Indonesian Journal of Language and Communication Studies
Vol. 1, No. 3, September 2026, pp. 171~184
ISSN: 3163-6209, DOI: https://doi.org/10.67490/ijlc.v1i3.1012

Interfaith talk in the algorithmic public sphere: a corpus-assisted study of religious diversity in Indonesia

Nor Mohammad Abdoeh
Hukum Keluarga Islam, Universitas Islam Negeri Salatiga, Indonesia

Article Info

Article history:

Received Jul 8, 2026
Revised Aug 19, 2026
Accepted Sep 25, 2026

Keywords:

algorithmic public sphere;
corpus-assisted discourse analysis;
interfaith dialogue;
religious diversity;
religious moderation.

ABSTRACT

Background: Indonesia's religious diversity increasingly unfolds within algorithmic public spaces where interfaith dialogue, moderation campaigns, minority testimony, religious hoaxes, and legal-moral disputes circulate through official websites, YouTube, podcasts, and social media. **Objective:** This study examines how interfaith talk constructs religious diversity in Indonesia by asking how representation frames, pragmatic stances, and platform visibility regimes organize public meanings of coexistence, conflict, and recognition. **Method:** This study applies corpus-assisted qualitative discourse analysis to 20 publicly verifiable corpus items, combining lexical-semantic mapping, pragmatic-stance coding, and platform-visibility analysis across primary, secondary, and contextual data. **Results:** Findings show that moderation-governance discourse dominates this corpus, indicating that religious diversity is frequently framed as civic responsibility, institutional order, and public stability. Dialogic-convivial and conflict-risk frames appear alongside this pattern, revealing that harmony language coexists with concern over polarization, hoaxes, interfaith marriage disputes, and minority vulnerability. Platform visibility is unevenly distributed, with institutional-authoritative discourse gaining prominence while counterpublic and influencer-mediated interfaith voices depend on platform narration, testimony, and searchable controversy. **Implication:** This study suggests that Indonesian interfaith communication should be understood not only as normative tolerance but as patterned digital publicness shaped by authority, stance, visibility, and contestability. **Novelty:** This study offers an integrated framework that connects interfaith dialogue, corpus-assisted discourse analysis, pragmatic stance, and algorithmic public sphere theory in Indonesian religious-diversity research.

This is an open access article under the CC BY-SA license.

Corresponding Author:

Nor Mohammad Abdoeh
Hukum Keluarga Islam, Universitas Islam Negeri Salatiga, Indonesia
Jalan Nakula Sadewa V No. 9, Kota Salatiga, Jawa Tengah, 50722, Indonesia
Email: abduhiainsalatiga@gmail.com

1. INTRODUCTION

Indonesia is a decisive site for examining interfaith talk because religious diversity is both a constitutional promise and a digitally contested social practice. Pew Research Center estimates that Indonesia had roughly 240 million Muslims in 2020, about 12% of all Muslims worldwide, while public religious life is also organized around Christianity, Catholicism, Hinduism, Buddhism, Confucianism, and local belief traditions. At state level, religious harmony is monitored through formal indicators; Kementerian Agama reported that this Religious Harmony Index reached 76.47 in 2024, a "very high" category. Yet such aggregate harmony does not erase friction within algorithmic spaces, where conversion testimony, interfaith marriage, religious hoaxes, minority claims, and moderation campaigns circulate through YouTube, podcasts, news sites, and social media. Studies on Acehnese Christian YouTube narratives, religious hoaxes, and

interfaith marriage discourse indicate that religious diversity is now negotiated not only through institutions but also through platformed visibility [1], [2], [3], [4].

Recent scholarship has examined several dimensions of Indonesian interfaith communication. Jati et al. (2022) [5] trace a shift from intellectual dialogue to advocacy-oriented religious moderation campaigns, while Ridwan et al. (2024) [6] position World Peace Forum and Religion Twenty as cases of new public diplomacy. Juhri and Hariani (2023) [7] show how podcast culture can cultivate religious inclusiveness, and Saftia and Wirman (2025) [8] foreground religious YouTubers as actors in popularizing interfaith dialogue. Pangalila et al. (2024) [9] extend this concern to everyday interfaith and ethnic relationships, whereas Pramadia et al. (2025) [10] emphasize youth-led counter-conservatism. Beyond Indonesia, Rifat et al. (2024) [11] show how religious minorities may experience fear while using social media. However, existing work remains less attentive to corpus-level linguistic patterning: how recurrent words, collocations, stances, hashtags, comment frames, and platform cues assemble religious diversity into recognizable public meanings. This gap justifies a corpus-assisted approach to algorithmic interfaith talk.

This study therefore investigates how religious diversity is linguistically and pragmatically constructed in Indonesian digital interfaith discourse. Rather than treating tolerance, moderation, and diversity as stable values, this study asks how they are made sayable, searchable, shareable, and contestable across platform texts. Three questions guide this analysis. First, what lexical and semantic patterns recur in public digital texts concerning interfaith dialogue, religious moderation, minority visibility, and religious conflict? Second, how do speakers position themselves and others through dialogic, defensive, conciliatory, legal, theological, or affective stances? Third, how do platform conditions—titles, hashtags, transcripts, commentability, visual framing, and institutional or influencer status—shape what forms of interfaith talk become publicly legible? Methodologically, this study combines corpus-assisted discourse analysis with pragmatic-stance coding and platform-visibility mapping. This design does not seek to prove that algorithms cause tolerance or intolerance; it examines patterned relations between language, publicness, and visibility.

This study advances a cautious argument: Indonesia's algorithmic public sphere does not simply amplify religious harmony or religious conflict, but reorganizes interfaith talk into competing visibility regimes. Official moderation discourse may circulate as civic reassurance; minority testimony may appear as counterpublic self-disclosure; influencer-led dialogue may translate theological difference into accessible affective formats; and contentious issues such as interfaith marriage or religious hoaxes may attract legal, moral, and doctrinal boundary-making. This argument builds on public sphere and counterpublic concerns in Ansor (2024) [1], digital moderation and governance concerns in Daroji (2026) [12] and Pahlawan (2026) [13], and sociological accounts of tolerance and intolerance in Rahmat et al. (2025) [14]. Its implication is methodological as well as theoretical: religious diversity in Indonesia should be read not only as an institutional norm or social attitude, but also as a patterned communicative achievement produced through platform affordances, discourse repetition, and asymmetrical visibility.

2. LITERATURE REVIEW

2.1. Interfaith

Interfaith dialogue is best understood not as a polite exchange among religious elites, but as a contested communicative practice through which difference, recognition, authority, and belonging are negotiated. In Indonesian scholarship, this concept appears in at least three forms: institutional dialogue linked to moderation and diplomacy, community dialogue embedded in everyday coexistence, and digital dialogue mediated by influencers, podcasts, and platform publics. Jati et al. (2022) [5], Ridwan et al. (2024) [6], and Muslih et al. (2023) [15] emphasize organized dialogue and religious moderation, whereas Juhri and Hariani (2023) [7] and Saftia and Wirman (2025) [8] show how interfaith communication moves into popular media formats. This distinction matters because online interfaith talk is less stable, more performative, and more exposed to contestation.

Its indicators include inclusiveness, mutual recognition, boundary negotiation, minority voice, and dialogic risk. Pangalila et al. (2024) [9] locate interfaith relations within Indonesia's broader ethnic and religious plurality, while Rahmat et al. (2025) [14] remind us that tolerance and intolerance may coexist within the same religious field. Ansor (2024) [1] adds a counterpublic dimension by showing how minority narratives can enter YouTube publics, while Zulkarnaini et al. (2022) [4] demonstrate that non-Muslim presence in Aceh remains shaped by Islamic politics and public performance. Pramadia et al. (2025) [10] further identifies youth advocacy as a counter-conservative force. These studies suggest that interfaith dialogue should be measured not only by harmony but also by visibility, vulnerability, and asymmetrical participation.

2.2. Algorithmic public

The algorithmic public sphere extends classical public sphere theory by recognizing that digital publicness is structured by platforms, not merely by citizens' rational exchange. Habermasian ideals of deliberation remain useful, yet Fraser's critique of exclusion and counterpublics is more adequate for religiously plural societies where minority speech is unevenly heard. Recent Indonesian studies show that platformed religious discourse is shaped by creators, hashtags, comment infrastructures, virality, and governance rules. Ansor (2024) [1], Sonafist and Yuningsih (2023) [3], and Fathurrohman et al. (2024) [2] illustrate how YouTube, social media, and hoax circulation transform religious debate into publicly searchable controversy. Rifat et al. (2024) [11] adds that minority users may experience platform participation through fear, caution, and exposure.

The major indicators of algorithmic publicness are visibility, amplification, moderation, affective circulation, and governance. Daroji (2026) [12] argues that platform visibility can intensify linguistic inequality, while Pahlawan (2026) [13] connects social media governance with moderation and marginalization. Hastuti (2026) [16] shows that digital rhetoric in Indonesian campaigns is multimodal and narrative-driven, and Kanakkarasan (2026) [17] highlights mediated trust in synthetic political communication. Dewi (2026) [18] extends this concern to authenticity in AI-generated news and public communication. Together, these studies imply that religious diversity online cannot be read only from message content. It must also be read from platform form: what is titled, ranked, framed, circulated, restricted, and made interactionally available.

2.3. Corpus-assisted

Corpus-assisted discourse studies provide a methodological bridge between close interpretation and patterned textual evidence. Rather than treating religious language as isolated quotation, corpus work identifies repeated lexical choices, collocations, semantic prosodies, stance markers, and evaluative frames. Kartika (2026) [19] demonstrates how corpus-based analysis can clarify governmental crisis communication, while Faradis (2026) [20] shows that local language matters in risk communication. Zhu (2025) [21] similarly frames language as a tool of faith in multicultural communities. Hapsari and Sufianti (2026) [22], Wasiqah (2026) [23], and Aini (2026) [24] further show that language ideology, minority representation, and intercultural misalignment are central to Indonesian public communication. Corpus-assisted analysis is therefore suitable for examining religious diversity as patterned discourse, not anecdotal impression.

For this study, relevant corpus indicators include keywords, collocations, concordance patterns, pronoun alignment, stance markers, multilingual resources, visual-textual framing, and pragmatic orientation. Rohmadi (2026) [25] shows that cross-cultural pragmatics requires attention to interactional expectations, while Aini (2026) [24] warns that mediated translation may reproduce cultural bias. Hapsari and Sufianti (2026) [22] and Daroji (2026) [12] also caution that public visibility can privilege dominant languages while marginalizing minority voices. This literature leads to this study's theoretical position: interfaith talk in Indonesia's algorithmic public sphere should be analyzed as a layered communicative formation, where religious diversity is produced through discourse repetition, platform visibility, pragmatic stance, and unequal conditions of public recognition.

3. METHOD

The unit of analysis in this study is a public digital text unit that explicitly addresses interfaith dialogue, religious moderation, religious diversity, minority positioning, interfaith marriage, or religion-related misinformation in Indonesia. Each item is treated as a document-level entry and linked to a shorter analyzable text segment, including titles, excerpts, captions, institutional statements, article summaries, or platform-visible descriptions. This structure enables the analysis to compare official, academic, media, and platform-based religious discourse without collapsing them into a single communicative genre. Visual or video-related items are recorded through transcript, frame description, actor, symbol, colour, layout, logo position, timestamp, and screenshot-reference fields.

Table 1. Dataset composition

Code Range	Data Type	Source	Period	Number	Characteristics
IFD-PRI-001–009	Primary data	Public platform texts, official websites, public-facing religious dialogue content	2023–2026	9	Directly analyzable discourse on interfaith talk, moderation, religious diversity, and platform visibility
IFD-SEC-010–018	Secondary data	Peer-reviewed articles, indexed academic sources, verified scholarly databases	2022–2026	9	Used to frame prior scholarship, conceptual categories, and interpretive comparison
IFD-CTX-019–020	Context data	Regulation, policy, or institutional context documents	2023–2026	2	Used to contextualize religious moderation and public governance discourse

This study adopts a corpus-assisted qualitative discourse design. Corpus assistance is used not to reduce religious diversity to word frequency, but to make repeated lexical, semantic, and pragmatic patterns visible before close interpretation is conducted. This design follows recent Indonesian corpus and digital communication studies that use textual patterning to examine public communication, crisis discourse, political rhetoric, language ideology, and platform visibility. The design is interpretive rather than experimental; therefore, this study does not claim that platforms cause tolerance, intolerance, or polarization. It examines how public interfaith discourse is organized through recurring language, stance-taking, and visibility cues.

Information was drawn from three source categories. Primary sources consist of publicly accessible digital materials from official religious-governance websites, public media channels, and platform-visible interfaith communication. Secondary sources consist of recent scholarly works on interfaith dialogue, religious moderation, public diplomacy, minority narratives, religious hoaxes, interfaith marriage discourse, social media fear, and algorithmic visibility. Context sources include public regulatory or institutional documents relevant to religious moderation and public governance. This triangulated source structure allows this study to separate analyzable discourse from scholarly interpretation and policy background, while retaining traceability through title, date, source, URL, corpus period, topic cluster, and document code.

Data collection followed a structured public-source protocol. Searches used Indonesian and English keywords such as "*dialog lintas agama*," "*moderasi beragama*," "*kerukunan umat beragama*," "interfaith dialogue Indonesia," "religious diversity Indonesia," "religious hoax," "interfaith marriage social media," "minority religion YouTube," and "algorithmic visibility." Items were included when they were public, verifiable, dated, relevant to interfaith or religious-diversity discourse, and suitable for textual or multimodal coding. Items were excluded when they came from private accounts, unverifiable screenshots, purely devotional materials without interfaith relevance, duplicated URLs, inaccessible pages, or materials that risked exposing ordinary users. Duplicates were removed by matching title, URL, publication date, and source identity.

Data analysis proceeded through three connected techniques. First, lexical-semantic mapping identified keywords, repeated expressions, collocational tendencies, and thematic clusters around moderation, tolerance, conflict, minority presence, and public harmony. Second, pragmatic-stance coding examined dialogic orientation, affective tone, othering, legal-theological framing, and minority positioning. Third, platform-visibility mapping recorded how source type, institutional authority, headline form, hashtags, commentability, visual symbols, and public format shaped discourse accessibility. These stages were applied to the same document codes and text units to prevent category drift. Interpretation was then checked against metadata, short extracts, and source context before being synthesized into three findings sections.

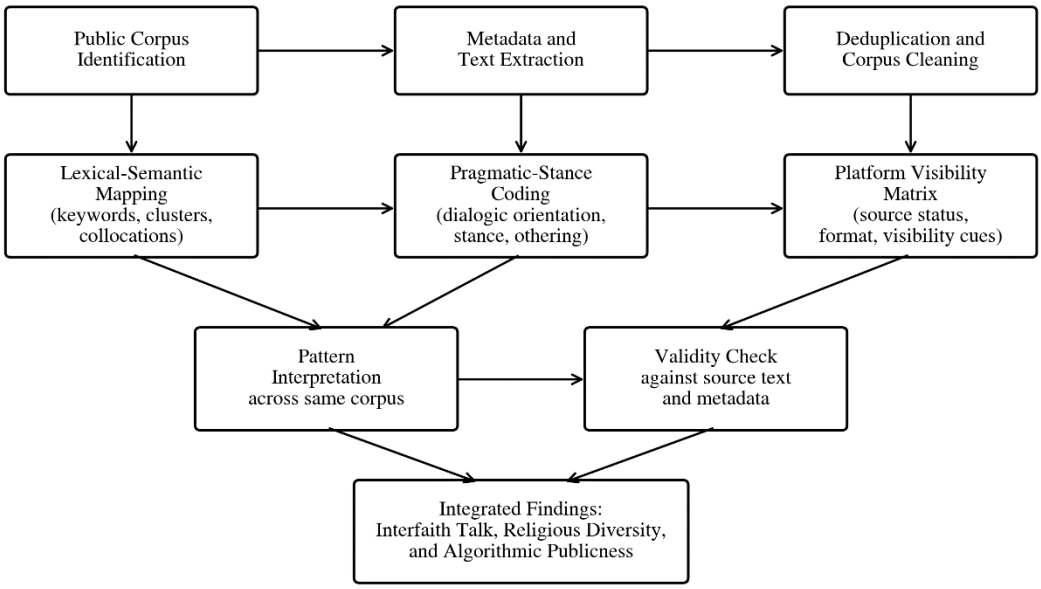


Figure 1. Operational matrix of analysis

4. RESULTS

4.1. Representation frames

Public interfaith discourse in this corpus is organized through seven representation frames, with moderation-governance and civic regulation appearing most frequently. This pattern indicates that religious diversity is not represented merely as interpersonal tolerance, but as a managed public value tied to institutional responsibility, social cohesion, regulation, and civic formation. The largest frame accounts for 5 of 20 items, or 25%, followed by local dialogic harmony and conflict-risk framing, each with 4 items, or 20%. Platform-mediated inclusiveness appears in 3 items, while youth advocacy, diplomacy, and intra-religious moderation appear less frequently. The distribution suggests that Indonesian interfaith talk operates across several registers at once: governmental, local, pedagogical, platformed, legal, and counterpublic.

The dominant pattern is the coexistence of harmony language and risk language. Official and local sources frame diversity through phrases such as "*moderasi beragama merupakan tanggung jawab bersama*," "*saling berbicara dan mendengarkan*," and "*keberagaman agama seharusnya menjadi kekuatan*." These expressions construct interfaith talk as responsibility, listening, and social strength. However, this harmony-oriented vocabulary is accompanied by risk-oriented references to "*polarisasi*," "*radikalisme*," "hoax," "interfaith tensions," and contested interfaith marriage. This contrast shows that interfaith discourse in this corpus does not simply celebrate plurality; it also manages perceived threats to public order, doctrinal boundaries, and minority safety. The corpus therefore reveals a patterned tension between coexistence as civic aspiration and diversity as a field of dispute.

This pattern aligns with recent scholarship on Indonesian interfaith dialogue and digital religion. Jati et al. (2022) [5], Ridwan et al. (2024) [6], and Muslih et al. (2023) [15] describe moderation and interfaith dialogue as institutional and civic projects, while Ansor (2024) [1] shows that YouTube can become a counterpublic space for minority religious narration. Fathurrohman et al. (2024) [2] and Sonafist and Yuningsih (2023) [3] further demonstrate that religious hoaxes and interfaith marriage debates transform diversity into a legal, moral, and affective controversy. Theoretically, this corpus suggests that algorithmic publicness does not replace institutional religious discourse; it redistributes it across official statements, local events, influencer formats, minority testimony, and contentious social media debates.

Table 2. Representation frames of interfaith talk in Indonesian algorithmic public discourse

Representation Frame	Subframe	Indicators	Frequency	Percentage	Data Variation	Representative Extract	Document Codes
Moderation-governance and civic regulation	Institutional pluralism; governance and social cohesion; civic norm; regulatory institutionalization; campus citizenship	moderasi, responsibility, peace, difference, polarization, regulation, campus, civic duty	5	25%	Primary = 4; Context = 1	"*moderasi beragama merupakan tanggung jawab bersama*"; "*mencegah potensi polarisasi di masyarakat*"	IFD-PRI-001, IFD-PRI-004, IFD-PRI-005, IFD-CTX-006, IFD-PRI-010
Local dialogic harmony and coexistence	Prejudice reduction; conviviality; grassroots harmony; ethnic-religious coexistence	dialogue, listening, prejudice, harmony, civility, diversity, unity	4	20%	Primary = 3; Secondary = 1	"*saling berbicara dan mendengarkan*"; "*keberagaman agama seharusnya menjadi kekuatan*"	IFD-PRI-002, IFD-PRI-003, IFD-PRI-008, IFD-SEC-015
Conflict-risk, misinformation, and legal boundary-making	Radicalism prevention; religious hoax; law-religion-human rights boundary; minority fear	hoax, polarization, radicalism, interfaith marriage, law, fear, social media	4	20%	Primary = 1; Secondary = 2; Context = 1	"*dialog lintas agama menjadi langkah strategis*"; "exacerbate social polarization and interfaith tensions"	IFD-PRI-009, IFD-SEC-013, IFD-SEC-017, IFD-CTX-019
Platform-mediated interfaith visibility and inclusiveness	YouTube counterpublic; religious influencer discourse; podcast interfaith dialogue	YouTube, podcast, comments, counterpublic, inclusiveness, minority, diversity	3	15%	Secondary = 3	"YouTube enables Acehnese former Muslims"; "interfaith dialogue and its impact on the understanding of diversity"	IFD-SEC-011, IFD-SEC-016, IFD-SEC-020
Youth/education advocacy and tolerance formation	Pesantren connection; youth advocacy; counter-conservatism	tolerance, students, pesantren, youth, advocacy, counter-conservatism	2	10%	Secondary = 2	"Pesantren education shapes religious tolerance"; "youth community carries out various interfaith advocacy activities"	IFD-SEC-014, IFD-SEC-018
Interreligious diplomacy and international peace framing	Moderate Islam in international forums	WPF, R20, diplomacy, world peace, moderate Islam	1	5%	Secondary = 1	"promote world peace by introducing Moderate Islam"	IFD-SEC-012
Intra-religious moderation extension	Hindu intra-religious dialogue	Hindu, internal dialogue, moderation	1	5%	Primary = 1	"*Dialog Intern Umat Beragama dan Moderasi Beragama Hindu*"	IFD-PRI-007

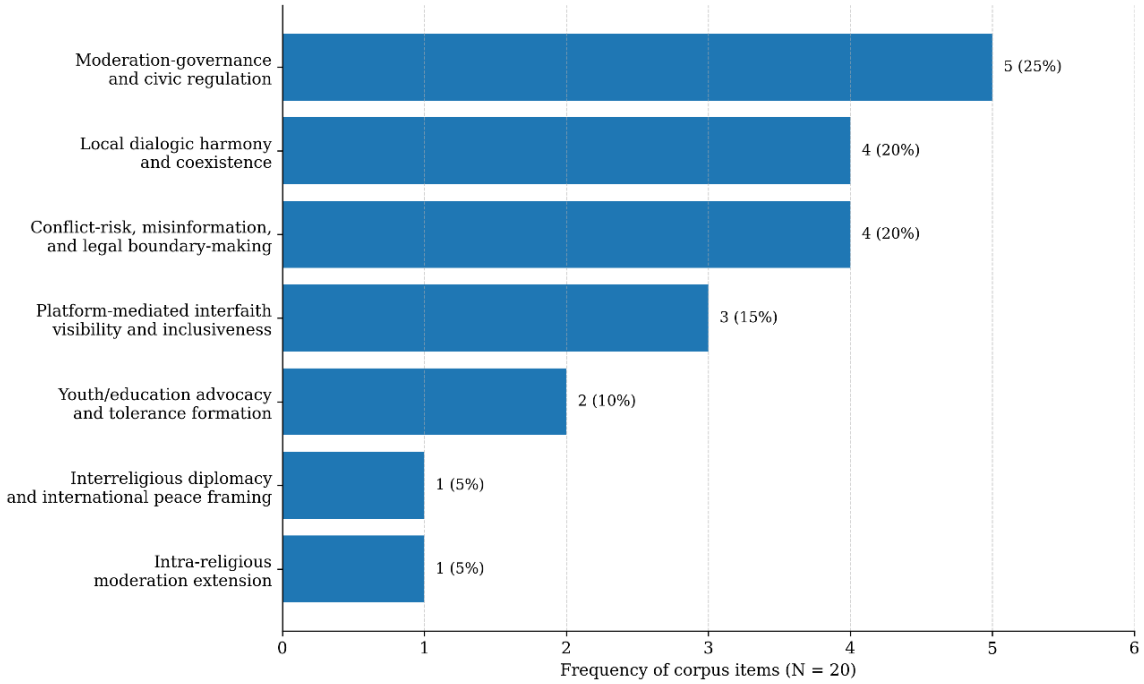


Figure 2. Representation frames in interfaith talk

4.2. Pragmatic-stance orientation

Pragmatic coding shows that interfaith talk in this corpus is not only representational but also action-oriented. Speakers and institutions do not merely mention diversity; they prescribe, invite, warn, testify, educate, internationalize, and reflect. Civic-prescriptive moderation is most frequent, appearing in 5 of 20 items, followed by dialogic-convivial engagement and boundary-protective caution, each appearing in 4 items. This distribution confirms that the same corpus used in the previous analysis also contains a second layer of communicative organization: religious diversity is framed through speech actions that regulate public conduct, encourage coexistence, and manage conflict. The unit of analysis remains document-level corpus items linked to shorter analyzable excerpts.

The dominant pattern lies in the close pairing of prescriptive and dialogic language. Institutional items repeatedly use obligation-oriented expressions such as "*moderasi beragama merupakan tanggung jawab bersama*" and risk-prevention wording such as "*mencegah potensi polarisasi di masyarakat*." Local-dialogic items, by contrast, foreground relational verbs and interactional ethics through phrases such as "*saling berbicara dan mendengarkan*" and "*keberagaman agama seharusnya menjadi kekuatan*." Boundary-protective items introduce a different pragmatic force through references to "hoax," "interfaith tensions," and legal or doctrinal controversy. The corpus therefore shows that Indonesian interfaith discourse moves between reassurance, instruction, invitation, and caution rather than operating as a single harmonious register.

From a public-sphere perspective, these stance patterns suggest that algorithmic interfaith talk is shaped by unequal speaking positions. State and institutional actors tend to prescribe moderation as civic order; local actors perform dialogue as relational practice; minority and influencer-mediated texts seek visibility through testimony, platform narration, and accessible religious communication. This pattern resonates with Ansor's [1] account of YouTube counterpublics, Jati et al.'s [5] discussion of moderation advocacy, and Fathurrohman et al.'s [2] analysis of religious hoaxes. This study therefore positions interfaith talk as a pragmatic field in which religious diversity is not simply expressed, but actively governed, negotiated, defended, and made publicly visible through platformed discourse.

Table 3. Pragmatic-stance orientation in interfaith talk

Pragmatic-Stance Orientation	Dominant Speech Action	Interactional Address	Source Composition	Frequency	Percentage	Data Variation	Representative Extract	Document Codes
Civic-prescriptive moderation	Prescribing moderation as shared civic duty	State, campus, public community	Primary = 4; Secondary = 0; Context = 1	5	25%	Official/institutional texts and policy context	"*moderasi beragama merupakan tanggung jawab bersama*"; "*mencegah potensi polarisasi di masyarakat*"	IFD-PRI-001, IFD-PRI-004, IFD-PRI-005, IFD-CTX-006, IFD-PRI-010
Dialogic-convivial engagement	Inviting mutual listening and coexistence	Local religious actors and citizens	Primary = 3; Secondary = 1; Context = 0	4	20%	Local dialogue reports and community-oriented scholarship	"*saling berbicara dan mendengarkan*"; "*keberagaman agama seharusnya menjadi kekuatan*"	IFD-PRI-002, IFD-PRI-003, IFD-PRI-008, IFD-SEC-015
Boundary-protective and legal caution	Warning against conflict, hoax, or doctrinal/legal tension	Public, state, and religious communities	Primary = 1; Secondary = 2; Context = 1	4	20%	Public warning, legal discourse, and social media controversy	"*dialog lintas agama menjadi langkah strategis*"; "interfaith tensions"	IFD-PRI-009, IFD-SEC-013, IFD-SEC-017, IFD-CTX-019
Counterpublic-testimonial visibility	Making minority or influencer-mediated voice publicly visible	Platform audiences and digital publics	Primary = 0; Secondary = 3; Context = 0	3	15%	YouTube, podcast, and religious influencer discourse	"YouTube enables Acehnese former Muslims"; "understanding of diversity"	IFD-SEC-011, IFD-SEC-016, IFD-SEC-020
Pedagogical-advocacy stance	Forming tolerance through youth, pesantren, and advocacy	Students, youth communities, educators	Primary = 0; Secondary = 2; Context = 0	2	10%	Education-based tolerance and youth interfaith advocacy	"Pesantren education shapes religious tolerance"; "interfaith advocacy activities"	IFD-SEC-014, IFD-SEC-018
Diplomatic-internationalizing stance	Projecting Indonesian moderation into global peace discourse	International religious and diplomatic publics	Primary = 0; Secondary = 1; Context = 0	1	5%	Public diplomacy and interreligious forum discourse	"promote world peace by introducing Moderate Islam"	IFD-SEC-012
Intra-community reflexive stance	Extending moderation into internal religious dialogue	Intra-religious community members	Primary = 1; Secondary = 0; Context = 0	1	5%	Internal Hindu moderation discourse	"*Dialog Intern Umat Beragama dan Moderasi Beragama Hindu*"	IFD-PRI-007

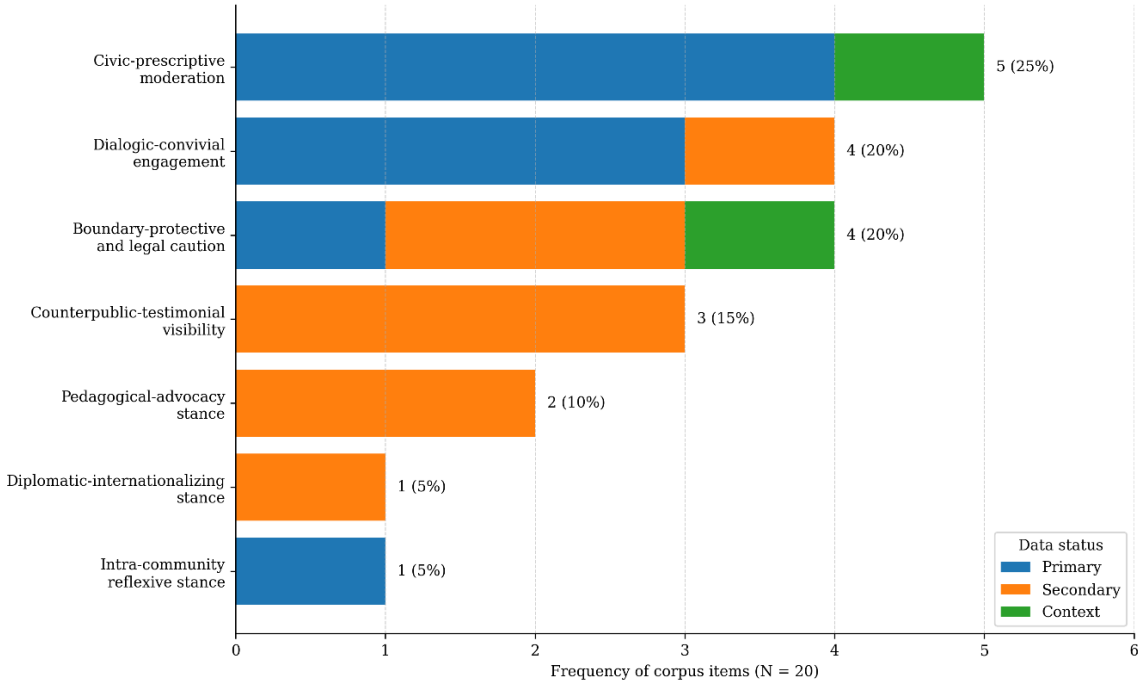


Figure 3. Pragmatic-stance orientation by source type

4.3. Platform visibility

Platform visibility in this corpus is unevenly distributed across institutional, local, controversial, influencer-mediated, educational, diplomatic, and intra-community channels. Institutional-authoritative visibility is most frequent, covering 6 of 20 items, or 30%, followed by local-community visibility with 4 items, or 20%. Controversy-risk visibility and platform-counterpublic visibility each account for 3 items, or 15%, while educational-youth advocacy appears in 2 items. Diplomatic and intra-community visibility each appear once. This distribution remains consistent with previous analyses because all counts are drawn from the same document-level corpus. What changes is the analytical lens: this layer asks how interfaith talk becomes publicly accessible, institutionally authorized, searchable, or platform-mediated.

The most visible discourse is attached to official authority, where moderation is framed through responsibility, regulation, and public stability. Extracts such as "*moderasi beragama merupakan tanggung jawab bersama*" and "*mencegah potensi polarisasi di masyarakat*" show that institutional visibility foregrounds civic order. Local-community items use a softer interactional vocabulary, including "*saling berbicara dan mendengarkan*" and "*keberagaman agama seharusnya menjadi kekuatan*," which makes coexistence legible through relational practice rather than state prescription. Platform-counterpublic items differ again: phrases such as "YouTube enables Acehnese former Muslims" and "understanding of diversity" indicate that visibility can emerge from testimony, creator mediation, and popular religious formats. Controversy-risk items are more searchable through conflict terms, including "hoax," "interfaith tensions," and legal-religious boundary markers.

This pattern suggests that Indonesia's algorithmic public sphere does not operate as a single open arena. It sorts interfaith talk through competing visibility regimes: official discourse gains authority from institutional status; local dialogue gains legitimacy from community embeddedness; controversy gains circulation through risk and conflict; minority or influencer discourse gains presence through platform narration. Ansor's [1] work on YouTube counterpublics, Jati et al.'s [5] account of moderation advocacy, Ridwan et al.'s [6] analysis of interfaith diplomacy, and Pahlawan's [13] concern with platform governance help clarify this layered structure. This study therefore positions religious diversity as a communicative formation that becomes public through unequal routes of authorization, amplification, and contestability.

Table 4. Platform visibility and governance patterns in the same 20-item corpus

Visibility Regime	Dominant Visibility Mechanism	Governance Cue	Source Composition	Frequency	Percentage	Data Variation	Representative Extract	Document Codes
Institutional-authoritative visibility	Official website, policy archive, campus/public institution channel	Moderation as civic responsibility; regulation; public order	Primary = 4; Secondary = 0; Context = 2	6	30%	Governmental, regulatory, and institutional discourse	"*moderasi beragama merupakan tanggung jawab bersama*"; "*mencegah potensi polarisasi di masyarakat*"	IFD-PRI-001, IFD-PRI-004, IFD-PRI-005, IFD-PRI-010, IFD-CTX-006, IFD-CTX-019
Local-community visibility	Regional dialogue reports and community-facing interfaith events	Grassroots coexistence; listening; harmony-building	Primary = 3; Secondary = 1; Context = 0	4	20%	Local reports and scholarship on everyday interfaith relations	"*saling berbicara dan mendengarkan*"; "*keberagaman agama seharusnya menjadi kekuatan*"	IFD-PRI-002, IFD-PRI-003, IFD-PRI-008, IFD-SEC-015
Controversy-risk visibility	Searchable controversy around hoax, interfaith marriage, and conflict risk	Warning, legal caution, doctrinal boundary, public anxiety	Primary = 1; Secondary = 2; Context = 0	3	15%	Risk-oriented public and academic discourse	"*dialog lintas agama menjadi langkah strategis*"; "interfaith tensions"	IFD-PRI-009, IFD-SEC-013, IFD-SEC-017
Platform-counterpublic / influencer visibility	YouTube, podcast, religious influencer discourse, platform-mediated testimony	Minority self-narration; popularized inclusiveness; comment-facing visibility	Primary = 0; Secondary = 3; Context = 0	3	15%	Platform-centered scholarship on YouTube, podcast, and influencer mediation	"YouTube enables Acehnese former Muslims"; "understanding of diversity"	IFD-SEC-011, IFD-SEC-016, IFD-SEC-020
Educational-youth advocacy visibility	Pesantren, university, youth advocacy, tolerance formation	Pedagogical legitimacy; youth counter-conservatism	Primary = 0; Secondary = 2; Context = 0	2	10%	Education and youth-led advocacy scholarship	"Pesantren education shapes religious tolerance"; "interfaith advocacy activities"	IFD-SEC-014, IFD-SEC-018
Diplomatic visibility	International forum and public diplomacy discourse	Moderate Islam as global peace language	Primary = 0; Secondary = 1; Context = 0	1	5%	Interreligious diplomacy and global public communication	"promote world peace by introducing Moderate Islam"	IFD-SEC-012
Intra-community visibility	Internal religious dialogue channel	Reflection within a single religious community	Primary = 1; Secondary = 0; Context = 0	1	5%	Intra-religious moderation discourse	"*Dialog Intern Umat Beragama dan Moderasi Beragama Hindu*"	IFD-PRI-007

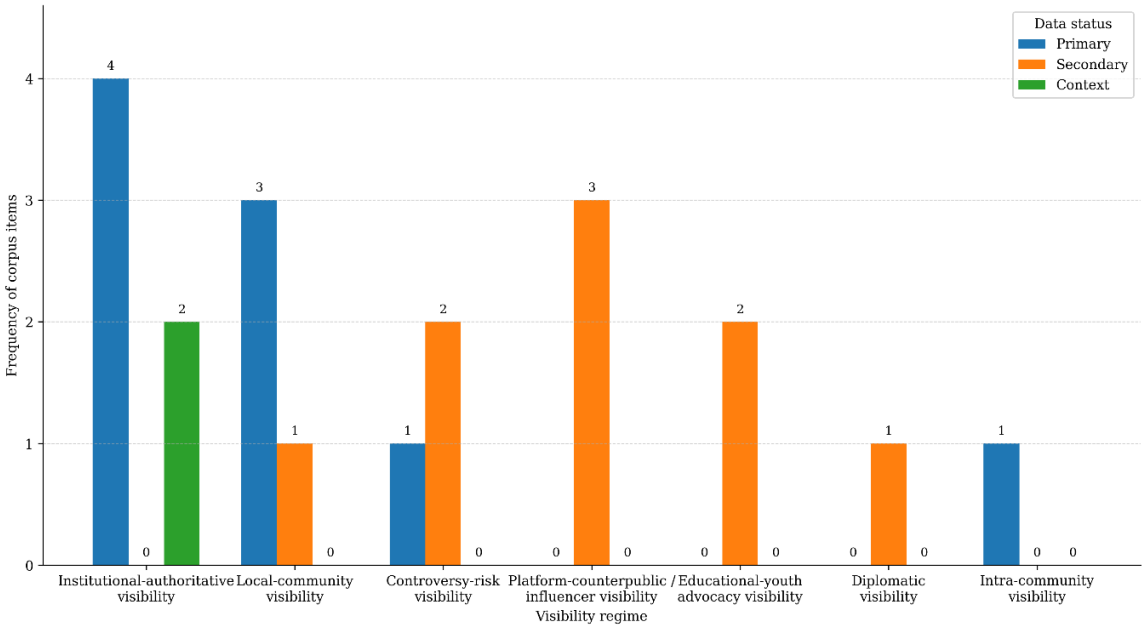


Figure 4. Platform visibility regimes by source type

5. DISCUSSION

The first analytical pattern shows that interfaith talk in this corpus is dominated by moderation-governance and civic regulation, followed by local harmony and conflict-risk framing. Its implication is that religious diversity in Indonesia's digital public sphere functions less as a purely theological matter than as a public-order discourse. This finding matters because moderation language can stabilize plural life by providing shared civic vocabulary, yet it may also narrow diversity into a managerial problem when difference is framed mainly through risk, regulation, and social cohesion. This dual function resonates with Jati et al. (2022) [5], who describe religious moderation as an advocacy movement, and Ridwan et al. (2024) [6], who position Indonesian interfaith discourse within public diplomacy. However, this corpus adds a more critical nuance: harmony discourse is productive, but it becomes incomplete when minority vulnerability, disagreement, and asymmetrical voice are absorbed into generalized calls for unity.

This pattern emerges because Indonesian interfaith communication is structured by overlapping institutional, legal, and moral orders. Moderation discourse has become a legitimate language for managing religious plurality, especially when public authorities, universities, and community organizations speak about coexistence. The frequent pairing of harmony vocabulary with words such as polarization, hoax, radicalism, and legal caution indicates a correlation between diversity talk and perceived disorder. Fathurrohman et al. (2024) [2] support this interpretation by showing how religious hoaxes are framed through logical, religious, and legal perspectives, while Sonafist and Yuningsih (2023) [3] demonstrate that interfaith marriage discourse becomes a site of legal and religious contestation. Yet this correlation should not be read causally. The corpus does not prove that conflict produces moderation discourse; rather, it shows that moderation becomes intelligible when public diversity is imagined as both civic resource and potential instability. Fawaid and Astutik (2023) [26] likewise show that religious moderation is institutionalized through certification and campus governance, which resonates with the institutional authority visible in this corpus.

The second pattern concerns pragmatic stance: interfaith talk is not only representational but action-oriented. Documents prescribe, invite, warn, testify, educate, internationalize, and reflect. This matters because public religious language does not merely describe social diversity; it performs social relations. Civic-prescriptive moderation asks audiences to become responsible plural citizens, dialogic-convivial discourse invites listening, and boundary-protective language warns against social and doctrinal danger. These functions are not equally emancipatory. Prescriptive discourse may support civic responsibility, but it can also place normative pressure on minority or dissenting voices to speak within acceptable forms of harmony. Juhri and Hariani (2023) [7] and Saftia and Wirman (2025) [8] show that podcasts and religious YouTubers can popularize interfaith dialogue, yet this corpus suggests that popular accessibility does not

automatically remove hierarchy. Pragmatic stance reveals how authority, vulnerability, and recognition are enacted through speech.

The underlying structure behind this stance distribution is the uneven position of speakers in Indonesia's religious public sphere. State actors and institutions are able to prescribe moderation because they speak from recognized authority; local actors can perform conviviality because they are embedded in community relations; minority or platform-mediated actors often rely on testimony because their visibility is less institutionally secured. Ansor's (2024) [1] work on Acehnese Christian narratives on YouTube is crucial here because it frames digital narration as counterpublic practice rather than simple participation. Pramadia et al. (2025) [10] likewise shows that youth interfaith advocacy emerges partly as a response to conservative pressures. These studies support this corpus-based interpretation that stance is socially located. What speakers do with language depends on the public position from which they speak, the risks they face, and the recognition they can reasonably expect. Fawaid (2017) [27] examines how interfaith dialogue is promoted among a transgender community in Yogyakarta, a reminder that minority voices enter dialogue under unequal conditions, while Fawaid and Busro (2019) [28] show how coexistence between Muslim and Hindu communities is negotiated through contested family-rights claims.

The third pattern concerns visibility regimes. Institutional-authoritative visibility is the most frequent, followed by local-community visibility, controversy-risk visibility, and platform-counterpublic or influencer visibility. The implication is that Indonesia's algorithmic public sphere does not flatten religious discourse into one digital arena. It sorts interfaith talk into unequal routes of publicness. Official discourse becomes visible through legitimacy and institutional circulation; local dialogue becomes visible through community reporting; controversy becomes visible through risk and searchability; minority and influencer-mediated talk becomes visible through platform narration. This finding extends Daroji's (2026) [12] concern with algorithmic visibility and linguistic inequality and Pahlawan's (2026) [13] concern with moderation and marginalization on Indonesian platforms. It also qualifies optimistic accounts of digital interfaith dialogue: visibility can open space for minority testimony, but it can also reward controversy, simplify complexity, or make vulnerable speakers more exposed.

This visibility structure exists because algorithmic publicness combines platform affordances with pre-existing social authority. Platforms do not create religious hierarchy from nothing; they reorganize institutional legitimacy, affective engagement, and controversy into searchable and shareable forms. Ansor (2024) [1] demonstrates that YouTube can enable minority counterpublic narration, while Rifat et al. (2024) [11] warns that religious minority communities may experience social media through fear and exposure. Hastuti (2026) [16], Dewi (2026) [18], and Kanakkarasan (2026) [17] further suggest that Indonesian public communication is increasingly shaped by multimodal rhetoric, authenticity claims, and mediated trust. This corpus therefore points to a layered explanation: algorithmic visibility amplifies some forms of interfaith talk because they already possess authority, emotional salience, controversy value, or testimonial force. This does not prove algorithmic causation, but it clarifies why religious diversity becomes publicly legible through unequal combinations of legitimacy, risk, and platform form.

6. CONCLUSION

This study demonstrates that interfaith talk in Indonesia's algorithmic public sphere is structured through three interconnected patterns: moderation-governance framing, pragmatic stance-taking, and unequal platform visibility. Its most important lesson is that religious diversity online cannot be understood only as harmony, tolerance, or conflict; it is a communicative formation produced through institutional authority, local coexistence, legal caution, minority testimony, youth advocacy, and influencer-mediated dialogue. This study contributes to scholarship by integrating corpus-assisted discourse analysis, pragmatic-stance coding, and platform-visibility mapping within one coherent framework. It renews interfaith communication research by shifting attention from normative dialogue ideals to patterned digital publicness.

This study is limited by its corpus size, document-level unit of analysis, and reliance on publicly accessible texts rather than platform back-end data, audience reception, or longitudinal engagement metrics. It therefore cannot explain algorithmic causality, user motivation, or changes in discourse over time. Future research should expand this corpus across longer periods, include comment-thread interaction, compare platforms such as YouTube, TikTok, Instagram, and X, and examine regional-language participation in interfaith discourse. Further studies may also combine corpus analysis with interviews, digital ethnography, or network analysis to understand how minority actors, religious influencers, and institutions negotiate visibility, risk, and recognition in Indonesian digital publics.

ACKNOWLEDGMENTS

The author thanks the reviewers and editorial team for their constructive feedback on this manuscript.

FUNDING INFORMATION
Author states no funding involved.

AUTHOR CONTRIBUTIONS STATEMENT
Nor Mohammad Abdoeh: conceptualization, methodology, formal analysis, writing – original draft, writing – review and editing.

CONFLICT OF INTEREST STATEMENT
Author states no conflict of interest.

AI USE DECLARATION
The author used artificial intelligence tools to assist with the generation of illustrative figures and with the formatting and layout of this manuscript. AI was not used to generate the substantive content, conceptualization, data, analysis, or conclusions of the research, all of which remain the sole responsibility of the author.

INFORMED CONSENT
Not applicable – this study did not involve direct human participants. Data consisted solely of publicly accessible official statements, media content, and scholarly and regulatory documents on interfaith talk and religious diversity.

ETHICAL APPROVAL
This research did not involve human or animal subjects; it analyzed publicly accessible official statements, media content, and scholarly and regulatory documents on interfaith talk and religious diversity in Indonesia, and therefore no institutional review board approval was required. Where research does involve human subjects, the author affirms that such research would be conducted in full compliance with all relevant national regulations and institutional policies, in accordance with the tenets of the Declaration of Helsinki, and would be approved by the author's institutional review board or equivalent committee.

DATA AVAILABILITY
The corpus of publicly accessible official statements, media content, and scholarly and regulatory documents analyzed in this study are available from the corresponding author upon reasonable request.

REFERENCES
[1] M. Ansor, "Moving out of Islam on YouTube: Acehnese Christian narratives, the public sphere, and counterpublics in Indonesia," *Studia Islamika*, vol. 31, no. 3, 2024.
[2] R. Fathurrohman, D. N. Anna, S. Sibawaihi, and M. Fahmi, "Framing religious hoaxes: Logical, religious, and legal perspectives in Indonesia," *Religious: Jurnal Studi Agama-Agama dan Lintas Budaya*, vol. 8, no. 2, 2024.
[3] Y. Sonafist and H. Yuningsih, "Islamic law, the state, and human rights: The contestation of interfaith marriage discourse on social media in Indonesia," *JURIS (Jurnal Ilmiah Syariah)*, vol. 22, no. 2, 2023.
[4] Z. Zulkarnaini, M. Ansor, and L. S. Masyhur, "Sharia in power: Non-Muslims and the performance of Islamic politics in Aceh public sphere, Indonesia," *Indonesian Journal of Islam and Muslim Societies*, vol. 12, no. 2, pp. 257-283, 2022.
[5] W. Jati, H. Halimatusa'diah, S. Syamsurijal, G. Aji, M. Nurkhoiron, and R. Tirtosudarmo, "From intellectual to advocacy movement: Islamic moderation, the conservatives and the shift of interfaith dialogue campaign in Indonesia," *Ulumuna*, vol. 26, no. 2, 2022.
[6] R. Ridwan, D. Hanan, and T. Astuti, "Examining new public diplomacy and interfaith dialogue in Indonesia: Cases of World Peace Forum (WPF) and Religion Twenty (R20)," *Studia Islamika*, vol. 31, no. 3, 2024.
[7] M. Juhri and H. Hariani, "Cultivating religious inclusiveness through social media: Decorating podcast for interfaith dialogue in the "Login Program"," *Digital Muslim Review*, vol. 1, no. 2, p. 13, 2023.
[8] Z. Saftia and W. Wirman, "The influence of Indonesian religious YouTuber in socializing interfaith dialogue," *Bulletin of Indonesian Islamic Studies*, vol. 4, no. 1, 2025.
[9] T. Pangalila, V. Rotty, and C. Rumbay, "The diversity of interfaith and ethnic relationships of religious community in Indonesia," *Verbum et Ecclesia*, vol. 45, no. 1, 2024.
[10] I. Pramadia, M. W. Muhadzib, K. Kunci, A. L. Iman, K. Pemuda, K. Konservatisme, and I. Keagamaan, "Youth-led interfaith advocacy and counter-conservatism: The case of PELITA in West Sumatra, Indonesia," *Penamas*, vol. 38, no. 1, 2025.
[11] M. R. Rifat, D. Das, A. Podder, M. Jannat, R. Soden, B. Semaan, and S. I. Ahmed, "The politics of fear and the experience of Bangladeshi religious minority communities using social media platforms," *Proceedings of the ACM on Human-Computer Interaction*, vol. 8, pp. 1-32, 2024.
[12] Daroji, "Algorithmic visibility and linguistic inequality: How social media platforms amplify Indonesian and marginalize regional languages," *Indonesian Journal of Language and Communication Studies*, vol. 1, no. 2, pp. 60-72, 2026.
[13] R. Pahlawan, "From moderation to marginalization: Language, power, and content governance on Indonesian social media platforms," *Indonesian Journal of Language and Communication Studies*, vol. 1, no. 2, pp. 101-114, 2026.
[14] E. Rahmat, R. S. R. Waluyajati, Y. Huriani, and R. Y. A. Hambali, "The dual faces of religion: Tolerance and intolerance in a sociological approach," *Integritas Terbuka: Peace and Interfaith Studies*, vol. 4, no. 1, p. 63, 2025.
[15] M. Muslih, U. K. H. Abdurrahman, W. Pekalongan, D. Anggraeni, M. Iqbal, and A. Ghoni, "Harmony in diversity: Exploring religious moderation perspectives through interfaith dialogue," *Jurnal Penelitian*, vol. 20, no. 2, 2023.

[16] E. F. Hastuti, "Digital rhetoric in Indonesian political campaigns: A multimodal discourse analysis of social media narratives," *Indonesian Journal of Language and Communication Studies*, vol. 1, no. 1, pp. 1-11, 2026.
[17] K. M. A. A. Z. Kanakkarasan, "Synthetic voices and mediated trust: A multimodal analysis of AI-generated political communication in Indonesia," *Indonesian Journal of Language and Communication Studies*, vol. 1, no. 2, pp. 115-128, 2026.
[18] M. Dewi, "Human or machine? Discursive constructions of authenticity in AI-generated news and public communication in Indonesia," *Indonesian Journal of Language and Communication Studies*, vol. 1, no. 2, pp. 73-86, 2026.
[19] A. C. Kartika, "Crisis communication and language strategy: A corpus-based study of governmental COVID-19 briefings in Indonesia," *Indonesian Journal of Language and Communication Studies*, vol. 1, no. 1, pp. 50-59, 2026.
[20] U. F. S. Faradis, "The role of local language in risk communication: A case study of disaster messaging in Eastern Indonesia," *Indonesian Journal of Language and Communication Studies*, vol. 1, no. 1, pp. 12-21, 2026.
[21] Y. Zhu, "Language as a tool of faith: The sociolinguistic impact of religious discourse in multicultural communities," *Proceedings of the International Conference on Social Sciences in the Modern Era*, vol. 2, no. 1, 2025.
[22] W. S. P. Hapsari and A. V. Sufianti, "Reclaiming indigenous voices: Linguistic landscape of minority languages in urban public spaces in Indonesia," *Indonesian Journal of Language and Communication Studies*, vol. 1, no. 1, pp. 40-49, 2026.
[23] F. Wasiqah, "Language ideologies and media representation: Framing Madurese dialects in Indonesian television news," *Indonesian Journal of Language and Communication Studies*, vol. 1, no. 1, pp. 22-30, 2026.
[24] H. Aini, "Automating intercultural communication: Pragmatic failures and cultural bias in AI-mediated Indonesian–English translation," *Indonesian Journal of Language and Communication Studies*, vol. 1, no. 2, pp. 87-100, 2026.
[25] Rohmadi, "Cross-cultural pragmatics in e-commerce: A comparative study of buyer–seller interactions in Indonesia and Malaysia," *Indonesian Journal of Language and Communication Studies*, vol. 1, no. 1, pp. 31-39, 2026.
[26] A. Fawaid and W. Astutik, "Strengthen the mainstreaming of religious moderation in higher education through certification agency," *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan*, vol. 17, no. 3, pp. 2046-2062, 2023.
[27] A. Fawaid, "Trans-religious identity from the edge? Promoting interfaith dialogue among transgender community in Yogyakarta," *Al-Albab*, vol. 6, no. 1, pp. 103-124, 2017.
[28] A. Fawaid and B. Busro, "Contesting religious family rights: Muslim and Hindu women land ownership in Java and Bali," *Islam Realitas: Journal of Islamic and Social Studies*, vol. 5, no. 2, pp. 202-216, 2019, doi: 10.30983/islam_realitas.v5i2.3059.

BIOGRAPHY OF AUTHOR



Nor Mohammad Abdoeh is a lecturer in Hukum Keluarga Islam at Universitas Islam Negeri Salatiga, Indonesia, where his work engages digital discourse analysis and religious studies within communication scholarship. His current research examines how interfaith talk constructs religious diversity within Indonesia's algorithmic public sphere, focusing on representation frames, pragmatic stance, and platform visibility regimes. Drawing on corpus-assisted qualitative discourse analysis, his work explores how institutional authority, local coexistence, and platform conditions shape the public intelligibility of interfaith dialogue in Indonesia. He can be contacted at email: abduhiainsalatiga@gmail.com