

PROTECTING NATIONAL IDENTITY BASED ON THE VALUE OF NATION LOCAL WISDOM

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Abstract: *The national scale of national unity is a noble idea that will ultimately lead to peace. Contemplating the recent social reality, it seems that the willingness to build peace needs more serious consistency. This is constituted on social phenomena that are born massively and at once tends to undermine national unity. The emergence of horizontal conflicts that bring out SARA issue managed to threaten peace. Interestingly, this phenomenon often appears ahead of the political contestation. Therefore, to guarantee a healthy democratic system and support national integration. Therefore, through the values of local wisdom is expected to reduce the problems above. This paper aims to explain the cause of the fertile of negative issues and to examine more deeply related to the values of local wisdom. The method of writing used is literature analysis. The results of the analysis found that behind the proliferation of the SARA issue that triggers social conflict is a phenomenon built by political entrepreneurs to support personal interests. This is marked by the time when the issue arose when the political year was approaching. Thus, social conflict is not a natural product of communal society, but a product of deliberate political strategy. It is concluded that reconstructing the value*

of local wisdom becomes the most concrete solution in overcoming the problems related to national unity and coalescence.

Keywords: Conflict, Culture, National Integrity, Local Wisdom, Hate Industry.

Due to the rapid flow of globalization and technological developments, the reality of people's lives has brought significant impact, including the emergence of cultural differentiation, identity crisis, consumerism and more. The access provided by globalization allows every part of the community to come into contact with other groups with different cultural values. Giddens (1990) explained that globalization is a meeting of intense local and cultural values between nations that tend to harm developing countries.

Furthermore Arjun Appadurai (1996) in Durham and Kallner (2006) called globalization as a cultural bridge that undermines the country's borders and reduces the identity of third world countries. The satirical statement can open the perception of the impact of globalization on third world countries.

Koentjaraningrat (2009) revealed that when there is contact between two different cultures, the potential for cultural spread is greater; this can take place through verbal contact in the form of communication or social relations between two individuals from different nations. Uniquely, blocking cultural diffusion in the era of globalization is a necessity, because globalization provides effective spaces for communication between two individuals who have two or more different cultures.

Koentjaraningrat (1987) in his book first said that cultural diffusion has a reasonable risk. To be clearer, cultural diffusion goes without good control that can give birth to cultural gaps. Conversely, with more directed control, cultural diffusion can give rise to cultural evolution that is beneficial to human life. On the other hand, the evolution of culture is also unavoidable, Spencer in Koentjaraningrat argues that the course of the development of human culture

leads from a simple community to a complex society. In the process, this is referred to as cultural evolution.

Negative impacts brought about by the current globalization more rapidly developed with the birth of communication technology that contains information developed by developed countries (Wilhelm, 2003). Consequently, the information content forms the identity of the individual manipulated according to the doctrines contained in the information it absorbs. Furthermore, the widespread information dissemination has shifted local cultural values and national identity, triggering a nationwide identity crisis.

As a third world country or a developing country and a pluralistic country (Sumarsono, 2001). Indonesia is now at a pitiful level in the flow of globalization, in which cultural strikes entering through the cavities of globalization penetrate and are not controlled to melt into local cultures and include obscure identity nation. Indikatornya can be seen from the social problems that are currently rising in the reality of the life of Indonesian society.

A crucial problem at the moment is the emergence of group fanaticism caused by the proliferation of SARA issues. Groups who feel as victims isolate themselves from other groups who press them. George (2017) identified in every issue triggered by the SARA issue identic minority groups become victims. So that social discrimination does not occur, on the other hand, such conditions also show how sharp the problems related to SARA issues in threatening national unity. Furthermore, George (2017) said that hate-filled issues are dominated by the basis of religious dogma to gain legitimacy that discriminatory actions are permissible actions.

One example of a case that is quite relevant to be compared with the above argument is in 2015 in Nigeria when the presidential election took place. A richest and most influential pastor in Nigeria named Bishop David Oyedepo used his political identity to take public sympathy. In the article published in Nigerian Bulletin (2015) Oyedepo declared his support for incumbent Goodluck Jonathan,

a Christian from Southern Nigeria. Whereas from the opposing camp was Muhammadu Buhari, a Muslim from Northern Nigeria who finally came out as the winner. Towards the general election, Oyedepo told one of his sermons that he had a religious mandate to fight Muslims in Nigeria.

Another case that has the same pattern occurred in Indonesia, in 2017 when the Jakarta Governor Election was held. At that time, there were two nominated candidates who is seeded to win the political battles. The first stronghold of the incumbent is Basuki Tjahaja Purnama a Christian who is certainly a minority in Indonesia. The opponent's camp is Anies Baswedan, a former education minister in 2016 who is a Muslim. Through the organizations of the Islamic Defenders Front (FPI) Anies gain political electability by using religious proximity. In addition, various political attacks were launched by the Anies stronghold against incumbents to win public sympathy, even by sacrificing issues of SARA sentiment.

Starting in the middle of November 2016 before the election took place, Kholid said in *Detik* (2016) Basuki Thahaja Purnama was reported by at least 11 Islamic organizations to the National Police Criminal Investigation Agency regarding alleged blasphemy in a video content disseminated by Buni Yani on Facebook social media. The criminalization of Basuki Thahaja Purnama in the following month was increasingly intense. Various Islamic organizations from regions that feel offended merge into the capital to demonstrate and demand that the government be swift in handling the case.

Throughout 2016, sentiments of the SARA issue intensified in this Republic, attacks and pressure were carried out by the majority against groups supporting Basuki Thahaja Purnama, the climax was that the defeat was accepted by the incumbent stronghold and the issue of SARA began to subside when in the trial Basuki Thahaja Purnama was found guilty and had to be prisoner for 2 years. The introduction of religion as a political tool must also trigger the issue of SARA

(Tribe, Religion, Race, and Inter-group) emerged in people's lives that directly threaten the integrity of the nation (Kahmad, 2011).

The things that intended to convey from the two examples above is the role of political entrepreneurs in playing public sympathy through SARA issues in order to gain power. In Nigeria, Islam becomes a minority and political entrepreneurs attack Islamic minorities by playing a Christian majority group, as well as vice versa in Indonesia. This situation if left unchecked has the potential to bear to vengeful pockets that are stored as a collective memory for minority groups and whether it will explode into horizontal conflict.

Thus it is certainly dangerous and threatens the unity of the nation. The culture of hating, inciting and even silencing on the basis of SARA sentiment is a primitive attitude (Naim, 1983). Easily hate speech propagated by the media and is absorbed by the reader indicates that the true identity of the Indonesian nation has noble values typical oriental warm and soft (Poerbakawatja. 1976), has changed agile and ferocious.

Nevertheless several times Issues above can be controlled with the motto of the nation that is Unity and the government as a stakeholder authority with the Quo status, but lately these issues began blindly, it is difficult to be put down with a powerful weapon called Pancasila, triggering various kinds of conflicts, such as bullying against minorities, physical acts of anarchists, theatrical demonstrations that would be left to this extent would undermine the National integration and the nation's morality.

The writers see the main axis of the role of the media, not the fanatic or fundamental ideology of religion because of course the ideology is already banned in Indonesia with the shade of Pancasila. That as citizens of the Republic of Indonesia fanaticism or fundamentalism ideals should only be implemented on a sense of unity to realize the ideals of the nation that is toward a just and prosperous society (Sumarsono, 2001).

The media here has the most vital role in the process of fertilizing the SARA issue that will stick out and explode in the midst of people's lives, with the power of media access to make the labeling (Stereotyping), discourse and hegemony to each readers.

Quoting Haryanto (2012) opinion that in the new order era social conflict reforms are mostly triggered by government policies that are inconsistent with the interests of the people, although there are some SARA issues that cause conflict but are still based on government policies that are inconsistent with some racial or ethnic groups. But in today's millennium, there is a marked contrast to the characteristics of social conflict that occurred, in the millennial era of social conflict triggered on SARA themes and continues and spread rapidly.

As a pluralistic country, it is not surprising that the identity of the Indonesian nation must be based on a mature concept that can embrace every part of the community within it, it can be found in the principles of Pancasila as the foundation of national unity (Najwan, 2009). To overcome the problems that arise due to SARA sentiments produced by political entrepreneurs, what is needed by this nation is an identity and a character that includes social and cultural values, the strengthening of the two values above becomes an absolute requirement to be able to compete with other countries besides strengthening identity and character also impact on the unity and national unity.

Actually, the threat of national disintegration can only be resisted by the high sense of nationalism in which the sense of nationalism is the reduction of the value of local wisdom, citing the National Encyclopedia of Indonesia (1997), found that Nationalism is a nationalism that grows because of the similarities between fate and history and interests to live together the same as an independent nation, united, sovereign, democratic and forward in a unified nation and country and a common goal to achieve, maintain and perpetuate the identity, unity, prosperity, and strength or power of the country concerned.

The process of internalizing nationalism itself must be done from an early age through school education. For small children, one of the most effective ways is through a song. It is sad if the teaching of patriotic songs at the school has received less attention. As a result, early age children today tend to memorize the songs of adults, even usually accompanied by a wobble that they do not deserve Gatut (Saksono, 2010).

Seeing the above understanding is not much different from the essence contained in the ideology of the Indonesian nation. That is Pancasila. Quoting Aning (2015) opinion of Pancasila's ideology in its formation is a process that takes decades, from that process various kinds of matured considerations are generated which eventually embody the nation's view to remain united. This means that Pancasila is a place that successfully accommodates differences and similarities in the nation's ideology. Then the problems that nationality can actually be resolved through the implementation of Pancasila values.

Ismail (2010) cited the opinion that local wisdom is a product of past cultures that should continuously hold onto life. Although local value but the value contained in it is considered very universal. Thus, by integrating local wisdom in the design of the character formation of children, indirectly the child will get a complete picture of his identity as an individual, as well as his identity as a member of society tied to a culture that is superior and has long been *diugemi*¹ of its predecessors. Seeing the explanation above, in this case, the writers believe that Pancasila is a true local wisdom of the Indonesian nation that must be maintained and applied as the foundation of the nation's character.

Tracing the outline above, the authors try to dissect the social phenomenon above through some theories those are theory stereotyping by Richard Dyer (1984), Simulacra Concepts by Jean Baudrillard (1994) and the last Encoding-Decoding Theory of Stuart Hall's (1980) work.

¹ Conserved and applied in social routine

So if observed further, from the authors of the above process hypothesis will show exactly what causes of the conflict that occurred (politics) and can display the dominant role of perspectives (Media), so that the author can display the role of Pancasila as the local wisdom of Indonesia in overcome the above problems.

METHOD

This paper used qualitative and technical methods of descriptive-qualitative analysis that seeks to understand and explain the meaning of an event in certain situations from the point of view of the author. Quoting the opinion of Bogdan and Taylor mentioned that qualitative research is research that produces descriptive data in the form of words, both written and oral interpreted by a researcher (Nyoman, 2010).

While the most important feature in qualitative method lies in the sharpness of interpretation, process, no distance between subjects and research, open and scientific (Nyoman, 2009). On the other hand, qualitative-descriptive research also takes the historical and contextual considerations of a problem, thereby enabling relevant research results for the reader of the time.

DISCUSSION

Nation Disintegration

It was said at the beginning that the Indonesian nation consists of various tribes or more short consists of pluralism that embraced into one country, this can certainly be uniqueness or grace but on the other to be a sleeping bomb that is ready to explode at any time on condition that someone is operating the trigger. With a diversity of diverse and united after the era of proclamation in 1945, the state as the main container of pluralism has a goal to maintain national integrity. This can be seen from the taboo of a word to be pronounced in the old order and the new order of the word "SARA" because consciously or unconsciously there

are aspects that do need to be closely guarded and careful when talking about the term SARA (Tholhah, 2001).

Indeed efforts towards the form of national culture of Indonesia as a mechanism and association of community life continues to be pursued, but not infrequently also efforts that actually lead to cultural dominance. The uniformity of the elements of culture has become a classic feature in this country (Anderson, 2006). Basically, the nation integrity concerns can be resolved through the inculcation of a culture of nationalism to the community as a whole.

Quoting Sofyan's (2003) opinion there are three ways that are always offered to strengthen the sense of nationalism of Indonesian nationhood as an effort to avoid the disintegration of the nation so that the principle of Unity of Indonesia can be realized. Three ways, namely to socialize Indonesian nationalism continuously. Second, increase economic development. Third, eliminating discrimination against minority groups.

But looking at the reality that exists now, presumably the above method stalled in the implementation process because of various kinds of factors such as Indonesia which in fact is a third world country in this era is experiencing a very rapid current of globalization, as written by Appadurai (1996) in Durham and Kellner (2006) that the current globalization not only undermines the territory of one country's boundaries with other countries but also hampers the growth of local culture and the sense of nationalism of societ. In addition, the role of the media in this millennial period has completely changed which in the beginning the media played a role as a reflection of reality and channeling the aspirations of society.

According to Toer (2006), the media in the era of colonialism became one of the most powerful and supportive tools (Containers) for the lower societies to survive and defend their rights. But now it is the fact that the media has become a public secret that they assume various political ideologies of the mix of groups,

the media shifted functions into huge giants that reconstruct social reality without seeing its usefulness to society (Ashadi, 2000).

Related to SARA issues, there is one interesting example in 2016 to be exact. There is a unique phenomenon that shocked in the country of Indonesia that incidents of "blasphemy religion" committed by the Governor of Jakarta against one of the propositions of Islamic religious dogma that in fact, Islam in Indonesia is the most widely embraced by the community. The incident started when an IT expert named Buni Yani uploaded video footage to the Internet that contains a speech of the Governor of DKI who talked about one of the letters in Al Quran namely Surat Al Maidah. Suddenly in just a few hours, the video gained a massive response from the community as assessed in the video there is some span of words that lead to the abuse of Al Quran or Muslims.

Basuki Tjahaja Purnama or commonly called Ahok or Governor of DKI Jakarta religiously he embraced Christianity, after the incident various kinds of phenomena occurred like a massive demo conducted by Muslims in the name of National Movement Instruction Guard MUI² (GNPF-MUI), Democratic Action demands the government to remove Ahok from the post of Governor, even the GNPF-MUI reports Ahok to the authorities under the pretext of article 156 an of the Penal Code juncto Article 28 paragraph 2 of Law number 11 of 2008 on Information and Electronic media (ITE). The Article contains any person who knowingly and without the right to disseminate information aimed at generating a sense of hatred or hostility towards certain individuals and/or community groups based on ethnic, racial, and inter-group (SARA).

Do not miss that the media also intervene to confuse the phenomenon regardless of the obligation of the media in disseminating information to the public. Stereotyping that the media pinned against Ahok was "Religion Humiliation" "Religious Harassment" "Enemy of Religion" and much more. Dyer (1984) said that Stereotype or labeling is always negative and in the process of

² Indonesian Council of Ulama

spreading stereotype holding books, movies and of course the media to construct people's perception towards negative in seeing things.

Indeed character formation should form human beings into realistic individuals, but thanks to the presence of stereotypes, humans are no longer beings of free perspectives, Humans served various information that eventually absorbs or in Bourdieu (1998) terminals are internalized and become habitus, but for the information Dyer (1984) ultimately construct the human character thanks to the stereotype he received.

It can be said simply related to the labeling of Ahok as a "Religious Insult" is one of the information disseminated by the mass media to the public. What the media has presented is not entirely a reflection of real social conditions. Theoretically, the mass media cannot be separated from the political influence in determining the direction of news. This means more deeply if observed Every single information presented by the media, there is a tendency for the media to favor one of the strongholds in the Jakarta elections. So, what is spread by the media is gray information and harms the public (Nugroho 1999).

In addition to the labeling, also the media brought a discouraged discourse in the disclosure of information, including the discourse that cornered the minority groups in Indonesia, in this case Christian religious groups, such as after the emergence of news about the Ahok case the public in droves to be regulated eliminating the attitude of tolerance among religious people because the media presents the news as if the various Christians represented by Ahok have harassed the sacred dogmas of Islam.

Citing the concept proposed by Baudrillard (1994) regarding Simulacra namely the creation of reality through the onslaught of discourse or information that has not been verified. The onslaught of information was spread by the mass media so that it was easy to be consumed by the public. Public perceptions that believe that the media stand independently cause a lot of gray information to be trusted and on the contrary.

Baudrillard (1994) further saw these ideal models being broadcast through mass media which ultimately triggered a clash between simulation and reality, from which it emerged that Baudrillard refers to Hyperreality, causing which ambiguity is real and unreal (Simulation).

It is clear how the role of the media when the discourse of "blasphemy" sticking out that ultimately makes an ambiguity in society, treat various information without clear which is true or accurate and which false blind people's awareness. The peak of the theater riots that occurred in Jakarta conducted by GNFP-MUI harm many public aspects such as transportation, economy and many more. And the most urgent is the national integrity that until now the group on behalf of the GNFP-MUI still continues to undermine the country with demands that threaten national security, such as church raids, public disobedience to the government. This is heated up because of the media as described above.

It is ironic almost that every time the eyes and ears of the nation's children in this millennial era are broadcast order information by mass media both electronic and print about news and impressions about the conflict between interest groups, ethnicity, and religion (Tholhah, 2001). Although for Hall (1980) in his concept - Encoding Decoding which said that humans are not that easy to receive information that they get, that humans have a selection mechanism in receiving information.

The above theory is refuted by social conditions that support Baudrillard's theory of Simulacra (1994). For example, a demonstration by a group calling itself GNFI to Jakarta was proof of the success of the media to embed gray information on the public Priliantini and Damayanti (2018). If ignored it will damage the generation of the nation. Skeptical attitude towards what the media presented today is necessary even with a certain dose. Because it is very clear to see what the end-of-the-moment media presence can lead to prolonged conflict.

Pancasila as the Local Wisdom

What is described above shows the mental condition and character of the Indonesian nation that is destroyed by the outstanding discourse. Because, officially the case of "Blasphemy of Religion" is the responsibility of the authorities, namely the police. Thus confrontational actions and demanding punishment are actions that are not needed and only complicate social conditions. The legal process is still taking place in court. Then, what underlies the demonstration is carried out. That is, indications of a political motive that mobilized the demonstration movement were very large and clear coming from Ahok's political opponents. This condition is contrary to the principle of Democracy (Priliantini, 2018).

Political strategies by utilizing SARA issues so as to trigger offense groups and detrimental to national harmony can be faced through the implementation of values contained in Pancasila. Abburachman's opinion can reinforce the above argument, that Pancasila as local wisdom is also a national identity (Abburachman, 2003). That is, all national problems must be dealt with based on the essence of Pancasila so that national unity, justice, and civilization can be well preserved.

Citing Atmojo's (1986) opinion that local wisdom is basically adaptive. So that local wisdom can be useful as a measuring tool for all aspects brought about by globalization. In short, the Indonesian nation can open access to the outside world without worrying about its national impacts such as the erosion of national identity or the growth of consumerism. With the condition that implementing the values of local wisdom, in this case, is Pancasila.

From the above explanation shows how important the values of local wisdom in sustaining the social life of the community, Related to local wisdom values contained in Pancasila Ambiro said Pancasila as a value system that covers various aspects that exist in the social reality of Indonesian society (Asmaroini,

2016). This means that Pancasila is a collection of various values of local wisdom that exist in the nation of Indonesia.

In the first precept that reads "Belief in the One Supreme God" is a representation of the objectives of the establishment of the State of Indonesia that accommodates people who believe in the values of the Godhead (Kaelan and Zubaidi, 2007). In the second precept which reads "Just and Civilized Humanity" contains the value of the State must uphold the values of humanity, including in suppressing individual or communal conflict for the sake of realizing the peace (Asmaroini, 2016). The third precept reads "Unity of Indonesia" in this precept point where Pancasila as an effective solution in dealing with the problems of disintegration caused by the conflict becomes more suitable because with the precepts shows that the unity of Indonesia is the absolute goal of the development of the Indonesian nation.

The fourth precept of "Democracy Led by the Wisdom of Deliberations among Representatives" The value contained therein is contained in the word "Deliberation" where it is the local wisdom of the Indonesian nation in handling any problem, not in a hurry and show unilateral emotion, but through deliberations to take the solution of a problem. Finally in the fifth precept of "Social Justice for All Indonesians" in the last precept it explains that the main pillar of a State is the people and in order to realize every values contained in the precepts before the government must be fair to the people on any matter regardless of the group , Race, Ethnic or Religion (Iwan, 2010).

Thus, as what is said by Margono (2012), Pancasila is a true view of the life of the Indonesian nation, the character of the Indonesian nation and the identity of the Indonesian nation which, when applied properly, will bring out to a healthy society and a developed country.

CONCLUSIONS AND SUGGESTIONS

Looking at the information presented by the current media where the era of globalization that threatens the nation's identity even fade it out, need a dictation and skepticism of what is spread by it. Because obviously, every content of information that is disseminated contains the alignment or political steps, in addition to the media with the power of bringing the labeling and concept of discourse in every charge of information. This will be felt when the conflicts that occurred in the community began to grow and become big, as the case above, the conflict that started from the issue of SARA spread, blindly developed to eventually threaten national integration.

This requires a mature solution in the face of the problems above, Pancasila as the reduced value of local knowledge from a wide range of values of the local wisdom of the Indonesian nation can be a true fortress damper firmness and social conflicts that occurred in Indonesia are caused by the erosion of national identity. This can be seen or reflected in the five precepts of Pancasila containing divine, humanitarian and justice, unity, deliberate and popular values. As a human being. As Pram has pointed out, it should have been fair since in mind, and in closing. Religion is not a tool for war, it is only a heart-conditioning.

Tolerance is not about succumbing to him just dichotomy to understand each other. Premature integration will give rise to pockets of conflict, whereas well-resolved conflicts will lead to stronger integration.

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