



## The Value of Tolerance in the Narrative of the Civil Comic *Kampung Sukaraya* as a Media of Religious Moderation

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### **Abstract**

#### **Purpose**

*The purpose of this study is to analyze the values of religious tolerance in comic narratives that can be used as a medium of religious moderation.*

#### **Method**

*This study uses a semiotic analysis method with a qualitative approach. Semiotic research is a method for analyzing and assigning meanings to the symbols of messages or texts.*

#### **Results/Findings**

*This study presents findings that from signs, images, and symbols combined with intrinsic elements in the form of plot, atmosphere, characterizations, and messages contained in these civil comic stories that present values of tolerance, mutual respect, helping others despite different beliefs and views, carry out religious obligations without harming humanity.*

#### **Conclusion**

*The conclusion in this study is that the context of the story that is built in this comic is very closely related to real life in society, for example, regarding wisdom in dealing with hoax news, helping residents even though they have different beliefs or beliefs, respecting other people's opinions, not excluding a certain religion or teaching so that the idea that one religion is better than another, all the contexts discussed in the comic narration are presented to provide an understanding to the public about the importance of having a sense of tolerance to be able to accept every difference as a necessity and be able to live harmoniously side by side with all these differences.*

#### **Keywords**

*religious moderation, civil comics, tolerance*

### Abstrak

#### Tujuan

Penelitian ini bertujuan menganalisis nilai-nilai toleransi beragama dalam narasi komik sebagai bahan atau media moderasi beragama

#### Metode

Penelitian ini menggunakan metode analisis semiotik dengan pendekatan kualitatif. Penelitian semiotik adalah metode untuk menganalisis dan memberikan makna-makna terhadap lambang-lambang pesan atau teks.

#### Hasil/temuan

Penelitian ini menghadirkan temuan yaitu hasil telaah terhadap tanda, gambar, dan symbol yang dipadukan dengan unsur instrinsik berupa alur, suasana, penokohan, dan amanat yang terkandung di dalam cerita-cerita komik madani ini menghadirkan nilai toleransi, saling menghargai, membantu sesama meski berbeda keyakinan dan pandangan, menjalankan kewajiban beragama tanpa melukai kemanusiaan, selalu berbicara sopan dan penuh pemahaman.

#### Kesimpulan

Simpulan dalam penelitian ini yaitu konteks cerita yang dibangun dalam komik ini sangat ber-singgungan erat dengan kehidupan senyatanya di masyarakat misalnya terkait bijak dalam menangani berita hoaks, turut membantu warga meskipun berbeda keyakinan atau kepercayaan, menghargai pendapat orang lain, tidak mengekklusifkan suatu agama atau ajaran tertentu sehingga timbul pemikiran agama yang satu lebih baik dari agama yang lain, semua konteks yang dibahas dalam narasi komik dihadirkan untuk memberikan pemahaman kepada masyarakat tentang pentingnya memiliki rasa toleransi untuk dapat menerima setiap perbedaan sebagai sebuah keniscayaan dan dapat hidup harmonis berdampingan dengan segala perbedaan tersebut.

#### Kata Kunci

moderasi beragama, toleransi, komik madani

### المخلص

#### الهدف

تهدف هذه الدراسة إلى تحليل قيم التسامح الديني في القصص المصورة كمادة أو وسائط للاعتدال الديني.

#### الطريقة

تستخدم هذه الدراسة طريقة التحليل السيميائية مع نهج نوعي. أما البحث السيميائي فهو طريقة لتحليل المعاني وإعطاؤها للرموز النصية أو الرسائل.

#### النتائج

إن العلامات والصور والرموز جنبًا إلى جنب مع العناصر الجوهرية في شكل الحكمة والجو والتوصيفات والرسائل الواردة في هذه القصص المصورة المدنية تقدم قيم التسامح، والاحترام المتبادل، والمساعدة بعضهم البعض على الرغم من أن لديهم معتقدات ووجهات نظر مختلفة، وتنفيذ الالتزامات الدينية دون الإضرار بالإنسانية، والتحدث دائمًا بأدب وتفهم.

#### الخلاصة

أن سياق القصة المبنية في هذا الكوميديا يتقاطع بشكل وثيق مع الحياة الواقعية في المجتمع، على سبيل المثال الحكمة في التعامل مع الأخبار الكاذبة، ومساعدة السكان على الرغم من وجود معتقدات أو معتقدات مختلفة، واحترام آراء الآخرين، وليس باستثناء دين معين أو تعليم معين بحيث ينشأ الفكر القائل بأن دينًا ما أفضل من دين آخر، يتم تقديم جميع السياقات التي تمت مناقشتها في السرد الهزلي لتوفير فهم للجمهور حول أهمية وجود شعور بالتسامح ليكون قادرًا لقبول كل اختلاف كضرورة والقدرة على العيش في وئام مع كل هذه الاختلافات.

#### الكلمات الرئيسية

الاعتدال الديني، التسامح، كوميك (القصص المصورة) مدني

## INTRODUCTION

Religious tolerance is important to maintain the unity and integrity of the Republic of Indonesia considering that this country is a residence in which there are many differences. This understanding of the value of tolerance is in line with the Indonesian government ideals in countering and preventing the presence of radicalism by implementing religious moderation. Religious moderation refers to the attitude of eliminating violence, or avoiding extremes in religious practice. Religious moderation can also be interpreted as an attitude and behavior in society that makes religion the basis and principle to always avoid extreme behavior or disclosure (radicalism) and always look for a middle way that unites and equates all elements in the life of society, the state, and the Indonesian nation. The moderate attitude possessed by each individual can keep a person from the temper that can tarnish the harmony and unity of the Indonesian nation. Being moderate can be realized when someone has empathy and tolerance for different things as something that will continue to exist and coexist in real society.

Religious moderation is a creative effort to develop a religious attitude in the midst of various constraints that have recently colored people's lives, not only in real life but life in cyberspace, on social media these sensitive issues also often provoke reactions that if not controlled, it can undermine the unity and integrity of the nation. The ministry of religion, government, community leaders, and the community itself as well as related parties on various occasions must always be reminded, practiced with real behavior to care for this diversity by prioritizing an attitude of tolerance (Compiler, 2013). The community must understand that the existence of religious beliefs must be carried out in tandem with human values, human rights, and social justice to maintain pluralism as Indonesia's wealth and social capital (N. Suciartini, 2021). Religious literacy is the government's priority program to welcome the year of tolerance 2022. Given this, efforts are needed to strengthen religious literacy and insight. Literacy is not enough just to be interpreted as just reading and writing activities, but it requires critical thinking skills in assessing sources of knowledge in print, visual, digital, and auditory forms which are expected to develop attitudes. Literacy in the world of education is also being warmly encouraged to be able to make the next generation have the ability to process information and think critically about any problems that come up. Religious education carried out in the current era must be able to adapt according to the context of the development of students and the issues brought by each era. In the world of education, especially primary, secondary, and higher education, there is a need for media that can ignite the value of tolerance. This media is expected to be contextual with the development of students and society at that time. If it is only in the form of lectures related to the value of tolerance, it is feared that the understanding and implementation of the teaching of the value of tolerance is only a theory. A more popular media is needed to be able to present the implementation of the value of tolerance as part of the attitude of a moderate. To touch the common people, works of art and literature can be contextual media in sowing the important meaning of religious moderation. Art and literature post that color social life both in the real world and on social media are considered a powerful weapon to be able to spread positive and meaningful values related to tolerance. In this era, comics can become a medium that is able to bridge the understanding and implementation of the value of tolerance and the importance of moderation in the auspices of religious moderation.

Comic is an arrangement of pictures and words that aims to provide information to be conveyed to the reader. This comic can be accessed by everyone and the general public. To get these comics, of course, you can find them in libraries, bookstores, schools, and other public service places A comic always makes use of the drawing space with the layout. This is so that the images form a story, which is outlined in forms and signs. Comics are also included in literary works, namely illustrated literature. In comics or literature by prioritizing images, it becomes a new medium that can be used as an arena for criticism of something or entertainment. In social media, comics such as memes are widely scattered

and distributed because they are considered to represent the condition of society in the midst of the world's bustle. The presence of comics is one of the media that is often used in the world of education, social, economics, politics, and so on. The real criticism is the image elements contained in the comics. From a positive perspective, reading comics can help develop children's imaginations. Comics can provide a model that can be used to develop a child's personality. Stories in comics consist of panel boxes, little text, and lots of pictures. Images can be said to be the main factor in comics (Riwanto & Wulandari, 2018). The sequential pictures are representative of the story line. However, the element of language cannot be separated because the delivery of something is often more effective when using language than pictures. In Indonesia, comics have become a medium of communication that is easily enjoyed by the wider community, both among children, teenagers, the adult generation, as well as groups entering old age. The popularity of comics among the wider community is because the delivery of the story to be conveyed is not only text but is made in the form of interesting images. Images become a universal language that is easy to understand and understand. Comics are a means of conveying various messages, from the delivery of daily life to messages or political criticism that is currently happening in society as is usually found in newspapers. Comic books in Indonesia are close to the term drawing story, a type of comic or picture with text. The comic book drawing technique is based on a story with a variety of interesting depiction points of view. Comics in their role as educational media have a great influence in giving readers a quick understanding of something that has an educational content. comics are able to provide value in the journey of human education towards mental, reasoning, and spiritual intelligence. Comics as a medium act as a tool that has the function of conveying messages. In making comic stories, characters are the main component in a success in delivering messages and information which is a representation of the overall message to be conveyed. The character design must have its own characteristics and different from those that have existed, so that the character will be easy to remember. Characters are not just "actors" in comics and animation. Characters are ideological representations of comic and animation makers that are designed in such a way as to be able to communicate with the audience more intimately and intensively through a certain visual language. Characters, whether we realize it or not, have a very basic role as ambassadors for messages and ideas that are being built by comic and animation makers for audience consumption. The success of a comic and animation is often determined by the character. The government, in this case the Ministry of Religion, captures the public's response by socializing and educating the public regarding moderate attitudes and religious moderation through the media that is infatuated and contextual, namely comics. The material of religious moderation and its implications in social life is translated through serials in civil comics. This Madani comic published by the Research and Development Agency and Training of the Ministry of Religion carries the theme of a comic book with contextual material related to religious tolerance and moderation. This type of comic is a comic that is presented in a separate book and is separated from other print media such as comic strips and cartoon comics. Comic books are included in the type of fiction books. The content of this book is a fictional story that is a reflection of real life by including characters and scene designs, some of which are imbued with the author's imagination. This comic has been present in the community with a series of interesting stories full of tolerance values. The formulation of the problem in this research is how is the portrait of the value of tolerance in civil comics published by the Research and Development Agency and Training of the Ministry of Religion as a medium of religious moderation? The purpose of this study is to analyze and describe the portrait of the value of tolerance in civil comics published by the Research and Development Agency and Education and Culture of the Ministry of Religion as a medium of religious moderation.

This research design uses descriptive qualitative research. Descriptive research is research whose essence is to collect information about an existing symptom, namely according to the circumstances at the time the research was conducted. This study uses a

semiotic analysis method with a qualitative approach. This study uses several previous studies as a reference in the analysis or as a literature review in this study. The first research entitled "The Urgency of Tolerance Education in the Face of Learning as an Effort to Improve the Quality of Education" in 2017 stated that by inculcating the value of multicultural education and tolerance in schools, students can learn the existence of general curricula in heterogeneous classes. This is necessary in order to encourage ideal equality, build a feeling of equality, and ensure input from students with different backgrounds. Through a multicultural education system and tolerance, it will try to maintain and seek to foster an inclusive understanding in students.

Another study, namely the Use of Folklore-Based Comic Strip in Increasing Students' Tolerance Attitudes (Irmansyah, 2020) in 2020 stated that there were differences between the control class and the experimental class who were given folklore-based comic strip media in learning. There is no significant difference in the pretest results, while the posttest results have a significant difference. Increased tolerance can be seen the difference. So at the end of the study, it can be said that the use of folklore-based comic strip media has a significant effect on increasing tolerance in the experimental class compared to the control class that does conventional learning.

Another study entitled "Religious Moderation in Indonesian Diversity" in 2019 stated that multicultural life requires multicultural understanding and awareness that respects differences, pluralism and at the same time the willingness to interact with anyone fairly. Facing diversity, moderation is needed, this mode of moderation can be different from one place to another. Moderation is in the form of acknowledging the existence of other parties, having a tolerant attitude, respect for differences of opinion, and not forcing one's will by means of violence (Akhmadi, 2019).

## METHOD

This study uses a semiotic analysis method with a qualitative approach. Semiotic research is a method for analyzing and assigning meanings to the symbols of messages or texts. In this study, as an analytical tool, Pierce's semiotic analysis is used which emphasizes 3 main elements, namely signs, objects, and interpreters, so that what is studied in this study are signs (images, appearances, shapes, colors); Object (the meaning of the signs in the meme); Interpreter (attitudes and thought patterns of comic artists or people who use signs) (Nasrullah & Sari, 2014).

This study looks for the value of tolerance in the narration or text contained in comics by utilizing the intrinsic elements that make up comics consisting of characterizations, plot, setting, atmosphere, advice, language, and others contained in a civil comic entitled "Kampung Sukaraya". Signs are images, looks, shapes, colors in memes. While the object element is the meaning of the signs in the meme, while the interpreter is the attitude and thought pattern of the comic artists or people who use signs. The data collection techniques in this study are divided into two parts (Arikunto, 2012). Primary data is the collection of a number of narratives or texts containing the context of religious tolerance contained in the first edition of the Madana comics for study. Meanwhile, secondary data was obtained from various studies and literature related to the issues discussed, such as from textbooks, mass media and the internet and utilized several opinions from these civil comic readers as complementary data. The primary data obtained from the results of this study were then adjusted based on research needs. Furthermore, data processing is carried out and analyzed descriptively by explaining, describing and comparing the information obtained with the theories and concepts that have been determined as well as the results of previous studies to enrich the discussion of research results (triangulation).

The subject of this research is a civil comic published by the Research and Development Agency and Training of the Ministry of Religion, the first edition with the title "Kampung Sukaraya", while the object of the research is a text or narrative containing the spirit or portrait of religious tolerance in Indonesia. In this study, researchers used the

documentation method. Documentation method is a method of collecting qualitative data by viewing or analyzing documents made by the subject himself or by another person by the subject. Collecting narratives or texts in civil comics containing religious tolerance content and then analyzing them based on semiotic studies. Data analysis in this study used qualitative data analysis procedures. In general, data analysis using this model includes three stages, namely (1) data reduction, (2) data presentation, and (3) verification or drawing conclusions.

## FINDINGS AND DISCUSSION

The Ministry of Religion's Research and Development Agency in collaboration with ISI Surakarta launched a Madani Comic with the theme or topic of religious moderation. This activity is an effort by the Ministry of Religion to educate the public about religious moderation through literary works, one of which is comic books. The Research and Development Research and Development Center of the Ministry of Religion tries to initiate simple things that can inspire people's behavior, especially realizing a moderate religious life. Literary works can be a medium to convey the message of Religious Moderation, as in this Madani comic created by ISI Surakarta. In 2021, the Madani Comic entitled "Kampung Sukaraya" tells the story of the friendship of three teenagers, who have different family cultural backgrounds, namely Mupid, Rangga, and Jabir. The theme of the Kampung Sukaraya comic is based on the basic attitude of religious moderation. First, religious attitudes that uphold noble values and human dignity; second, religious attitudes that maintain public order and the common good; and third, a religious attitude that is obedient to the law and other laws and regulations. These three basic religious attitudes, if every citizen can maintain it properly, a peaceful, harmonious, tolerant and harmonious life can be realized. In the end, this attitude of religious moderation is the same as caring for Indonesia's diversity, diversity is the foundation of the Unitary State of the Republic of Indonesia, so caring for diversity is the same as protecting Indonesia.

Madani based on the meaning of the word in the Big Indonesian Dictionary has the meaning of upholding values, norms, laws that are supported by the mastery of civilized faith, science, and technology. The Madani comic published by the Research and Development Agency and Training of the Ministry of Religion of the Republic of Indonesia was initiated by Satriana Didiek Isnanta and Taufik Murtono, the story was written by Wahyu Novianto, Jamal and Luthfi in collaboration with ISI Surakarta to produce a slick story with the main breath of religious tolerance. In this study, the civil comics discussed are the first part with the title Kampung Surakarta which has several parts of the story in it. This fifty-page comic is structured so well with the composition of images and text that can be understood maximally, especially for students. The display of this illustrated comic makes the story not boring.

### **The Value of Tolerance in the sub-story entitled "The Thanksgiving for Koh Liem's New Home"**

The analysis in research on the meaning of signs uses the triadic relation technique from Pierce's theory. Signs according to Pierce move from human cognition dynamically, which means that signs are obtained based on one's knowledge and experience from their environment, so that in this study the analysis of the meaning of signs is examined based on the knowledge and experience of the researcher.

Peirce introduced the semiotic meaning triangle to define a sign. Pierce's semiotic analysis consists of three important aspects, so it is often called the triangle of meaning. The three aspects are: a. Sign: is the main concept that is used as material for analysis where in the sign there is meaning as a form of interpretation of the intended message. In simple terms, signs tend to be visual or physical forms that are captured by humans. b. Object or Sign Reference: is the social context which in its implementation is used as an

Table 1. The Thanksgiving for Koh Liem's New Home

<b>Sign</b>	
<b>Picture 1. Footage of Madani Comic “Koh Liem New Home Thanksgiving”</b>	
<b>Object</b>	<p>character named Koh Liem gave a new home and neighbors of Koh Liem who have different beliefs can accept his presence and celebrate together by coming to the celebration held by Koh Liem</p>
<b>Interpretant</b>	<p>Scene implies that social life in Indonesia is actually inhabited by heterogeneous identities. The character in this narrative conveys a message of religious tolerance to create a harmonious life. An understanding of the differences shown by the characters in civil comics can be a medium of religious moderation whose purpose is to foster a sense of love and live in peace side by side with all differences. The narrative that contains the value of tolerance in the first part of the story entitled "Koh Liem's New Home Thanksgiving" is a medium of religious moderation that can be used by the world of education and the wider community to be able to foster a sense of love and accept differences that always coexist in real human life.</p>

aspect of meaning or referred to by the sign. c. Interpretant or Use of Signs: the concept of thought from the person using the sign and deriving it to a certain meaning or the meaning that is in one's mind about the object referred to by a sign.

The plot in this story tells of a character named Koh Liem who buys a new residence belonging to Haji Alim. In this new place, Koh Liem found a new family consisting of families with different beliefs, customs, and cultures. The narration in this story shows different family backgrounds but promotes tolerance for each other. The value of tolerance can be seen when Koh Liem's character, who incidentally is a new neighbor with a different belief, is still assisted and works together to clean Koh Liem's new house. Tolerance is also embedded in the introduction of Koh Liem and Haji Alim's children, Mupid and Rangga. Since then, the two have been friends regardless of their beliefs. The value of tolerance is also proven through stories when residents of Sukaraya village attended the invitation to celebrate Koh Liem's new house.

Residents of different faiths came to congratulate Koh Liem's family as a form of empathy. During the event, guests were reluctant to enjoy the food served by Koh Liem. Knowing this, Koh Liem also uttered the sentence "All food I ordered at Haji Aminah". This sentence was also responded with joy by the residents of Sukaraya who had come to help. Koh Liem's character shows tolerance and a sense of understanding and understanding regarding the religious teachings of other people. Based on this understanding of differences, the people of Sukaraya feel at peace and can enjoy their meal without hesitation.

In the picture on table 1, which is a snippet of a civilized comic, it is clear that the value of religious tolerance is shown. The understanding of the differences shown by the characters in this civilized comic can be a medium of religious moderation whose goal is to foster love and live peacefully side by side with all differences. The narrative that contains the value of tolerance in the first part of the story entitled "The Thanksgiving of Koh Liem's New House" is a medium of religious moderation that can be used by the world of education and the wider community to be able to cultivate a sense of love and accept differences that always coexist in real human life. With religious moderation, a person is not extreme and does not go overboard when carrying out his religious teachings. Characters such as Koh Liem, Haji Alim, Mupid, and others in the first part of the story can be used

as models as moderate characters.

The characters in this civilized comic are described as having full faith in the teachings of their respective religions. However, being religious in nature does not dampen reason and humanity in carrying out social practices. These characters can still coexist with all the differences that exist. This is the importance of the practice of moderation exemplified by figures such as Koh Liem and Haji Alim. They are not extreme in glorifying religious texts regardless of reason, nor are they excessively worshipping reason so as to ignore texts in religious teachings. The message or mandate as an intrinsic element in the narrative of this civilized comic implies that differences in beliefs are not a barrier to being able to help one another. As social beings, humans can always be helped and help other humans regardless of social status, religion, customs, culture, and habits. This is a human value that must always be present and side by side in carrying out religious orders. If all humans can understand the message conveyed in this civil comic, the embodiment of the value of tolerance and maintaining a sense of unity is not impossible to realize.

### The Value of Tolerance in Civil Comics Sub-story "Lucky to Get Arisan"

The second part of the civil comic edition of Kampung Sukaraya takes the title "Lucky for Arisan" and brings back the characters of Haji Alim, Mupid as the son of Haji Alim, Koh Liem, Jabir, Rangga, Pak Tejo. Susana, which is built in the comic narration, is Haji Alim lying sick and not wanting to go to the doctor. In such a condition, his son, the character Mupid, was confused, so he confided in his friends, namely Rangga and Spokesperson. Rangga advised Haji Alim to take only Chinese medicine which is known to be ef-

Table 2. *Lucky to Get Arisan*

Sign	
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Picture 2. The Value of Tolerance in the story "Lucky to get Arisan"

<b>Object</b>	The character in the picture above looks confused when his father is sick. Mupid confused giving treatment to his father. He was confused about choosing Chinese medicine which was claimed to cure diseases more quickly. Mupid is confused whether the drug is not against the teachings of his religion?
<b>Interpretant</b>	Scene implies that there is concern and empathy for neighbors who are experiencing disaster. Caring for neighbors who are sick is the closest and simplest proof of tolerance that can be done as a form of love for others. This concern is not mere words but is translated into direct actions. Another atmosphere that contains tolerance values is when the figures give Chinese medicine and herbal medicine to Haji Alim who is sick. The Mupid figure was confused about giving herbal medicine or Chinese medicine again and wondered whether these two things did not contradict what was written in the religious scriptures. Even though he was confused, Mupid still expressed his gratitude to his neighbors for the concern. this is done to show the value of tolerance and the Mupid does not express objections to respect the feelings of his neighbors.



fective, while Jabir gave a solution to take herbal medicine. Mupid looked confused and was not sure that both solutions were accepted by his father. Then at the same time there was an arisan draw. It was during the arisan drawing in the neighborhood association that Haji Alim was unable to come so that his illness was known by other figures. When shuffling the social gathering, the name of the winner of the social gathering came out, namely Haji Alim.

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All residents agreed to deliver the arisan money to Haji Alim as well as visit him. It is in this atmosphere that the value of tolerance is shown by each character. Caring for neighbors who are sick is proof of the closest and simplest tolerance that can be done as a form of love for others. This concern is not just words but translated into direct actions.

Another atmosphere that contains the value of tolerance is when the figures give Chinese medicine and herbal medicine to Haji Alim who is sick. The Mupid figure is confused about giving herbal medicine or Chinese medicine again and wondering whether these two things do not conflict with what is written in religious scriptures. Even though he was confused, Mupid still expressed his gratitude to his neighbors for the concern. This was done to show the value of tolerance and Mupid did not express any objections to respect the feelings of his neighbors. The thing that became the peak of tension was when Haji Alim turned out to be cured after getting the social gathering money, not because of drugs. This humorous narrative requires advice that the most healing of all sickness is happiness, which includes getting a social gathering lottery. The attitude of the Mupid character in this narrative shows the direct practice of the attitude of a moderate person. A moderate person must be able to control emotions, have good character, forgive, be an example, and be able to empathize. In dealing with religious issues, he must be able to prioritize feelings over emotions, and must prioritize reason over muscles. Religious moderation must be balanced with a virtuous attitude. That way, a moderate in religion will always be careful in acting, not rash, glancing left and right, and always considering the pros and cons of each choice. Consistently being in the middle does not mean standing still, but dynamically moving to respond to situations carefully. This message is captured from the role of Haji Alim and his son Mupid.

### **Tolerance Value in “Filter before Sharing”**

The third part in the first edition of the civil comics is entitled “Filter before Sharing”. From the narration of the title alone, this is already intriguing and very contextual with the current situation of the people who are surfing more on social media. The sophistication of information technology has made the flow of information spread so fast that the truth is sometimes unbelievable. Certain elements use the sophistication of the internet as a weapon to create chaos or chaos. It is important for people who use social media, regardless of type, whether it's WA groups, Instagram, Twitter, Facebook, and others to be able to understand digital literacy well.

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The narrative that is built in this section begins with the presence of the character Mrs. Maswarti who is the wife of Pak Sutejo. Maswarti's mother received a chain message in her Wa group containing the incident of the beating. Feeling concerned and concerned, Maswarti also forwarded the message to the Sukaraya village group. This action even

Table 3. Filter before Sharing

Sign	
<p>Picture 3. Tolerance value in sub-stories “filter before sharing”</p>	
Object	<p>A figure named Maswarti gets a hoax message and spreads it on a neighbor's WhatsApp group. Various reactions emerged from message recipients to the news conveyed by Maswarti.</p>
Interpretant	<p>A character named Pak Tejo does not want to justify nor underestimate the news that happened. He only took a relaxed attitude until he received confirmation regarding the truth of the news. this is what should be a model of behavior in society, especially when responding to news on social media, you don't need to play with excessive emotions. Everything must be confirmed beforehand, especially sensitive matters, such as cases of beatings, cases of defamation, and other cases where the truth or error is still unclear so as not to become slander in the future.</p>

though her husband had warned her. However, driven by a very high desire for concern, Maswarti cannot control her emotions and actions. The responses of other Sukaraya residents to the news were very diverse. Ms. Liem, who is the wife of Koh Liem, Haji Ali, Mupid, Rangga, was a little skeptical about the truth of the news. However, Maswarti did not accept and felt disturbed so that an emotional conversation arose. Seeing the situation in the WA group starting to heat up, Pak Tejo came to offer herbal products with joke conversations to cool the group atmosphere. Mr. Tejo's attitude reflects a moderate and intellectual behavior that is not easily provoked by news that is not necessarily true. Mr. Tejo did not want to justify and also did not underestimate the news that happened. He just took a relaxed attitude until he received confirmation regarding the truth of the news. This is what should be a model of behavior in society, especially when responding to news on social media, there is no need to play with excessive emotions.

All things must be confirmed first, especially sensitive matters, such as cases of beatings, blasphemy cases, and other cases where the truth is still gray, so as not to become slander in the future. "I'll check Google first, okay?" This sentence uttered by the Mupid figure gives an understanding that in order to clarify a news story on social media, moderate and intellectual people must be able to take advantage of this sophisticated information technology to be able to bring positive things in social life. Once it was discovered that the news was a hoax, Miswarti showed a strong attitude and apologized to everyone in the group for her wrong actions. Miswarti also promised not to use emotions when reading or sharing anything on social media that could become your eating weapon. The sentence from Mr. RT "Fire before Sharing" is a form of mandate in the text or narrative of this story. The mandate as an intrinsic element that builds this text makes the story in it

Table 4. Tahlilan at Haji Alim's House

Sign



Picture 4. Tolerance value in Sub-story "Tahlilan at Haji Alim's House"

Object

The context or atmosphere that is built in this story is when the character Haji Alim holds a Tahlilan which is assisted by residents of Sukaraya village. Everyone was happy, including Mupid and Rangga who were there to help even though they had different beliefs.

Interpretant

Not doing it doesn't mean you don't want to help, right?"; this sentence conveyed by Pak Tejo to the Mupid is proof of the inherent value of tolerance and must be understood by readers as a message to behave in society. The value of tolerance shown by Pak Tejo and Spokesman's attitude makes life peaceful, without prejudice, all can live side by side like brothers, and accept differences as a necessity. Jabir's attitude in helping this tahlilan activity is an attitude that must be emulated by today's younger generation who do not see differences as an obstacle in carrying out human values and helping people in need. The value of tolerance provides an understanding that humans should be able to help others regardless of differences in belief, religion, customs, beliefs, and other identities. As long as there is mutual respect and respect, and you don't force your will, the brotherhood will last forever.

strong and contextually conveyed in this era of the internet and millennials. The sophistication of information technology must be accompanied by high intelligence, great curiosity, skepticism or disbelief, and fortified with high religious knowledge to make one's behavior on social media more directed and controlled. Chaos on social media that penetrates into the real world can be avoided and intersecting groups will not be easily ignited by emotions just because of a status or comment full of prejudice. Tolerance and non-violence as two indicators of religious moderation are offered in this third part of the story.

Through the narration in the comic text and the topics presented, they can bridge the understanding of the reader community that tolerance and non-violence are not impossible to do continuously. Being tolerant will help create a family atmosphere, peaceful, full of warmth, brotherhood, and unity.

### The Value of Tolerance in the Sub-story "Tahlilan at Haji Alim's House"

The next story is the fourth part entitled "Tahlilan at Haji Alim's House". The context or atmosphere that is built in this story is when the character Haji Alim held a Tahlilan assisted by the residents of the village of Sukaraya.

The analysis in research on the meaning of signs uses the triadic relation technique from Pierce's theory. Signs according to Pierce move from human cognition dynamically, which means that signs are obtained based on one's knowledge and experience from their

environment, so that in this study the analysis of the meaning of signs is examined based on the knowledge and experience of the researcher.

Everyone rejoiced, including Mupid and Rangga who were also present to help. Feeling like true friends, Rangga and Mupid also informed Jabir about this tahlilan event. However, Jabir was hesitant to come to help the tahlilan activity for fear that it would not be in accordance with the beliefs held by his family. Jabir also talked to Pak Tejo (his father) regarding the event and asked if it was possible to help with the activity. "Who said you can't? Not implementing it doesn't mean you don't want to help, right?" This sentence conveyed by Pak Tejo to Mupid is proof of the inherent value of tolerance and must be understood by readers as a message in acting in society. The value of tolerance shown by the attitude of Pak Tejo and Spokesperson makes life peaceful, without prejudice, all can live side by side like brothers, and accept differences as a necessity. Jabir's attitude in helping this tahlilan activity is an attitude that must be imitated by today's young generation who do not see differences as an obstacle in carrying out human values and helping people in need. The value of tolerance provides an understanding that humans should be able to help others regardless of differences in beliefs, religion, customs, beliefs, and other identities. As long as they respect and appreciate each other, and do not impose their will, the brotherhood will forever be established.

Another atmosphere that is recorded as a religious message in this story is when the sound of the tahlilan event at Haji Alim's house was heard up to Pak Tejo and Koh Liem's house, they were both not disturbed and were described as participating in praying as a sense of tolerance. These religious voices did not become a significant problem in the village of Sukaraya. Everyone can accept the cause of promoting tolerance. This is what readers should cultivate that voices or chants or mantras from other religions are not the

**Table 5.** *Beginning from Toa*

Sign



**Picture 5.** Tolerance value in Sub-story "Beginning from Toa"

<b>Object</b>	The atmosphere created by these comic characters, namely Mupid, Rangga, and Jabir, are preparing for the national exam. Those who are asking questions experience problems because the sound or volume of the toa is enough to disturb their concentration in studying. To get around this, they devised a strategy so that the sound of the toa could be lowered but not to offend or disturb other people.
<b>Interpretant</b>	The message that helps build this narrative is to be conveyed to readers, namely mutual respect and tolerance for the interests of every human being. All interests can run simultaneously and in tandem if they are based on mutual understanding and deep understanding. Good communication and not hurting other people's feelings can be used to find a middle ground as the attitude of a moderate.

same as voices. The pronunciation, sounds, and mantras of religion itself are not things to be troubled about or feel foreign to all these different things.

### **The Value of Tolerance in the Sub-story “Beginning from Toa”**

The fifth chapter in this civil comic story is entitled “Beginning from Toa”. The atmosphere that was built as part of the intrinsic elements of literary works is when the teenagers in this comic character, namely Mupid, Rangga, and Jabir, are preparing for the national exam. Those who were being asked and answered had problems because the sound or volume of the speech was quite disturbing their concentration in learning. To deal with this, they argue that visitors to the recitation at the mosque are increasing day by day, so the volume of the recitation is reduced so that voices are not heard in people's homes so that those who want to gain an understanding of religion should come to the mosque directly. The strategy presented by Mupid and his friends worked so that they could study quietly without being disturbed by the loud volume. The message that helped build this narrative that you want to convey to the reader is mutual respect and tolerance for the interests of every human being. All interests can go hand in hand if it is based on mutual understanding and deep understanding.

The analysis in research on the meaning of signs uses the triadic relation technique from Pierce's theory. Signs according to Pierce move from human cognition dynamically, which means that signs are obtained based on one's knowledge and experience from their environment, so that in this study the analysis of the meaning of signs is examined based on the knowledge and experience of the researcher.

Good communication and not hurting other people's feelings can be used to find a middle ground as a moderate attitude. Mupid and his friends wanted to offer a peaceful atmosphere so that everyone living in different settlements would not feel disturbed or vice versa. Good communication, respectful verbal, and polite behavior in expressing opinions can make a person or group of people avoid problems and can reach a mutual agreement. The suggestion conveyed by Mupid's figure to reduce the volume does not mean that Mupid does not want to listen to the recitation, but rather shows a moderate attitude, taking the middle way so that all things can go hand in hand and do not cause friction that can divide the brotherhood.

## **CONCLUSION**

The conclusions obtained from the results of the discussion in this study are related to the values of tolerance in the narrative of civilized comics published by the Research and Development Agency and Training of the Ministry of Religion, the first edition entitled "Kampung Sukaraya" as a contextual media to educate and socialize religious moderation in Indonesia, especially those targeting at the level of primary education, secondary education, to higher education. The context of the story that is built in this comic is very closely related to real life in society, for example related to wisdom in dealing with hoax news, helping people even though they have different beliefs or beliefs, respecting other people's opinions, not excluding certain religions or teachings so that the idea of one religion arises. better than other religions, all the contexts discussed in the comic narration are presented to provide understanding to the public about the importance of having a sense of tolerance to be able to accept every difference as a necessity and be able to live in harmony with all these differences.

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