

Religious Moderation in War Phenomena Takjil Ramadan 2024 in Social Media Tiktok

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ABSTRACT

The phenomenon of "war takjil" involving non-Muslim participation in the hunt for takjil (fast-breaking food) during the month of Ramadan is an interesting object of research. This reflects the social, cultural, and perhaps economic dynamics that occur in a pluralistic society. The objectives of this research can vary, depending on the perspective that is to be taken. The following is the formulation of the research objectives, Identifying how the Muslim community views this phenomenon, whether they see it positively, neutrally, or whether there is social tension that arises. Exploring social aspects and cultural perceptions related to this phenomenon. This perception will reflect the values of tolerance, religious exclusivity, and social dynamics in a multicultural society. Using the theory of Social Tolerance to understand how religious differences are managed in the same public space. Some research questions that can be asked include How does the Muslim community interpret the participation of non-Muslims in war takjil activities? Is this phenomenon considered a form of tolerance, just a trend, or a violation of religious values? Are there differences in perception among Muslim communities based on age, education level, or religious background that are more conservative compared to moderate? With these questions, it is hoped that this study can provide deeper insights into interfaith social interactions during the holy month of Ramadan.

Introduction

Takjil Ramadan is an ancient tradition in Indonesia. This tradition is carried out as a form of social care and solidarity with other fasting perpetrators. Takjil are usually given by individuals or groups to people who are fasting. The common foods included in the slice are snacks that are easy to digest and don't make you hungry quickly, like cakes, bread, and water. Takjil, or eating, is an annual ritual for Muslims, the beginning of Ramadan fasting. On the afternoon of Ramadan, around 3 p.m (Awaliyah, 2021).

Local time, a lot of shops marching to sell a variety of open fast food. It is not only the Muslims who feel the atmosphere that exists only during the month of Ramadan. However, some non-Muslim communities also joined in this atmosphere. Despite not participating in fasting, it is clear that non-Muslim communities also participate in the success of UMKM through the purchase of products and other activities. Many merchants are satisfied that every afternoon their products are sold out. Non-Muslim friends say it's hard to find a lot of food, but during the month of Ramadan the food is very easy to find. Buy them all first so they don't run out. It became their motivation to contribute in the war of Takjil Ramadan. The multi phenomenon seeking takjil in the month of Ramadan became a hot discussion on social media.

Netizens refer to this phenomenon as a "crude war". Of course, this is not a war in the sense of violence. This expression describes the enthusiasm of the people of various religions looking for money in the marketplace, while in fact they are not fasting. For example, a video footage of a preacher who preached about a hunting race with his Muslim friends became viral. Religious jokes usually end in strife, but instead create a warm brotherhood between different religions. Many of them responded positively (Portal Informasi Indonesia, 2019).

This study aims to examine and understand how Muslim society views the phenomenon of non-Muslim participation in takjil war activities during the month of Ramadan. This phenomenon attracts attention because it shows the existence of cross-religious social interaction in the context of activities that are identical to Muslims.

The main objective of this study is to determine whether Muslim society responds to non-Muslim participation in takjil war as a form of solidarity and tolerance between religious communities, simply a neutral popular cultural trend, or actually causes tension because it is considered to violate the sacred values of the month of Ramadan.

Through this study, it is hoped that it can identify various perceptions that develop in Muslim society, including differences in views that may be influenced by factors of age, religious level, education, and social environment. The results of this study are expected to contribute to the understanding of the dynamics of inter-religious relations in everyday life in Indonesia, as well as enrich the discourse on tolerance and social cohesion in the context of cultural and religious diversity.

The monstrous phenomenon during the month of Ramadan can be a concrete example of religious mutual tolerance and tightening the bonds of brotherhood in Indonesia. The tradition of Takjil carries a message of inclusiveness and social solidarity in which Muslims and non-Muslims participate in giving and receiving takjil. It creates an opportunity to share interreligious experiences and deepen understanding of their respective cultures and values. In some cases, Muslim and non-Muslim communities can work together to arrange the distribution of taxes to the needy.

This kind of collaboration strengthens interreligious ties and creates space for broader dialogue and cooperation. Through participation in the takjil tradition, people can

learn more about the life experiences and needs of others, which in turn strengthens the sense of empathy and concern among individuals and communities, encourages social solidarity. It creates a sense of unity and helps build a stronger and more inclusive community.

Method

Qualitative descriptive, focusing on content analysis and interpretation of the social meaning of the war takjil phenomenon spread on TikTok. The aim is to explore the meaning, narrative, and perception formed on social media towards non-Muslim participation in war takjil during Ramadan. Approach Analysis of social media content (especially TikTok) A phenomenological study approach can also be used to explore the experiences and perceptions of TikTok users (both Muslims and non-Muslims) towards the phenomenon. Data Collection Techniques Virtual observation Observing and recording TikTok content with certain hashtags such as #wartakjil #takjilramadan, #ramadanvibes, #nonmuslimwartakjil. Documentation Storing and archiving videos, comments, captions, and user interactions. Online interviews (if possible) With several content creators or viewers to enrich perspectives. Data Sources Primary data: TikTok videos and comments relevant to the war takjil phenomenon. Secondary data: News articles, public opinion, and academic literature on social media, Ramadan popular culture, and interfaith interactions. Data Analysis Techniques Content analysis: Categorizing video content, symbols, narratives, and comments. Discourse analysis: To read the meaning and ideology implied in the content.

Results and Discussion

Hunting is common during the holy month of Ramadan. This activity is usually done by Muslims while waiting for the opening time of fasting or burial. In recent times, the custom of hunting squirrels is not only for Muslims but also for non-Muslims. Those who do not fast enthusiastically welcome the Ramadan. Tolerance in the war of the religious peoples in Indonesia is an example of cultural diversity that enriches the social order of society.

This practice usually occurs before the opening time of fasting during the month of Ramadan, when Muslims are looking for cakes or small dishes to break the open. Not only are Muslims enjoying the feast, but also many non-Muslims are part of this tradition. Indonesian society widely accepts and values religious differences and beliefs. This is reflected in an open and inclusive attitude toward other people's religious activities, such as the hunting of pigs. In many cases, shops or shoppers also serve customers from different religious backgrounds without distinction (Chudzaifah & Hikmah, 2022). It shows tolerance and respect for interreligious religions in Indonesia (Wajdi, 2018). Nevertheless, it is important to remember that tolerance should not be regarded as a trivial thing. These are values that must be preserved and promoted through education, interreligious dialogue, and inclusive practices in everyday life. By strengthening tolerance, communities can continue to build inter-ethnic communities and respect the diversity that is Indonesian cultural wealth.

However, the phenomenon of non-Muslims dressed as Muslims while hunting takjil in the month of Ramadan can sometimes be an exciting and exciting discussion. Some people may see it as a funny and friendly effort made by non-Muslims but wanting to enjoy Ramadan. These actions may demonstrate a sincere interest in understanding and respecting the culture and traditions of others. However, it is sometimes regarded as a unique or insensitive activity to the religious meaning of Islamic clothing and customs. While some may be satisfied with such an inclusive approach, others argue that it is important to maintain politeness and avoid delusions that may be considered inappropriate or offensive. The most important thing in this situation is to respect and understand each other, and not to hurt other people's religious feelings or values.

The presence of this new phenomenon is a very good thing, although it does not involve many parties, but rather makes this moment more colorful. Non-Muslims seeking Ramadan's blessing are not merely buying Ramadan to buy a blessing, but participating in the blessing of the month of Ramadan. But in the midst of all this complication, there's one thing that's certain. The new phenomenon of Ramadan 2024, in which non-Muslims actively follow the Ramadan Takjil, reflects the ongoing and increasingly complex cultural change of Indonesian society. It shows that in an evolving world, cultures and traditions can be a meeting point for better uniting communities, overcoming differences, and creating inclusive experiences for all.

This moment teaches us to celebrate diversity and build a bridge between cultures, just as Ramadan is not just a moment of worship (Anshor, 2018), but also a moment to tighten the bonds of mercy between humanity. Although interreligious persecution can be seen as an example of tolerance and mutual respect, there are some aspects that need to be taken into account so that these practices do not have a negative impact. In some cases, it can be used to defame or defame a particular religion (Kemenag RI, 2020), such as wearing clothes or conduct that is considered ridiculous or defamatory. It can create inter-religious tensions and hurt the feelings of religious people. In some cases, war takjil could become an inappropriate arena of commercialization, by using the religious aspects of the month of Ramadan as a tool for economic gain (Amin, 2013).

In previous research it was discussed. Based on the presentation of the results and discussion, it can be concluded that the phenomenon of hunting for takjil in 2024 has brought many positive influences to society. This phenomenon has also become an implementation of the values of Pancasila, not only in the value of the first principle on religious tolerance, but also in the values of other principles related to mutual cooperation and helping each other among fellow believers (Febriyanti, 2024). Meanwhile, in this research I discuss how religious tolerance in dressing resembles Muslims, such as wearing the hijab.

Some people may not fully understand the meaning or religious values behind customs and consequently, occur unsensitive or inappropriate behaviour or comments. In order to prevent such abuses, it is important for everyone involved to respect, understand, and respect each other's religious and cultural values. The awareness of the importance

ofining tolerance and confusion among religious peoples is also an important element inining a positive interreligious war.

The results of this study indicate that the perception of the Muslim community towards the phenomenon of war takjil by non-Muslims is quite diverse, but tends to be positive and inclusive. This is in line with the social reality of Indonesian society which is multicultural and has a high level of religious tolerance. The dominant positive perception shows that Muslims are starting to interpret worship practices in social and cultural dimensions, not only as exclusive practices. The involvement of non-Muslims in war takjil can be seen as a form of appreciation for the Ramadan tradition, not as a form of harassment or disturbance.

Meanwhile, the neutral and critical groups show that the sacred value of Ramadan is still a concern, especially for those who have a more conservative understanding of religion. This is important to note so that there is no social friction or misperception between groups. In addition, this phenomenon also shows how social media especially TikTok plays a major role in shaping public opinion, shaping trends, and even redefining the meaning of religious activities into popular culture content.

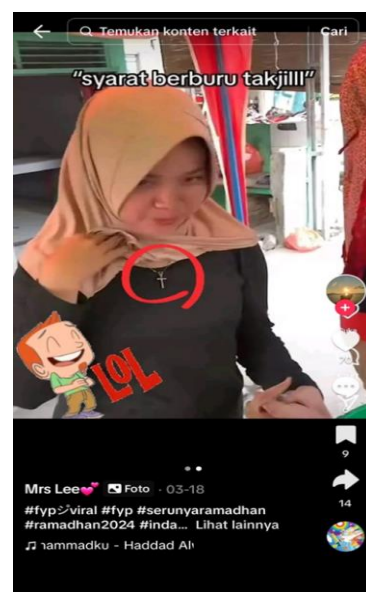
Figures

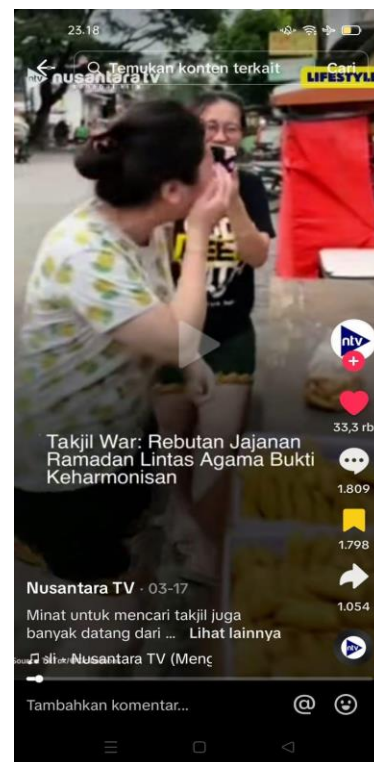
In this study, the visual documentation of each phase of the experiment is available in the form of video recorded and stored on a digital platform to facilitate the validity and reproducibility of the results. This paragraph indicates that the visual dokumentation in video form is recorded & stored to support the results of the research published. This documentation reflects the phenomena observed directly in the research, enabling readers to better understand the context and conditions involved in the observed phenomenon.

Picture 1.1



Picture 1.2





Conclusion

The results of a study examining the perception of Muslim society towards the phenomenon of takjil wars by non-Muslims on TikTok during the month of Ramadan, can be concluded that the majority of Muslims view this phenomenon positively, as a form of respect and solidarity across religions. The participation of non-Muslims in the hunt for takjil is considered to reflect the values of togetherness and openness in the social life of the diverse Indonesian society. Some Muslims are neutral, viewing this phenomenon as merely a social media trend without too deep religious or social content. For them, this activity does not need to be a problem as long as it does not contain elements of insulting religious values. A small number of Muslims have given critical responses, considering that the phenomenon of takjil wars has the potential to shift the spiritual meaning of Ramadan and raise concerns about the commodification of worship and the shift in the sacred values of the holy month.

This phenomenon shows that TikTok plays a major role in shaping cultural trends that involve religious practices, and at the same time opens up space for interaction across identities. However, this kind of trend also needs to be understood contextually so as not to cause misunderstandings between groups. In general, the perception of Muslim society towards this phenomenon is relatively positive and shows an inclusive understanding of cultural diversity in a religious context. However, there needs to be continuous education and dialogue to maintain a balance between social openness and respect for religious values.

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