

# Interfaith Dialogue in the Post-Truth Era: A Critical Study of the Narrative of Tolerance on Social Media

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**Abstract:** This study discusses the dynamics of interfaith tolerance narratives in the context of the post-truth era on social media, where objective truth is often defeated by emotions and personal opinions. This study aims to critically analyze how tolerance narratives are constructed, disseminated, and accepted in digital spaces, as well as the challenges faced by interfaith dialogue in constructing truth. Using qualitative methods and a critical discourse analysis (CDA) approach, this study examines content from various social media platforms such as Facebook, Twitter, and Instagram, and is supported by interviews with religious figures and digital activists. The results of the study show that there is a sharp polarization between tolerance narratives and exclusivism narratives in digital spaces. Exclusive narratives tend to go viral because they are emotional and provocative, while tolerance narratives receive less attention because they are considered less inspiring. Major challenges arise from social media algorithms, fragmentation of religious authority, and low religious digital literacy. This study recommends the importance of inclusive, collaborative, and humanitarian-based digital communication strategies as part of strengthening interfaith dialogue in the post-truth era.

**Keywords:** Interfaith dialogue, post-truth, tolerance narrative, social media, critical discourse analysis.

**Abstrak:** Penelitian ini membahas dinamika narasi toleransi antaragama dalam konteks era post-truth di media sosial, di mana kebenaran objektif kerap dikalahkan oleh emosi dan opini pribadi. Penelitian ini bertujuan untuk menganalisis secara kritis bagaimana narasi toleransi dibangun, disebarkan, dan diterima dalam ruang digital, serta tantangan yang dihadapi interfaith dialogue dalam membangun konstruksi kebenaran. Dengan menggunakan metode kualitatif dan pendekatan analisis wacana kritis (CDA), penelitian ini mengkaji konten dari berbagai platform media sosial seperti Facebook, Twitter, dan Instagram, serta didukung oleh wawancara dengan tokoh agama dan aktivis digital. Hasil penelitian menunjukkan bahwa terdapat polarisasi tajam antara narasi toleransi dan narasi eksklusivisme di

ruang digital. Narasi eksklusif cenderung lebih viral karena sifatnya yang emosional dan provokatif, sementara narasi toleransi kurang mendapat perhatian karena dinilai kurang menggugah. Tantangan besar muncul dari algoritma media sosial, fragmentasi otoritas keagamaan, serta rendahnya literasi digital keagamaan. Penelitian ini merekomendasikan pentingnya strategi komunikasi digital yang inklusif, kolaboratif, dan berbasis nilai kemanusiaan sebagai bagian dari penguatan interfaith dialogue di era post-truth.

**Kata Kunci:** Interfaith dialogue, post-truth, narasi toleransi, media sosial, analisis wacana kritis.

## INTRODUCTION

The development of information and communication technology has brought about fundamental changes in social interaction patterns, especially through social media.<sup>1</sup> Today, social media has become a new public space that allows the flow of information to spread quickly, massively, and across geographical and cultural boundaries. This phenomenon has a positive impact on expanding horizons, building social networks, and voicing diversity.<sup>2</sup> However, on the other hand, easy access to information also presents serious challenges, such as the spread of hoaxes, hate speech, and polarization of opinion. Today's digital era has entered a phase known as the post-truth era, a condition in which objective truth becomes less influential in shaping public opinion compared to emotions and personal beliefs.<sup>3</sup> The term post-truth first became widely known when Oxford Dictionaries named it Word of the Year in 2016, following major events such as the Brexit campaign in the UK and the presidential election in the US. In this context,

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<sup>1</sup> Fachrurrozie Fachrurrozie et al., "Peningkatan Literasi Financial Technology Bagi Santri Zaman Now Dan Pengasuh Pondok Pesantren Dalam Menghadapi Era Revolusi Industri Melalui Penanaman Nilai Dalam Kelas Inspirasi," *Jurnal Pengabdian Al-Ikhlas* 6, no. 3 (2021), <https://doi.org/10.31602/jpaiuniska.v6i3.4503>; Putra Anta, Cahaya Sampurna, and Roni Susanto, "Implementation of STEAM in Pesantren Experimental Study Based on Local Wisdom Curriculum," *JISEI: Journal of Islamic Studies and Educational Innovation* 01, no. 02 (2025).

<sup>2</sup> Astuti Nursangadah Fakultas Unik Hanifah Salsabila, Putri Fauziatul Fitrah, "Eksistensi Teknologi Pendidikan Dalam Kemajuan Pendidikan Islam Abad 21," *Jurnal Edusciense* 8, no. 1 (2021): 1-11; Okta Khusna Aisi, Roni Susanto, and Khairunesa Isa, "Bridging Gender Gaps In Education Through Islamic Values And Technology At Pptq Al-Hasan," *Egalita : Jurnal Kesenjangan Dan Keadilan Gender* 20, no. 1 (2025): 13-26, <https://doi.org/https://doi.org/10.18860/egalita.v20i1.30589>.

<sup>3</sup> Roni Susanto et al., "Interreligious Harmonization (Analytic Study of Kalicinta Village, Kotabumi, Lampung)," *Jurnal Kodifikasi: Jurnal Penelitian Keagamaan San Sosial-Budaya* 17, no. 1 (2023), <https://doi.org/http://dx.doi.org/10.21154/kodifikasi.v17i1.5729>.

inaccurate or even manipulative information is often more credible and goes viral than verified data. This has an impact on all aspects of people's lives, including interfaith relations.

Indonesia, as a pluralistic country with ethnic, religious, racial and inter-group (SARA) diversity, is very vulnerable to the negative impacts of the post-truth era.<sup>4</sup> In recent years, social media has often become the main stage for the spread of hate speech in the name of religion. Intolerant comments, exclusivist narratives, and extreme religious propaganda often spread easily through digital platforms. This kind of narrative not only worsens relations between religious communities, but also triggers horizontal conflicts in various regions. In this context, interfaith dialogue, which should be a space for creating harmony and mutual understanding, is facing major challenges. Social media should be used to spread narratives of tolerance and mutual respect in diversity. However, what often happens is the opposite. Many parties use social media as a tool to strengthen group identity by attacking the identity of other groups. This is where the importance of research on how narratives of tolerance are constructed, spread, and accepted in the context of interfaith dialogue in the post-truth era lies.<sup>5</sup>

The main problem in this context is the weakening quality of interfaith dialogue that is inclusive and based on objective truth values. Narratives about tolerance and diversity are often obscured by waves of biased, emotional, and even manipulative information. In such conditions, several important questions arise: Is social media capable of becoming a constructive space for interfaith dialogue? How is the narrative of tolerance represented on digital platforms? Is this narrative still able to survive amidst the rapid flow of information that is full of distortions of the truth? This problem is exacerbated by social media algorithms that tend to create echo chambers, where users are only exposed to information that is in line with their beliefs. As a result, inclusive narratives are often marginalized by exclusive and emotional narratives. In situations like this, interfaith dialogue must not only be able to answer the substantive challenges of differences in belief, but also the technological and epistemological challenges of the post-truth era.

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<sup>4</sup> Jaron Harambam, Kamile Grusauskaitė, and Lars de Wildt, "Poly-Truth, or the Limits of Pluralism: Popular Debates on Conspiracy Theories in a Post-Truth Era," *Public Understanding of Science* 31, no. 6 (2022): 784–98, <https://doi.org/10.1177/09636625221092145>.

<sup>5</sup> Jeffrey Friedman, "Post-Truth and the Epistemological Crisis," *Critical Review* 35, no. 1–2 (2023): 1–21, <https://doi.org/10.1080/08913811.2023.2221502>; Sayyed Hoseein Nasr, *Tradisional Islam in The Modern Word* (Bandung: Pustaka, 1994).

As a solution, a critical approach is needed to the discourse that is developing on social media, especially those related to tolerance between religious communities. A critical study of the narrative of tolerance on social media can provide a deeper understanding of the dynamics of representation, discourse structure, actors spreading narratives, and public responses to diversity issues. This research is expected to be able to identify effective forms of narratives of tolerance on social media and the challenges they face in the context of digital communication in the post-truth era. Furthermore, the solutions offered are not only limited to identifying problems, but also to strengthening religious digital literacy, increasing the capacity of religious leaders and public figures in using social media ethically, and encouraging the strengthening of community-based interfaith dialogue that is integrated with digital space. Innovation in the approach to dialogue, whether through visual content, storytelling, or active participation from the younger generation, is also part of the long-term solution strategy.

Research on interfaith dialogue and tolerance has been widely conducted in socio-political and educational contexts. For example, Roni et al.<sup>6</sup> emphasized the importance of ethical communication in building interfaith relations in a multicultural society. Meanwhile, Abdul Wahid<sup>7</sup> examines the practice of interfaith dialogue in a local context and shows the effectiveness of a community-based approach in reducing horizontal conflict. However, only a few studies have specifically examined the narrative of tolerance in the context of social media and the post-truth era. Research by Rini and Nugroho<sup>8</sup> mentioned that social media has great potential as a space for spreading peace narratives, but can also be a source of polarization when not managed wisely. Meanwhile, a study by Rahmah<sup>9</sup> concluded that inclusive religious narratives tend to receive less public attention

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<sup>6</sup> Susanto et al., "Interreligious Harmonization (Analytic Study of Kalicinta Village, Kotabumi, Lampung)."

<sup>7</sup> Auliya' Fatahillah, Chuanchen Chuanchen, and Abdul Wahid Zaini, "Cultivating Cultural Synergy: Unifying Boarding Schools, Local Wisdom, and Authentic Islamic Values for the Enhancement of Islamic Identity," *Managere: Indonesian Journal of Educational Management* 5, no. 2 (2023): 187-97, <https://doi.org/10.52627/managere.v5i2.339>.

<sup>8</sup> Rini Anggraheni and Retno Dwi Astuti, "Revitalisasi Nilai-Nilai Islami Dalam Edukasi Guna Mempersiapkan Generasi Menuju Era Society 5.0 Sebagai Bagian Dari Strategi Rekonstruksi Kejayaan Peradaban Islam," *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains* 2 (2020): 31-34, <http://sunankalijaga.org/prosiding/index.php/kiiis/article/view/368>.

<sup>9</sup> Mawaddatur Rahmah, "Moderasi Beragama Dalam Alquran (Studi Pemikiran M. Quraish Shihab Dalam Buku Wasatiyyah: Wawasan Islam Tentang Moderasi Beragama)," *Tesis* (UIN Sunan Ampel Surabaya, 2020).

when compared to provocative narratives. In a global context, research by Yunus et al.<sup>10</sup> shows how extremist groups use post-truth to strengthen exclusive religious identity narratives. This study provides insight that the contestation of narratives on social media is not only a local issue, but also a transnational phenomenon that requires new theoretical and practical approaches. From this review, it is clear that there are still research gaps that can be filled, especially in critically observing how tolerance narratives are formed, disseminated, and responded to in the post-truth era.

This study aims to: first, critically analyze the representation of tolerance narratives in interfaith dialogue on social media in the post-truth era. Second, identify the main actors in the formation and dissemination of tolerance narratives on social media. Third, explore the form of public response to tolerance and exclusivism narratives on digital platforms. Fourth, offer strategies for strengthening interfaith dialogue based on social media that are contextual to post-truth challenges. This study uses a qualitative approach with the critical discourse analysis (CDA) method, as developed by Fairclough and Van Dijk.<sup>11</sup> This method is used to explore the hidden meanings, ideologies, and power behind the narratives of tolerance that appear on social media. Research data were taken from platforms such as Twitter (X), Instagram, and Facebook, using purposive sampling techniques on accounts or posts that often discuss the issue of religious tolerance. The analysis was carried out in three stages: text description, interpretation of social context, and ideological explanation. In addition, in-depth interviews with religious figures, digital activists, and active social media users were also conducted to complete the data and enrich the analysis. This study seeks to answer how narrative construction occurs, who is involved, and what impact it has in the context of interfaith relations.

This study offers novelty in three main aspects. First, this study combines the interfaith dialogue approach with the post-truth theoretical framework, something that has not been systematically explored in communication and religion studies. Second, this study uses social media as the main field of study, which allows for contextual findings that are relevant to the current situation of digital society. Third, the critical approach in discourse analysis offers a deeper

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<sup>10</sup> A Faiz Yunus, "Radikalisme, Liberalisme Dan Terorisme: Pengaruhnya Terhadap Agama Islam," *Jurnal Online Studi Al-Qur An* 13, no. 1 (2017): 76–94, <https://doi.org/10.21009/jsq.013.1.06>.

<sup>11</sup> Norman Fairclough, *Critical Discourse Analysis: The Critical Study of Language* (Routledge, 2013).

understanding of the dynamics of power, ideology, and resistance in the spread of tolerance narratives.

## RESULT AND DISCUSSION

### **Polarization between the Narrative of Tolerance and the Narrative of Exclusivism**

In the midst of the current rapid flow of digital information, social media has not only become a space for expression, but also a battleground for narratives that shape public perception.<sup>12</sup> In the context of religious life, two major narratives that are fighting each other occupy the same space: the narrative of tolerance and the narrative of exclusivism. The polarization between these two poles not only illustrates the difference in ideas, but also indicates a shift in public orientation in understanding diversity and religiosity. Especially in the post-truth era, where emotions influence public decisions and opinions more than objective facts, these differences often turn into latent conflicts that damage the social order. The narrative of tolerance is generally built on a spirit of togetherness, recognition of diversity, and a willingness to have open dialogue without eliminating each other's beliefs.<sup>13</sup> In contrast, the exclusivism narrative upholds the claim of a single absolute truth, and views others with suspicion or even threat. These two narratives coexist in the digital space, competing for public attention, especially for the younger generation who are very active on social media.

The study found that exclusivism narratives often go viral more easily, especially because of their bold, emotional, and black-and-white approach. On the other hand, tolerance narratives, despite conveying a peaceful message, are often considered boring, less “brave,” and not emotionally arousing. This is exacerbated by social media algorithms that favor content that triggers extreme reactions such as anger or fear, which are typical of exclusivism narratives.<sup>14</sup> In practice,

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<sup>12</sup> Irsyad Kamal et al., “Pembelajaran Di Era 4.0,” no. November (2020): 265-76; Cecep Wahyu Hoerudin et al., “E-Learning as A Learning Media Innovation Islamic Education,” *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 15, no. 1 (2023): 723-34, <https://doi.org/10.37680/qalamuna.v15i1.4466>.

<sup>13</sup> Cika Anugrah Septiyadi et al., “Truth Dan Post Truth Dalam Perspektif Al-Kindi Pada Era Milenial (Media Sosial),” *Jurnal Penelitian Humaniora* 22, no. 1 (2021): 40-50, <https://doi.org/10.23917/humaniora.v22i1.9344>.

<sup>14</sup> Ahmad Zamakhsari, “Teologi Agama-Agama Tipologi Tripolar; Eksklusivisme, Inklusivisme Dan Kajian Pluralisme,” *Tsaqofah* 18, no. 1 (2020): 35, <https://doi.org/10.32678/tsaqofah.v18i1.3180>; Dalam Perspektif et al., “KONSEP PLURALISME PENDIDIKAN ISLAM DI INDONESIA Universitas Islam Negeri ( UIN ) Sunan Kalijaga Yogyakarta” 10, no. 02 (2021): 21-39, <https://doi.org/http://dx.doi.org/10.32478/talimuna.v10i2.770>.



exclusivism narratives exploit religious sentiment and identity to build group loyalty. Content such as "our religion is under threat," "they are infidels and misguided," or "don't join their celebrations because it can tarnish your faith" is very common on various platforms such as Facebook, Twitter (X), Instagram, and even TikTok. Narratives like this not only claim absolute truth for one group, but also actively attack and reject the existence of other groups.<sup>15</sup> This strategy has proven effective in building internal group cohesion, even at the expense of bridging dialogue with other groups. On the other hand, the narrative of tolerance has difficulty capturing the attention of the masses. Although delivered by moderate religious figures, interfaith intellectuals, and humanitarian activists, this narrative often loses in terms of interesting, viral, and emotional presentation. Much tolerance content is delivered in the form of long quotes, academic discussions, or symbolic illustrations such as religious figures sitting together or sharing food during Eid. Unfortunately, amidst the flood of fast and short information such as shorts, reels, or threads, content like this is easily drowned out.<sup>16</sup>

Polarization is further exacerbated by the echo chamber phenomenon, a condition where social media users only interact with people who share similar views.<sup>17</sup> This makes users no longer exposed to different perspectives, and instead strengthens intolerant or fanatical attitudes because they feel that everyone "agrees." In this space, the narrative of exclusivism thrives because its users strengthen each other in one point of view, while inclusive views tend to be rejected or even silenced. An interesting thing found in this study is that the narrative of tolerance also experiences internal fragmentation. There are differences in approach between groups that advocate tolerance: some carry a theological approach across scriptures, some use a socio-cultural approach, and

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<sup>15</sup> Harls Evan Siahaan, "Mengajarkan Nasionalisme Lewat Momentum Perayaan Paskah: Refleksi Kritis Keluaran 12:1-51," *DUNAMIS: Jurnal Penelitian Teologi Dan Pendidikan Kristiani* 1, no. 2 (2017): 140, <https://doi.org/10.30648/dun.v1i2.119>; Dania Riski Rahayu et al., "Peran Orang Tua Dalam Pendidikan Anak," *Dharmas Education Journal (DE\_Journal)* 4, no. 2 (2023): 887–92, <https://doi.org/10.56667/dejournal.v4i2.1189>.

<sup>16</sup> Nurul Fadhilah H.M, Andi Tenri Ola Rivai, and Syamsul Syamsul, "Development of Interactive Learning Media Based on Applications Articulate Storyline 3 Human Coordination System Material," *JURNAL PAJAR (Pendidikan Dan Pengajaran)* 7, no. 3 (2023): 658, <https://doi.org/10.33578/pjr.v7i3.9437>.

<sup>17</sup> Javier Alvarez-Galvez, Fermin L. Cruz, and Jose A. Troyano, "Discovery and Characterisation of Socially Polarised Communities on Social Media," *Scientific Reports* 13, no. 1 (2023): 1–12, <https://doi.org/10.1038/s41598-023-42592-2>; Robin Wakefield, "The Antecedents and Consequences of Intergroup Affective Polarisation on Social Media," *Information Systems Journal* 33, no. 3 (2023): 640–68, <https://doi.org/10.1111/isj.12419>.

some emphasize the similarity of human values. This fragmentation actually weakens the impact of the narrative of tolerance because there is no one voice in facing the solid and organized narrative of exclusivism.<sup>18</sup>

In some cases, the narrative of tolerance is also accused of being a form of compromise to religious principles. For example, when an Islamic figure wishes Christians “Merry Christmas,” he can be quickly attacked by exclusivist groups as a violator of the faith. This narrative is used to frame tolerance as a form of betrayal of faith, rather than as an expression of compassion between fellow human beings. In the context of post-truth, this kind of framing can be very dangerous because public perception is more easily shaped by viral words than by clarification based on evidence and context.<sup>19</sup> However, not all exclusivism narratives are aggressive or overt. There are also more subtle forms of exclusivism, such as restrictions on social interaction, excessive use of the terms “them” and “us,” or rejection of interfaith discussions without rational explanation. This form of exclusivism often does not appear dangerous, but instead settles as a latent attitude that erodes the spirit of togetherness and tolerance.

In terms of narrative construction, exclusivism narratives often use simple, repetitive language, and are full of religious symbols such as quotations from verses, hadiths, or popular religious terms. This is different from the tolerance narrative which tends to use scientific, neutral, and normative diction. This imbalance in language style has a major influence in shaping public opinion because digital audiences tend to prefer language that is straightforward and easy to understand, even if it contains simplification or even misinterpretation. This polarization not only damages the quality of interfaith dialogue, but also seeps into various sectors of life: politics, education, and daily social relations. The younger generation who grew up on social media face a high risk of being dragged into a

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<sup>18</sup> Karl E Smith, “The Constitution of Modernity: A Critique of Castoriadis,” *European Journal of Social Theory* 12, no. 4 (November 2009): 505–21, <https://doi.org/10.1177/1368431009345048>; Insa Koch et al., “Social Polarisation at the Local Level: A Four-Town Comparative Study on the Challenges of Politicising Inequality in Britain,” *Sociology* 55, no. 1 (2021): 3–29, <https://doi.org/10.1177/0038038520975593>.

<sup>19</sup> Yuni Herdiyanti, Miftakul Janah, and Roni Susanto, “Building a Golden Generation : Synergy of Education , Technology , and Qur ’ Anic Values,” *JISEI: Journal of Islamic Studies and Educational Innovation* 01, no. 01 (2025): 36–48.



narrative of hatred wrapped in a religious cloak. Without good digital and religious literacy, they can become spreaders of hatred without realizing it.<sup>20</sup>

As a reflection, this polarization shows that tolerance is not enough to just be voiced, but must be fought for with a strong communication strategy that is relevant to digital culture. Tolerance content needs to be presented in an attractive, emotional format that is close to the audience's daily life. A strong narrative must be supported by an active digital community, not just individual influencers. There needs to be synergy between religious figures, academics, content creators, and educational institutions to build a stronger and more lasting peaceful narrative ecosystem in cyberspace. In this context, interfaith dialogue must transform.<sup>21</sup> Dialogue is no longer sufficient to take place only in seminar rooms, houses of worship, or official institutions. Interfaith dialogue must also be present in virtual spaces: in comment columns, in discussion threads, in short videos that go viral. Tolerance must become a living narrative, not just a slogan. And more importantly, dialogue must continue to be alive, even when faced with silence or hatred.

### **The Challenges of the Post-Truth Era to the Construction of Truth in Religious Dialogue**

Amidst the increasingly rapid digital transformation, the world is facing a serious epistemological challenge: the birth of the post-truth era. In this context, post-truth refers to a condition when objective facts become less influential in shaping public opinion than emotions and personal beliefs. This era not only marks an information crisis, but also shakes the foundations of the construction of truth, including in the most sensitive and profound realm: religious dialogue. Religious dialogue is truly a strategic space for religious people to understand each other, respect each other, and build harmony in diversity. However, such dialogue cannot be separated from one main component: truth. However, when the truth itself becomes unclear, manipulative, or even considered unimportant, then religious dialogue loses its philosophical and moral footing.<sup>22</sup>

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<sup>20</sup> Resti Resti et al., "Pemanfaatan Media Pembelajaran Berbasis Teknologi Sebagai Alat Untuk Meningkatkan Kemampuan Literasi Digital Siswa Sekolah Dasar," *Al Madrasah Jurnal Pendidikan Madrasah Ibtidaiya* 8, no. 3 (2024): 1145, <https://doi.org/10.35931/am.v8i3.3563>.

<sup>21</sup> Robbin Dayyan Yahuda et al., "Musafahah Method Transformation on Learning Qiraat Sab'ah in PPTQ Al-Hasan Ponorogo," *Mashdar: Jurnal Studi Al-Qur'an Dan Hadis* 5, no. 2 (2023): 133–46, <https://doi.org/10.15548/mashdar.v5i2.7293>.

<sup>22</sup> Dominic Malcolm, "Post-Truth Society? An Eliasian Sociological Analysis of Knowledge in the 21st Century," *Sociology* 55, no. 6 (2021): 1063–79, <https://doi.org/10.1177/0038038521994039>.

The first challenge of the post-truth era to the construction of truth is extreme relativism. In today's digital context, everyone can easily spread their opinions without going through a validation process. Social media provides a wide space for conveying religious opinions, both by authoritative religious figures and by those who do not have adequate theological background. As a result, there is a flood of unverified religious information, mixed with facts, opinions, and even hoaxes. In the midst of this confusion, the public finds it difficult to distinguish between what is true and what only seems true because it is packaged convincingly. Worse still, social media algorithms are designed to present content that suits user preferences. This triggers the formation of an echo chamber, where a person only hears and sees religious views that support their beliefs.<sup>23</sup>

Religious figures need to take an active role in the digital space, not just as content providers, but as guardians of truth and bridges between different groups.<sup>24</sup> Religious educational institutions need to teach digital literacy, communication ethics, and critical analysis of information. The truth in interfaith dialogue must be conveyed in a humane, interesting, and down-to-earth manner. Moreover, it is important to build interfaith collaboration in producing refreshing, awareness-raising, and empathy-inducing digital content. For example, creating an interfaith YouTube channel or podcast, presenting educational content together, and conveying universal values such as love, justice, and peace in a language that can be accepted by all groups. The construction of truth is no longer sufficient to rely on lectures on the podium, but also on digital narratives that are interesting and touch the emotional side of humans without damaging common sense.<sup>25</sup>

In closing, the challenges of the post-truth era to the construction of truth in religious dialogue are indeed real and complex. However, it is precisely because of

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<sup>23</sup> Silke van Dyk, "Post-Truth, the Future of Democracy and the Public Sphere," *Theory, Culture and Society* 39, no. 4 (2022): 37–50, <https://doi.org/10.1177/02632764221103514>.

<sup>24</sup> Mahlil Nurul Ihsan et al., "Islamic Boarding School Culture Climate in Forming The Religious Attitude of Islamic Students in Modern and Agrobusiness Islamic Boarding Schools," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 2 (2021): 362–82, <https://doi.org/10.31538/nzh.v4i2.1492>; Persepsi Tokoh et al., "PLURALITAS AGAMA: MERETAS TOLERANSI BERBASIS MULTIKULTURALISME PENDIDIKAN AGAMA," 2007, <https://doi.org/https://doi.org/10.19105/tjpi.v1i1.190>.

<sup>25</sup> Khairul Hamsyah et al., "Implementation of Archery Class Management at the Pre-Extracurricular Program Stage To Increase Elementary School Students' Interest Implementación de La Gestión de Clases de Tiro Con Arco En La Etapa Del Programa Preextracurricular Para Aumentar El Inter," *Federación Española de Asociaciones de Docentes de Educación Física (FEADEF)* 20, no. 2 (2024): 849–56; Brahms, "Philosophy of Post-Truth Yael Brahms."

these challenges that religious figures, academics, and interfaith community leaders are required to rely not only on arguments, but also on strategy, innovation, and empathy. Religious dialogue must continue, not to find out who is most correct, but to build a more peaceful world in diversity. And for the dialogue to remain meaningful, the truth must continue to be cared for, guarded, and conveyed not only with words, but with attitudes and examples.

### **Implications of Interfaith Dialogue for the Construction of Truth**

In a diverse society, interfaith dialogue has become a necessity. This dialogue is not only carried out to build good relations between adherents of different religions, but also becomes an important means of forming and reinterpreting the meaning of truth in religious life. When various religions are present in the same space and try to understand each other, then directly or indirectly, there is a process of joint reflection on what truth is, where it comes from, and how it should be understood and implemented in real life. So far, many religious people understand truth exclusively. This means that truth is considered as something that only belongs to their own group. This view grows from a strong belief in the doctrines and teachings of each religion, which of course is not wrong, as long as it does not turn into a total rejection of the existence of others. However, when interfaith dialogue is built intensively and honestly, there is an opportunity for people to realize that truth does not exist in a vacuum; it is born from diverse human experiences, from history, culture, to different spiritualities. From here a new awareness arises that although belief in truth itself does not change, the way of understanding it can develop through sincere encounters and conversations with others.<sup>26</sup> Dialogue is present as a reminder that truth that is not accompanied by compassion will give birth to oppression. It challenges anyone who tries to monopolize the truth for political, ideological, or power interests.<sup>27</sup>

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<sup>26</sup> Fatemh Karimi and Mohammad Jafari Harandi, "A Comparative Study of Reason in Islamic Education with Emphasis on Imami and Sunni Jurisprudence," *Iranian Journal of Comparative Education* 4, no. 1 (2021): 1047–63, <https://doi.org/10.22034/IJCE.2021.233757.1165>; Harda Armayanto, "Problem Pluralisme Agama," *Tsaqafah* 10, no. 2 (2014): 325, <https://doi.org/10.21111/tsaqafah.v10i2.191>.

<sup>27</sup> Wahyu Widodo, Roni Susanto, and Nur Kolis, "The Relevance of Ki Hajar Dewantara's Thinking on Multicultural Educational Values," *International Conference on Islam, Law, and Society (INCOILS) Conference Proceedings* 3, no. 1 (2023), <https://incoils.or.id/index.php/INCOILS/article/view/154>.

Through dialogue, people learn that conveying the truth also requires ethics. Not everything that is considered true must be conveyed in a way that hurts or brings down others. Religion is not only about the content of its teachings, but also how to treat others. Dialogue teaches that conveying the truth is truly an act of love — touching hearts, opening understanding, and creating a peaceful space. Here, truth is no longer a hammer to judge, but a hand that embraces. In a broader context, interfaith dialogue plays a role in building a shared understanding of universal values. Almost all religions teach about love, justice, honesty, and peace. These values can be a shared foundation for building a more humane world. When religious people dialogue with each other, they do not always have to agree on theology, but they can work together on ethics. They can defend the weak together, protect the environment together, and reject violence in the name of religion. This is a concrete form of truth that is fought for together.

Of course, interfaith dialogue is not always easy. There are still many fears and prejudices. Some people feel that dialogue can shake their faith or cause confusion in their beliefs. However, this fear can be overcome if dialogue is built on the basis of mutual trust and equality. Dialogue is not a space to judge or invite people to convert, but rather a space to understand and learn from each other. And in this process, everyone can still hold on to their beliefs firmly. Through dialogue, people learn that differences are not threats, but opportunities. Opportunities to broaden perspectives, deepen spirituality, and strengthen commitment to human values. In a world increasingly divided by identity politics and hate speech, interfaith dialogue is the hope to bridge the gaps that exist. It becomes a light that guides humans from the darkness of fanaticism to the light.

## **CONCLUSION**

This study concludes that interfaith dialogue in the post-truth era faces serious challenges, especially in terms of constructing truth and disseminating narratives of tolerance on social media. The polarization between narratives of tolerance and exclusivism is further strengthened by digital algorithms that prioritize provocative content. Narratives of tolerance are often drowned out by the dominance of hate speech that is packaged emotionally and virally. In addition, the fragmentation of religious authority and low digital literacy worsen this condition. Nevertheless, interfaith dialogue still has great potential in forming a humane, inclusive, and empathetic space of truth if carried out with an adaptive approach to digital culture. Therefore, it is important to encourage cross-faith

collaboration in producing educational religious content, maintaining peaceful values, and strengthening the ethics of conveying truth in order to maintain social cohesion in a pluralistic society.

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