh-largest social media platform in the world and the fourth largest in Indonesia ("Data Dan Fakta Instagram Dalam Statistik," n.d.).

The data on the use of social media described above indicates that most Indonesian people are currently exposed to social media, especially young people. On the other hand, social media also influences the spread of Islamic radicalism and conservatism content that can affect intolerance towards other religions and minority groups. In a study conducted by (Muhid et al., n.d.), young people in East Java said that they still tolerate followers of other religions but have discomfort and prejudice toward Chinese and LGBT people. This study also correlates a relationship between exposure to hate speech and hoax news on the perception of young people in the minority race. It can be concluded that the content on social media has a significant influence on religious tolerance in real life.

Moreover, religious tolerance is a critical issue today in Indonesia, considering that Indonesia consists of many religions, races, and languages. To live in harmony, it takes a strong tolerance for diversity. Otherwise, the appearance of conservatism Islam groups, especially on social media, leads the opinion toward exclusivism since it has the primary role in promoting the values brought by the conservatism group. Furthermore, the rising tide of Islamic militancy in

Indonesian public spheres has been recorded in the online public sphere. The increasing number of social media users in Indonesia has become a fertile ground for spreading radical Islamic ideas and increasing openness for piety in online spheres. Some Muslim youth communities have emerged on social media. They invite young people to engage in religious activities such as One Day One Juz (ODOJ), *Fajr* Fighters, and social media-based Charity (Nisa, 2018; Husein & Slama, 2018). Moreover, the phenomenon of social media influencers emerges by utilizing social media as media for *da'wah*. The rise of religious movements on social media results in fragmenting and contesting political and religious authority between old players and new players (Akmaliah, 2020). New communication forms using social media platforms and the number of social media users in Indonesia have drastically changed religious life in Indonesia, especially in *da'wah*. This condition triggers the establishment of several Islamic content-based websites and accounts on social media platforms such as YouTube and Instagram.

Many studies investigating preaching on Instagram were conducted. , A study by Nisa (2018) focused on investigating the Instagram accounts of two female Muslim influencers who preached and educated fellow Muslim youth through their posts. Another study by Betta(2019) examined the role of Instagram accounts of young female Muslim groups in socio-political contexts, especially related to the 212 Movement. Both studies focused on the Instagram accounts of female influencers with radical Islamic ideologies. Religious authorities on Instagram are more influenced by their followers, who are still learning Islam through social media. The contents are packaged attractively, use straightforward language, and follow the target market. Those elements successfully attract many followers to learn Islam. As a result, the religious authority accounts on social media receive more attention from young Instagram users. Some religious authorities' Instagram accounts are @ustadzabdulsomadofficial with 3.5 million followers, @hanan_attaki with 8.2 million followers, and @felixsiauw account with 4.7 million followers (Akmaliah, 2020). These accounts beat NU's official account with only 726,000 followers or Muhammadiyah's official account with 148,000 followers. It can be concluded that on social media platforms, particularly on Instagram, the accounts of moderate Islamic organizations such as NU and Muhammadiyah have fewer followers and are less popular than other accounts that campaign for new religious movements among youth on Instagram.

This research will focus on analyzing infographic content on Instagram. Infographic is a picture that blends data with designs to help individuals or organizations convey messages to their audiences (Smiciklas, n.d.). Some moderate Islamic communities utilize infographics on Instagram to educate the public about religious tolerance. They target millennials by providing religious tolerance thought through narratives presented in new and colorful infographics.

Furthermore, their use of infographics is to create a narrative countering the narratives of Islamic extremism and to provide an alternative propaganda media currently developed in Indonesia through social media.

Several community accounts widely use infographics to religious voice content on Instagram. Smiciklas (n.d.) posits that in delivering information, infographics enable readers to quickly and easily understand data since they are visualized in pictures. Since infographics visualize data in an eye-catching design, they enable readers to read and comprehend the message, then share it on other social media platforms compared to articles that require a longer time to read.

This paper will discuss infographics uploaded by @islamidotco Instagram account, especially for visualizing religious tolerance. It is going to investigate how an infographic possibly became an alternative da'wa to visualize religious tolerance narratives on the Instagram platform and how religious tolerance through infographics was constructed

Literary reviews

Indonesia, in the scope of religious tolerance

Indonesia is a country with a lot of cultural, religious and linguistic diversity. Indonesia has five recognized religions and beliefs: Islam, Christian, Catholic, Hindu, Buddhist, and Confucianism (Law no. 5 of 1969). They lived and developed for decades. The diversity in religion can be passed in harmony by the Indonesian people. They respect and respect each other. Although in its development, several things challenge the religious tolerance among Indonesians. *Tolerance* is defined as a fair, honest, objective attitude that allows others to do different things in terms of opinion, practice, race, religion, nationality, and ethnicity. Tolerance is the ability to respect the nature, beliefs, and behaviors of others (Widayati & Maulidiyah, 2018). Further definition is tolerance is a part of the freedom set by religion. In this case, Islam, especially freedom of belief and ideology, means that everyone has the right to have their respective beliefs, and Islam is not opposed to their choices. Otherwise, Jokowi defined *tolerance* as a noble attitude in the face of diversity, and unity will only emerge if we know and respect differences (https://katadata.co.id/ekarina/infografik/6142e8af0d585/potret-keberagaman-dan-toleransi-di-indonesia).

In Islamic tradition, tolerance emphasizes the need to establish harmony, tolerance, and peace between fellow Muslims and religious communities. In Al - Qur'an Surat Al - Baqarah verse 256, the provisions of Allah have been stated about the absence of coercion in embracing Islam. According to Quraish Shihab, tolerance is related to someone who volunteered and consciously

chose one religion and then was obliged to carry out the teachings of the religion perfectly (Shihab, 2007).

Furthermore, in Islam, it is recommended to cooperate and help each other (ta'awun) with other human beings in terms of goodness and the context of social diversity. In Islam, humans are divided into two: servants of Allah and as Khalifah on earth. As servants of Allah, humans carry out their obligations and prohibitions related only to their god. On the other hand, as caliphs on earth, humans are social beings who coexist and need other humans.

Indonesia also has the motto "Bhineka Tunggal Ika" which means different but one. This motto illustrates the diversity of the Indonesian people who strive to live in harmony, mutual respect between religious communities, and respect for the minority and others. As we all know, Indonesia is a home with a variety of harmonious unity. The diversity of races, ethnicities, cultures, customs and political polemics is the right spice when served in the right portions. However, the issue of tolerance in Indonesia is not always smooth, such as research data released by the Research Center for the Study of Islam and Society (PPIM) State Islamic University (UIN) Jakarta that one in three students in Indonesia has an attitude of religious intolerance. "If we combine (the research figures), 30.16 percent of Indonesian students have a low or very low attitude of religious tolerance. But on the other hand, 69.83% of students in Indonesia still have tolerance for people of other religions. Moreover, there is research released by the Setara Institute that there were 422 acts of violation of religious freedom that occurred in Indonesia throughout 2020. Of that number, 184 were carried out by non-state actors, such as citizen groups, individuals, and community organizations (ormas). The forms of violations are blasphemy, rejection of places of worship, prohibition of worship activities, destruction of places of worship, religious-based violence, and denial of religious activities.

Research method

This research employed descriptive qualitative method. This research's primary data were three infographics randomly selected from the Instagram account of @islamidotco. The considerations are from the theme of religious tolerance illustrated in the infographics. Infographics are defined as techniques for presenting data and delivering information in visual or graphic form to make it easier for people to understand (Syaefudin, 2017). The Infographics were then analyzed using Critical Discourse Analysis by Teun Van Dijk. Infographic analysis is based on three CDA elements developed by Van Dijk; they are textual analysis, social cognition analysis, and social context analysis. Textual analysis will cover the intrinsic elements inside the infographics, including microstructure, macrostructure, and superstructure. Microstructure deals

with the diction, sentence, and each word used inside infographics. While the macrostructure deals with the text's general meaning, the superstructure explains the structure of sentences from the beginning, content and closing.

Moreover, the social cognition approach will analyze the infographic by considering that each meaning inside the infographic comes from language users' mental awareness because every text is generated through awareness, knowledge, prejudice, or new knowledge of certain events. Thirdly, the infographics will be analyzed from social context perspectives. It deals with the social discourse and will investigate the construction discourse that occurs in society as the background of producing infographics.

Result and Discussion

@Islamidotco is an official Instagram account of the islamidotco site, which was established in 2013 by M. Syafi' Ali or known as Savic Ali. Islamidotco site is dedicated to disseminating information and ideas that support the growth of tolerance and peace in a society, *baldatun thoyyibatun* (a country that presents togetherness in diversity), and humans' dreams. Young peoples' anxiety over the rise of several Islamic sites, which campaign provocation and hate speech that possibly triggered conflicts, initiated the establishment of Islamidotco site as a counter-hegemony over the emergence of the radical discourses of Islam.

Islamidotco website promotes moderate values of Islam, including religious tolerance, on its Instagram account by using infographic concepts. The first infographic was posted on August 6, 2017. @islamidotco account currently has 30,800 followers, 80 following, and 1.093 posts. Its contents are dominantly posted in infographics and videos. The contents of @islamidotco are divided into four main categories; stories, Islamic insights, prayer collections, and worship guides. This research only focuses on investigating the content of Islamic insights presented in infographics and contain ideas of religious tolerance.

The analysis of infographics will be divided into three parts based on the CDA approach by Van Djik. The first part deals with the textual analysis, the second will analyze from the social cognitive perspective, and the last related to social context.

1. **Textual Analysis**

Infographic 1

The first infographic analyzed is the infographic which was based on the article uploaded in the website with the title "Apakah Islam mengajarkan untuk membenci dan memusuhi agama lain" (https://islami.co/apakah-islam-mengajarkan-untuk-membenci-dan-memusuhi-agama-lain/). The article coming from the question of the reader, he asks about the legacy of hating non-Muslim or *Kafir*. There are three layers narration in the infographic, the first layer is the title, secondly the content and the last is the conclusion remark.

First layer	Tittle	Islam tidak mengajarkan untuk membenci dan memusuhi Agama lain Islam does not teach to hate and be hostile to other religions
Second layer	content	Ayat-Ayat Al Qur'an yang menjelaskan keharusan memusuhi non Muslim erat kaitannya dengan konflik kaum Muslimin

		The verses of the Qur'an that explain the necessity of being hostile to non-Muslims are closely related to Muslim conflicts
Third Layer	Conclusion	Permusuhan itu sifatnya strategis dalam perang dan bukan permusuhan personal yang penuh dendam. Enmity is strategic in war and not personal enmity full of vengeance

The diction chosen here refers to the article's content uploaded to the website, but it just takes some essential points related to religious tolerance; the three layers mentioned above are taken from the article on the website islamidotco. The first layer was written in a bold and bigger font. It encouraged the reader to read and emphasized the message carried in the infographic, namely an invitation not to hate and be hostile to Islam. The second layer leads the reader to understand the interpretation of the verses of the Qur'an that explain the necessity of being hostile to non-Muslims is closely related to conflicts between Muslims. Enmity is strategic in war and not vengeful personal enmity. In various stories of the Nabawiyyah Sirah, the Prophet is also mentioned as having many friends and working with non-Muslims. The sentences used in the second layer by mentioning the verses of the Qur'an show the verses of the Qur'an and the stories of the Prophet's time. It gives the readers a different narrative on interpreting the Qur'an, which is understood to be hostile to non-Muslims. With the choice of the word "Qur'an Verse" provides a short and solid strong argument and evidence to the reader about the counter-narrative that Islam does not teach hate and hostility to Non-Muslim. The third layer is a connection to the second layer, which explains that the verses of the Qur'an, usually used to legitimize hostility to non-Muslims, were revealed during the *Hudaibiyah* war and related to the war strategy carried out by the Prophet.

In the first infographic, there is a picture of a man reading the Qur'an on a prayer rug, and it is illustrated at night because there is a star illustration outside the window. Next to the man's head is the phrase "Islam Rahmatan Lil Alamin" wrapped in an oval shape. This picture gives a message that the man states that Islam is a mercy for the entire world, both Muslims and non-Muslims. Judging from the illustration, he takes the message of Islam Rahmatan Lil Alamin from the interpretation of the verses of the Qur'an. This indicates that @Islamidotco carries the value

of religious tolerance based on the interpretation of the verses of the Qur'an and the example of the Prophet Muhammad's life told in the Qur'an and Hadith.

The second chosen infographic has different features from the first one. If the first one has only three layers, in the second infographic, there are four layers and two images above the right and below the left corners.

Infographic 2

First layer	Tittle	Penghormatan Nabi Muhammad SAW kepada Jenazah Non- Muslim.
		Respecting for the Prophet Muhammad SAW to the corpses of non-Muslims.
Second layer	content	Atas kasih sayangnya, Rosul pernah menyalati jenazah seorang munafik, Ubay Bin Salul. Karena

		permintaan anaknya, walaupun akhirnya diingatkan oleh Allah. For his love, Prophet Muhammad once prayed for the body of a Non- Muslim, Ubay Bin Salul. Because of his son's request, even though God finally reminded him.
Third Layer	Content	Rasul berdiri saat ada jenazah Yahudi yang akan dimakamkan. Rosul bersabda, "Bukankah dia seorang manusia?" The Prophet stood when there was a Jewish body to be buried. The Prophet said, "Isn't he a human being?"
Fourth Layer	Conclusion	Perilaku Rasul ini menjadi salah satu dalil kebolehan menghadiri pemakaman umat agama lain tanpa ikut mendoakan khusus buatnya. The Prophet's behaviour is one of the arguments for the permissibility of attending the funerals of people of other religions without participating in special prayers for him.

Thematically, like the first infographic, the second infographic still carries the theme of religious tolerance and still takes the source of the article from the Islamidotco website entitled "The respect of Prophet Muhammad to non-Muslims" which is then cut into four layers and displayed in infographic form. The first layer in this infographic takes the same title as in the article. The first layer is made with a bold font and is bigger than the layer below. The writings of the Prophet Muhammad are also given a line indicating strong evidence in encouraging the reader that the Prophet also respects the corpses of non-Muslims. The second layer explains the history of the Prophet's story in honoring the bodies of non-Muslims by mentioning the name of Ubay Bin Salul. The third layer also provides a supporting argument for the title of the infographic by still citing the story of the Prophet Muhammad, who stood when there was a Jewish body to be buried. The choice of the Prophet's sentence "he is not a human being" displayed in this infographic emphasizes the narrative that non-Muslims are also humans who must be respected.

The uniqueness of the @islamidotco account, which always provides arguments in each narrative, strengthens the religious tolerance narrative seen in the infographic. The second infographic also shows an image, and the first image shows a man wearing a white cap praying in front of a tomb. This image shows the connection between the illustration and the content. While the second picture is of four people wearing complete Personal Protective Equipment carrying a coffin, and one of the four people says, "uh, it means it is okay to attend a non-Muslim funeral," and the writing is white. This image is parallel to the fourth layer, concluding that it is permissible to attend non-Muslim funerals without praying for them. This picture of four people wearing PPE also illustrates the corona pandemic period that claimed victims regardless of religion, race, and nation so this illustration implies a message to help each other between religious communities without having to look at their religion.

Infographic 3

The third infographics is having similarities to the previous infographics which is taking the example of the prophet Muhammad's lifetime who respects non-Muslims. the third infographic has two layers; the title and the content. The title of the infographics is Got a Different Religion

Bestie? the content of the infographics was taken from the book which was published by @islamidotco, the title of the book is "Persahabatan Rasulullah dengan Pemeluk Agama Lain". The book was first launched at 2022. This book contains stories of the Prophet's friendship with followers of other religions. This infographic excerpts several stories of the Prophet's friendship with followers of other religions, and picks up three other non-Muslim figures; namely Abu Talib, Mukhairiq and King Najasyi.

First layer	Tittle	Punya Bestie Beda Agama? Having a non- Muslim best friend? Nabi Muhammad SAW memiliki beberapa teman yang berbeda agama Prophet Muhammad SAW had several friends of different religions
Second layer	content	Abu Thalib Paman Nabi adalah non-Muslim, dan nabi selalu bersamanya hingga wafat The Prophet's uncle was a non-Muslim, and the prophet was always with him until his death
		Mukhairiq Membantu Nabi saat perang Uhud. Ia bahkan memberikan kebun kurmanya kepada nabi Helping the Prophet during the battle of Uhud. He even gave his date garden to the prophet
		Raja Najasyi Memiliki kedekatan dengan Nabi pernah memintanya untuk memberikan suaka politik Having closeness to the Prophet once asked him to grant political asylum

The diction chosen in the infographics, "Bestie" encourages the reader, especially young followers of Instagram who use the term Bestie a lot which means best friend. This choice of words shows that @islamidotco wants to target young people in spreading the value of religious tolerance. The word Bestie, juxtaposed with the story of the Prophet Muhammad, implies that the Prophet Muhammad, a Muslim leader, also has a non-Muslim best friend. On the first layer, there is also an illustration of four people with different skin, one woman wearing a headscarf and the other not wearing a headscarf. This illustration shows the diversity of the Indonesian people, which is reinforced by the story of the Prophet Muhammad, who had good relations with non-Muslims. The second layer of the infographic contains non-Muslim figures who became friends with the Prophet Muhammad during his life, namely Abu Talib, Mukhairiq, and King Najasyi.

In the second layer, each character mentioned has its explanation written under the character's name and made in a different color. The color selection is also bright, red, yellow, and orange so readers can read clearly. The names of non-Muslim figures are blocked in white, and the font is larger than the other writing fonts to make it look in contrast with other writings. Abu Thalib was chosen because he was the uncle of the Prophet and was a non-Muslim until the end of his life. Even though he was non-Muslim, he always helped and loved the Prophet. Abu Thalib, during his life, was very loyal and kind to the Prophet and vice versa. The Prophet had a good relationship with his uncle even though he did not follow Islam. While Mukhairiq from the Qainuqa' tribe was a pious and wealthy Jewish priest. He owned many date palm plantations that spread across Medina. Although different religions, Mukhairiq did not hesitate to help the Prophet in terms of moral or material (https://islam.nu.or.id/sirah-nabawiyah/mukhairiq-seorang-yahudi-yang-mewariskan-all-hartanya-untuk-rasulullah-0vYcN). It is narrated in the *nabawiyah sirah*, before he died because of the war, Mukhairiq promised to give all his property to the Prophet Muhammad. After the death of Mukhairiq, his wealth was used by the Prophet to finance the Muslims in Medina. Prophet Muhammad called Mukhairiq the best of the Jews. In the infographic, next to Mukhairiq's explanation, there is an illustration of a man wearing armor, riding a horse, and carrying a spear and the words "if I die, my date garden is for the prophet." This illustration represents the story of Mukhairiq who died in the battle of Tabuk and his promise to give his palm garden which stretches throughout the city of Medina to the Prophet Muhammad. King Najasyi is a non-Muslim King of Habasyah. The Prophet called on the Companions to go to the land of Habasyah, a peaceful land led by a non-Muslim. This call is because the Prophet could not stand the torture and threats of the Quraish Kafir to his companions. In the infographic, there is an illustration depicting King Najasyi in an Arabian king costume and saying, "I and Prophet

Muhammad are besties". This illustration explains that the Prophet Muhammad respected a leader even as a non-Muslim.

From the textual analysis, the three infographics have similarities and differences. The similarities are that infographics are made in layers from the title, content, and Conclusion. The three infographics also add illustrations in each layer, and the infographics also mention the name of the source article taken from the Islamidotco website. The difference among the three infographics above is the color selection and the way the title is written.

2. Social Cognitive Analysis

Discourse analysis not only limits its attention to the structure of the text but also how a text is produced. Van Dijk offers an analysis called social cognition (Eriyanto, 2009). Within the framework of Van Dijk's analysis. In revealing the hidden meaning of the text, an analysis of cognition and social context is needed. The cognitive approach is based on the assumption that a text has no meaning, but the language used gives that meaning, or rather the mental awareness process of the language user. Because every text is produced through awareness, knowledge, prejudice, or specific knowledge of an event. This strategy can be part of understanding the meaning that the @islamidotco account wants to display. There are four strategies for analyzing infographics from the social cognitive approach, namely (Eriyanto, 2009):

a. Selection

The selection is related to the source of information displayed in the infographic, using one source from articles written on the Islamidotco website. The article's title on the website is also the title of the infographic, for the content is taken from important points in the article which is then re-presented in the form of an infographic.

b. Production

In narrating religious tolerance narration, @islamidotco has two kinds of media; articles published on the website and infographics uploaded on its Instagram account. Visualizing religious tolerance in the form of infographics can easily encourage the reader to get the message of religious tolerance rather than reading a thousand words on the website. Nevertheless, each infographic inserts the source of the original article below the illustrations. It encourages the readers to read more and leads them to visit the website. The production of infographic with the colorful background and diction creates wider opportunities to campaign for religious tolerance narratives on social media targeting young people.

c. Conclusion

The last part is the Conclusion which relates to how complex reality can be understood and presented concisely. The message in @islamidotco through infographics refers to giving an alternative creative da'wah in social media, especially about the religious tolerance issue.

d. Local Transformation

Local transformations are related to how events are rendered. In the three infographics mentioned above, it is shown that the issue of religious tolerance is associated with the story of the Prophet Muhammad, which can be imitated in today's religious life.

3 Social Context Analysis

The social context is the third dimension of Teun Van Dijk's critical discourse analysis. Discourse is part of the discourse that develops in society. So to examine the text, it is also necessary to analyze the discourse that develops in the community. The three infographics studied in this study have the theme of religious tolerance between Muslims and non-Muslims. On the website, the founder of Islamidotco, Savic Ali said that this media was created from the results of his anxiety about the current condition of the Indonesian nation, especially Muslims. The flourishing Islamic conservatism in Indonesia leads Indonesian Muslims to be more exclusive. This condition has penetrated all aspects of national and state life, including social media. The spread of Islamic content that tends to be radical and exclusive affects religious life in Indonesia, which has cultural diversity. Recently, one of the YouTubers, whose videos were widely reported for creating content forcing women to wear the hijab on the streets, this video shows indications of intolerance among society. This condition is also escalated by the increasing of sharia regulations issued by several regions; According to the results of research by Syafuan Rozi and Nina Andriana from the Indonesian Institute of Sciences (LIPI) on National Politics and Portraits of Sharia Regional Regulations in Indonesia: Case Studies of Bulukumba and Cianjur, during the period 1999-2009, there were 24 provinces or 72.72% of regions in Indonesia that implement religious regulations. Recently, there was also news about wearing the headscarf in public schools in Yogyakarta. Some of these cases later became the basis for Islamidotco to make a creative *da'wah* through infographics uploaded on Instagram. Choosing Instagram as one of the da'wah media is effective because of the increasing number of Instagram users among young people today, including the increasing number of accounts that narrate radical Islam.

From the three infographics that are the object of research in this paper, we can see Islamidotco's efforts to spread Islamic values that are rahmatan lil alamin and in accordance with the values of the Indonesian nation's diversity. The value of religious tolerance depicted in the infographic also shows that Islamidotco creates content under its vision of "Media Islam Ramah

Mencerahkan." The second infographic also shows that it was produced during a pandemic, where all countries struggled against the covid pandemic, including Indonesia. The infographic shows the spread of shared humanist values against the pandemic without considering religious and national differences. Furthermore, the use of stories of the Prophet Muhammad in the infographic shows that @islamidotco wants to show the teachings of the Prophet Muhammad, who set an example in religious tolerance, and his story is still very relevant today.

Conclusions

This article reveals the role of Instagram as one of the most popular social media platforms, especially among young Indonesian people. Expanding religious movement in Indonesia encourages increasing motivation to learn Islam through social media, including Instagram. Instagram accounts focusing on *Da'wa* through posts and captions have recently increased. This article demonstrated the account of @islamidotco, focusing on infographics to exhibit religious tolerance issues. Infographics are visual communication in simply revealing data since it only needs one page of illustration rather than pages of articles. The infographic aesthetics fit Instagram, which focuses on the photo and video sharing.

Pictures tell more accurate information than words; thus, infographics can be an alternative technique for *da'wah*, especially in presenting religious tolerance discourses among the propaganda of Islamic extremism discourses on Instagram. @islamidotco account focuses on promoting religious tolerance by illustrating some infographics that visualize respecting other religions, acknowledging diversity, and supporting minorities. Moreover, it also involves the story of our Prophet Muhammad in respecting non-Muslim to encourage religious tolerance.

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