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The Role of Media in the Dynamics of Relationship between Muslims and Buddhism in the Post-Conflict in Tanjung Balai City, North Sumatra Province

Irwansyah, Muhammad Jailani

North Sumatra State Islamic University, Indonesia

Abstract

Still fresh in mind, the violent conflict that took place in Tanjung Balai in July 2016. The violent conflict was mentioned in various mass media because of a protest of a Tionghoa woman to her neighbor about the call to prayer from the mosque in front of her house grew louder. After the open conflict in Tanjung Balai, the media has a very important role in building positive relations or also dividing the community in negative relationships between religious communities, reporting in print and online media has always been a reference for people who believe in the truth of the news. The article, believed to be the work of journalism, was then copied and distributed by some people through social media; WhatsApp, Facebook, etc. Then the writer tries to analyze the role of the media through its reporting in building relations between Muslims and Buddhists in Tanjung Balai after the open conflict in July 2016. This analysis uses a media framing approach.

In analyzing the role of the media, the three media play more a role of a mirror of events in society and the world, implying a faithful reflection and the role of the window of events and experience. The role of filters is played more in the interests of the media, not in the interests of peace and relations between Islam and Buddhism going forward. For this reason, it is important to do mass media literacy and social media aimed at improving media skills that must be mastered by the community, improving lives and improving the lives of individuals who are mostly exposed to various kinds of information

Keywords: Media, North Sumatra, Muslim and Buddhist Relationship

Introduction

Still fresh in mind, the violent conflict that took place in Tanjung Balai in July 2016. The violent conflict was mentioned in various mass media because of a protest of a Tionghoa woman to her neighbor about the call to prayer from the mosque in front of her house grew louder. Based on the story, the residents, who not only came from the surrounding environment but also became angry and considered the woman to insult Islam. The community is concentrated based on news on Facebook and WhatsApp. The event that initially tried to be mediated into the burning of the house of the Tionghoa woman's family, 4 temples, 8 temples, and 2 social foundations around the city of Tanjung Balai. At that time, the Tionghoa community in the city of Tanjung Balai left their homes and did their activities, some even fled to Medan or other cities.

After the burning, the relationship between Muslim and Buddhist communities, especially in Tanjung Balai, was quite vulnerable in conflict relations. The government is trying to quell the open violence conflict with the initial action of dividing the city of Tanjung Balai and arresting suspected perpetrators of blasphemy, securing and cleaning the burned facilities. The second step was to meet with religious leaders in Tanjung Balai and North Sumatra, including agreeing to reduce the statue of Buddha with the administrators of the Tri Ratna Temple. The Buddha statue was later revealed on October 27, 2016. Efforts to reduce the violent conflict were then carried out by meetings between mass organizations, youth groups, and communities in the city of Tanjung Balai and prosecute the accused of blasphemy because of protesting the call to prayer and the perpetrators of burning temples and temples. The trial process of the two cases lasted quite a long time until 2018. Post-conflict and the judicial process has divided the community and created new dynamics in relations between Muslim and Buddhist communities.

After the open conflict in Tanjung Balai, the media has a very important role in building positive relations or also dividing the community in negative relationships between religious communities, reporting in print and online media has always been a reference for people who believe in the truth of the news. The article, believed to be the work of journalism, was then copied and distributed by some people through social media; WhatsApp, Facebook, etc. Then the writer tries to analyze the role of the media through its reporting in building relations between Muslims and Buddhists in Tanjung Balai after the open conflict in July 2016. This analysis uses a media framing approach. Sudiby (2009: 54-55) said, when a journalist makes the news, his position is not only as an explanation but also reconstructs events and realities that he sees and observes. Entman framing analysis will be used to see the framing of news by the print media; Waspada, Tribun, and Sinar Indonesia Baru in the post-conflict open period until 2018. Waspada, Sinar Indonesia Baru and Tribun are print media that are still alive in North Sumatra with their respective markets and are widely known in North Sumatra. In addition to framing analysis to see the role of the media, the author also analyzes media literacy that must be carried out in building positive relationships between Buddhists and Muslims learning from the open conflict in Tanjung Balai, North Sumatra.

Methods

The methodology of this research work is a literature review. Literature reviews provide a framework for relating new and previous evidence and provide an indication of whether progress has been made from research results through extensive research on a given topic and interpretation of results from the literature. To do. Identify issues identified by the search. and a study of this systematic analysis of relevant literature following the approach (Randolph, 2009). Articles used are focused on original empirical research articles or research articles containing the results of actual observations or experiments.

Result and Discussion

Relations between religious communities can be interpreted as interactions between individuals or groups of religious communities in all fields. This relationship can take the form of a positive relationship, but it can also be a negative relationship that causes open conflict or surface conflict. In the context of this paper, the relationship referred to is the relationship between Muslims and Buddhists. Of course, the relationship between Muslims and Buddhists is desired is a relationship as a form of solidarity between Muslims and Buddhism that is shown in a harmonious life, respecting both religions and establishing good social relations between Buddhists and Muslims in all fields, to create harmony between people Buddhism and Muslims.

Relations between religions are related even though they are different from the harmony between religions, where harmony between religions is defined as a peaceful, harmonious atmosphere and there are no open or surface conflicts that occur between religious communities (Islam and Buddhism). Etymologically the word concord is originally from Arabic, which is ruknun which means pole, base, or precepts. The harmony is plural. From the word arkaan, it is understood that harmony is a unit consisting of different elements of each of these elements mutually reinforcing. Unity cannot be realized if any of these elements do not function. While what is meant by religious life is the occurrence of good relations between adherents of one religion with another in one association and religious life, by way of caring for one another, caring for each other and avoiding each other things that can cause harm or offend (Jirhanuddin, 2010; 190). Purwadarminta (1986; 1084) said that harmony is an attitude of tolerance in the form of respect and allow an opinion, opinion, view, belief, and others that are different from the establishment. Harmony between religions can also be interpreted by tolerance between religions. Intolerance itself, basically people must be graceful and accept differences between religious communities. Besides, the community must also respect each other, for example, in terms of worship, between adherents of one another's religion does not interfere with each other (Wahyuddin, 2009; 32)

Relations between religious communities are not always in positive relations, but they can also take the form of conflict. Conflict occurs when there are differences in interests between religious communities. These differences in interests can culminate in open conflict to violent conflict. Open conflict in question is a conflict that surfaces, has deep roots and is very real and requires various actions to overcome the root causes and their various effects (Simon Fisher, 2001; 6). According to Fisher (2001: 19), the stages of conflict consist of pre-conflict, confrontation, crisis, and post-conflict. Specifically, after the conflict in question, the conflict situation is resolved by ending violent confrontations, tension is reduced, and relations lead to more normal relations between the two parties. Dahrendorf (quoted by Pruitt and Rubin, 2004: 34-35) mentions three conditions that support the emergence of struggle groups, which are often the drivers of conflict, namely:

- 1) continuous communication between people in the same boat;
- 2) the presence of a leader who helps articulate ideology, organize groups, and formulate plans for group action;
- 3) group legitimacy in the eyes of the wider community increases.

The media as a communication tool plays a very big role in the relationship between religious communities, both in provoking conflict and new tensions after the conflict. Mass Media has a very big influence to divide or unite societies. The media industry has shown that good journalism in the name of public services can help promote peaceful coexistence and greater tolerance between religious communities. Of course, this may go against the industry 'popular adage that bad news is good news, and that good news is no news, but those managing the new perspective on the media if society

conflicts, the media will lose and suffer just as much, because it is part of society. It has a stake in society's well-being and must take responsibility in helping to promote peace and harmony.

Mass media in social life, especially in modern society has played such an important role. According to McQuail in his book *Mass Communication Theories*, there are six perspectives in seeing the role of the media (McQuail, 2000: 66): First, the role of the media as a window on events and experiences. The media is seen as a window that allows the audience to see what is happening out there. Or the media is a learning tool to find out various events. Second, the role of the media as a mirror of events in society and the world, implying a faithful reflection. Mirror various events that exist in society and the world, which reflect what they are. Because of this, media managers often feel that they are not "guilty" if the contents of the media are full of violence, conflict, and various other hostilities, because according to them the facts are, the media is only a reflection of facts, regardless of likes or dislikes. When in fact, the point of view, direction, and framing of the content that is considered a mirror of reality is decided by media professionals, and the public is not completely free to know what they want. Third, the role of the mass media as a filter, or gatekeepers who select various things to be given attention or not. The media always chooses issues, information or other forms of content based on the standards of its managers. Here the audience is "chosen" by the media about anything worth knowing and getting attention. Fourth, the role of the mass media as a guide, guide or interpreter, which translates and shows the direction of various uncertainties, or diverse alternatives. Fifth, the role of the mass media as a forum to present various information and ideas to the public, so that the possibility of responses and feedback. Sixth, the role of the mass media as an interlocutor, which is not only a place for the passing of information but also a communication partner that enables interactive communication.

The media should ideally report related relations between religious communities or conflicts between religions objectively and without taking sides with one of the parties, by applying the principles of journalism and journalistic ethics, and rising religious intolerance. On the other hand, the rise of the Internet and social media in disseminating news and information has made the task of media more complex. With the fierce competition to be the first, online media often sacrifices accuracy. To understand the tendency of media content and the position of the media whether promoting peace or becoming part of a conflict of interests and business can be used framing analysis of media content. In the eyes of communication reviewers, framing analysis is generally used to dissect ways or ideologies of the media in constructing facts or reality. Not only that, but framing is also used to see how the media understand and frame events (Eriyanto, 2009: 10). Media framing can be interpreted as a way of how media presents events, both viewed from the way the media emphasizes certain parts or certain aspects of an event, and how the media tells a story. At the technical level, the media packed the framing of an event or phenomenon is done by journalists by selecting certain issues and ignoring other issues. The media also accentuates the side of certain issues. The word salience is interpreted and defined as a process in making information more attention, meaningful, and memorable (Sobur, 2009: 164). Framing refers to providing definitions, explanations, evaluations, and recommendations for a discourse to emphasize a particular mindset for the event being discussed.

In this framing study, the writer takes news samples in the daily mass media; *Waspada Daily*, *Sinar Indonesia Baru daily*, and the *Tribun daily* in North Sumatra in 2016 - 2018, as listed below:

Tables Sample news after the Tanjung Balai riots by newspaper

No	Newspaper and Title	Date Published
	Tribune Daily	
1	This is the Chronology of the Burning of Vihara	30 Juli 2016

	and 4 Temples in Tanjung Balai	
2	Detention of Tanjung Balai riot suspect suspended	7 Agustus 2016
3	TanjungBalai Riot Handling Use Law 7/2012	8 Agustus 2016
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Waspada Daily		
1	PWM Rejects Tanjungbalai Case Directed to Criminal	8 November 2016
2	Tanjung Balai Conflict, Meliana Status Unclear	5 September 2016
3	Gabion Temple Does Not Have Permission	13 September 2016
4	Meliana's Punishment For the Harmony of Interfaith People	24 Agustus 2018
5	Meiliana's Speech Underestimates Muslims	26 Juli 2018
6	FPI Gives a Warning to Judges, Case of Blasphemy in Tanjung Balai	10 Juli 2018
7	Religious blasphemers have broken the harmony of the ummah	10 Oktober 2018
8	Cases of Blasphemy; Islamic Organizations Remind PN	15 Agustus 2018
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Sinar Indonesia Baru Daily		
1	GKPS Pray for Tanjung Balai Cintai Religious Tolerance; Tionghoa Figure Curses Women for Triggering the Riots	31 Juli 2016
2	Anticipating the TanjungBalai Conflict, Baporkem Tebing Tinggi Holds a Meeting with Religious and Community Leaders	2 Agustus 2016
3	The decline of the Tri Ratna Tanjungbalai Vihara Statue takes place at night	29 Oktober 2016
4	Tanjungbalai Case: PBNU Chairperson: Stating the Voice of the Azan is Too Loud Not Blasphemy of Religion	23 Agustus 2018
5	Rules on Volume of Mosque Loudspeakers in 6 Countries, What about Indonesia?	24 Agustus 2018
6	KY Learn about the Report of Meliana that was Banned because of the Azan volume	28 Agustus 2018
7	Putri Gusdur Ready to Guarantee Meliana Detention Suspension	31 Agustus 2018
8	Rules for Mosque Speaker Volume will be Updated on	24 Agustus 2018
9	Minister of Religion outlines the rules for mosque loudspeakers	25 Agustus 2018
10	Prayers for "Better Indonesia" Held with Meliana	31 Agustus 2018

From this report the author uses Entman's analysis in analyzing the framing strategies of the three print media; how to define the Problem, Diagnose Causes, Make Moral Judgment, and Treatment Recommendation.

Problem Definition

Defining a problem can be interpreted as a framing of the media in understanding events that occur or problems that surface. In essence, how reporters understand the event or issue. In defining the problem, the three media have different perspectives. The *Tribun* daily defines the Tanjung Balai conflict as a social conflict that is rioting. From the news titled "Detention of Tanjungbalai Riot Suspended Suspended" and news titled "Tanjungbalai Riot Handling Use Law 7/2012", shows that the perpetrators of arson and destruction are said to be rioters. In addition to the *Tribune* daily, it did not make the riot a priority in its three news reports in July and August 2016, the *Tribune* placed the news on pages six and eight of the newspaper. However, in the 2018 report, the *Tribune* defines the problem as a religious problem with the title "Kejari TBA put the Religious Defender Suspect into the Tanjung Gusta Detention Center".

In contrast to the *Tribune*, the *Sinar Indonesia Baru* (SIB) daily defines the riot problem in Tanjungbalai as an interfaith problem and also related to tolerance. In a report titled "Concerned about the Tanjungbalai Riot, GKPS Pray for Tanjungbalai for Religious Tolerance, Tionghoa Figures Curse Women to Trigger Riots" The SIB illustrates religious tolerance has been uprooted and encourages people to love religious tolerance again. The definition of this religious problem can also be seen from the news with the title "Anticipation of the Tanjungbalai Conflict, Bakorpakem Tebing Tinggi Holds a Meeting with religious and community leaders". In this report, the emphasis was placed on efforts to prevent riots with race, religion, and group nuances and to encourage tolerance between religious communities and adherents of religious beliefs. SIB put the news position related to the riots in Tanjungbalai on page 11 of the newspaper, or it could also be said on the inner page. Interestingly, the 2018 SIB report, during the trial process of women who were considered to have triggered riots, made defining riots a matter of blasphemy and also religious literacy, that is, in this case not understanding the rules of the call to prayer that led to protests from other faiths. The definition of blasphemy appears in the headline "The Case of Blasphemy, Meliana officially files an appeal".

While the *Waspada* daily defines the problem of riots in Tanjungbalai as an interfaith case and the problem of injustice. In the 2016 news, just after the riots occurred, the definition can be seen in the Report titled "PWM Rejects the Tanjungbalai Case Directed to Criminal", explained in the content that the North Sumatra Muhammadiyah Regional Management requested legal justice because according to PWM the conflict triggers that provoked Muslims to be ensnared. the Law on handling social conflicts while rioters are charged with criminal penalties. Likewise in the news entitled "Meliana Speech Underestimating Muslims" it is clear that the alert framing the news in the nuances of conflict between religions. Be wary of placing news coverage since September 2016 or 2 months after the riots broke out on page 3 of the newspaper. In the news in 2018, defining riots as a matter of religion and injustice became stronger in the daily news coverage. This can be seen in the report titled "Meliana's Speech Underestimates Muslims", and also the news titled "FPI Gives a Warning to Judges, the Case of Blasphemy in Tanjung Balai" (*Waspada*, 10 July 2018)

Defining the Causes of the Problem

Estimated causes of problems in this context can mean what (what), it can also mean who (who). Referring to the news analyzed, this analysis shows the source of the problem of the Tanjung Peninsula riot into several problems. In the *Tribune's* daily analysis through a report titled "Chronology

of the Burning of Vihara and 4 temples in Tanjungbalai" the cause of the Tanjungbalai riot problem was the complaint of an ethnic Tionghoa against the voice of the call to prayer. Another cause of the riots mentioned is the Muslims who were provoked by the complaint. While in SIB the causes of the problem are first, the issue of tolerance between religions, secondly ignorance of the azan rules that trigger protests from other residents and the protest provokes Muslims to act riots. SIB daily news in a row related to the issue of the call to prayer volume rules such as the headline "Rules for the volume of mosque speakers will be updated". Also the news was titled "Minister of Religion Exposes Rules for Loud Speakers of the Mosque, Willing to Be a Witness to Relieve Meliana" and the headline "Rules for the volume of Mosque Loud Speaker in 6 Countries, What about Indonesia" While Waspada consistently positioned the cause of the problem was the blasphemy of religion by protesting the voices of the call to prayer and the Muslim community who were provoked by the utterance of religious blasphemers due to injustice. This is evident from the headline reporting "Meliana Punishment For the Harmony of Interfaith Harmony, The Government Fails to Suppress SARA Sentiments". In the report, among others, written "But when BKM mosque tabayun, mosque administrators were treated with words that are not good by Meliana. This was heard by the community which caused anger among Muslims".

Make moral Judgment

Make Moral Judgment or make moral decisions is a framing element to justify or provide arguments on defining the problem that has been made. When the problem has been defined, the cause of the problem has been determined, it takes a strong argument to support the idea. In terms of moral decisions, the daily alert looks very clearly making the connection of blasphemy to the Tanjung Tanjungbalai riots. The report entitled "Meliana Speech Underestimates the Muslim Community" reinforces the moral decision by forming information (Waspada, October 10, 2018. In the report also written the North Sumatra MUI Fatwa Commission as a trial witness stated that the Adhan is an Islamic Shari'a that must be echoed. denigrating and denouncing the religion of Islam then came the MUI fatwa that Meliana's remarks insulted the religion of Islam

Treatment Recommendation

Treatment Recommendations are used to assess what the media want. What path was chosen to solve the problem? This solution depends very much on how the incident is seen and who is seen as the cause of the problem. Referring to the analyzed news data, it can be explained that the recommendations offered by the three media to re-establish positive relations between religious communities, especially Muslims and Buddhists after the conflict in Tanjungbalai namely: The SIB daily headline entitled "Decreasing the Statue of the Tri Ratna Tanjungbalai Temple took place at night" This report was aimed at reducing the tension of Muslims by lowering the Buddha statue at the Sri Ratna temple. Quoted in content "The decline in the statue of the Tri Ratna monastery was based on an agreement with the government and the manager of the Tri Ratna Temple, after the burning and destruction of the house of worship was triggered by a woman who banned the call to prayer using a loudspeaker". It is interesting because the woman who is being called is recognized by local community as China, but the result of the riots is targeting all Buddhists, even konghucu. It means that the issue ethno – religious framing plays in the center of conflict in Tanjung Balai.

While the daily was vigilant, emphasizing the resolution of the riots by punishing the perpetrators who triggered the violence, while the people who carried out the riots were dealt with by the Law on Handling social conflicts, so they were not criminal but mediated. The title "news from this

analysis includes the Case of Defamation of Religion: Islamic Organizations Remind District Courts." (Waspada, 15 August 2018).

Media coverage in punishing framing as a solution to the problem then becomes a pattern that turns out to be considered true and is implemented in social reality. This can be seen from the pattern that mistakes must be punished and generalization of the identity of the perpetrators. The perpetrators of the riots were called as China, but the punishment of the community was on all Buddhist community, with the burning of temples, temples and finally the decline of Buddhist statues in the monastery, which had absolutely nothing to do with the religion that triggered the riots.

Analysis of The Role of Media

From the analysis of the media framing, it can be seen that the three print media with coverage areas throughout North Sumatra and Aceh (specifically Waspada) have different orientations and interests in reporting riots. Framing caused by these interests differentiates the role of the media in the dynamics of relations between religious communities. When viewed, the daily wary framing Tanjungbalai riots as a conflict that can be maintained, the minimum non-material conflict. As Lewis A Coser knows, dividing the conflict into two major types of conflict, namely realistic conflict and non-realistic conflict (Coser in Susan, 2014; 46-47).

In framing the problem definition in the three media, it can be seen that the media interpret their problem definitions from the selection of news sources. The media fails to act as a window on events and experience because the news has been framed in such away from the media itself that is inseparable from the interests of the owner. While framing the cause of problems in the three media, it can be examined that the Tribune seeks to play the role of the media as a mirror of events in society and the world, implying a faithful reflection and at the same time as a filter or gatekeeper. While the SIB daily plays a more filtering role than a mirror of events in society and the world, implying a faithful reflection. SIB always takes the perspective of the causes of protesting female perpetrators and also religious tolerance. What emphasizes the role of the media as a mirror of events in society and the world, implying a faithful reflection is the daily Vigilant, which tends even without playing the role of a filter. When the media then plays the role of guidance, the direction of truth for ordinary people, especially those that are illiterate to the media. This causes the people of North Sumatra to this day still divided into viewing the riots in Tanjungbalai. In this context, journalists and/or media should do a peace narrative that is a peace narrative writing, which can be in the form of a feature or special report, which with a certain perspective displays goodness and peace in a conflict (Baowollo, 2012). In peace narrative, positive capital or peace capital is raised to the surface, shown to people who are/have finished conflicts. That they have elements of peace that make life better. The elements of positive capital include optimism for a better life in the future, hope for peaceful living conditions in the community, and loving one another as fellow creatures of God. Besides peace narrative also uses language that is "smooth" and appealing. The word for word chosen is the word that encourages the reader or viewer to sympathize, empathize and make peace. Technically, the peace narrative should be written by journalists who have obedience to the journalistic code of ethics and are loyal to the principles of journalism.

In framing make a moral judgment, the three media play different roles. Be vigilant and SIB plays the role of the media as filters, where both media sort news according to the interests of both media where news is more consumed by the public. In this context, Vigilant prefers news that is fit for consumption, which is the judicial process of the perpetrators who triggered the riots which have the potential not to provide justice to Muslims as well as other injustices in the criminal process of the Tanjungbalai rioters. While the SIB daily prioritizes the return of rules in the time and volume of the

call to prayer and the humanitarian side of women who triggered the riots. So framing the emphasis on solving the problem is more on playing the role of the media as a forum to present various information and ideas from various community leaders, government and political figures in solving the Tanjungbalai riots. The three media in the context of the Tanjungbalai riot are not good enough to act as interlocutors that allow interaction between stakeholders in the Tanjungbalai peace. This can be seen in the news coverage of the three media, that quotations or perspectives from the Tionghoa or Buddhist communities themselves are rarely quoted or covered by the mass media.

Post-Conflict Media Literacy in Tanjungbalai

From the print media framing and also the emergence of social media, the conflict and the Tanjungbalai riots were so easily provoked that they divided the community in the vulnerability of new conflicts. Especially from 1975 to 2016, the city of Tanjungbalai has been hit several times by conflict. To improve the ability of the community to understand the content and trends of the position of the mass media and also social media, it is important to do media literacy, which of course has implications for the relationship between religious communities, especially Muslims and Buddhists in the city of Tanjungbalai.

Devito (in Rahardjo, 2012: 6) revealed that media literacy is the ability to understand, analyze, and produce mass communication messages (television, music, film, radio, billboards, advertising, public relations, newspapers, magazines, books, websites, blogs, newsgroups, chatrooms, social media). Individuals are not only passive individuals during the onslaught of various mass media today. The first objective of media literacy is to become a skill that must be mastered by the community. The massive exposure of the internet from children to adults makes media literacy an important skill for the community to have. In the context of this skill for print media is not a problem, but for electronic media and social media, the community must be able to master it. Keep in mind the news of the Tanjungbalai situation with inaccurate news that even tends to be provocative many disseminated through Facebook and WhatsApp messages. The second objective of media literacy is to improve lives and improve the lives of individuals whose lives are largely exposed to various kinds of information. Art Silverblatt (in Rahardjo, 2012: 15 & 17) revealed that media literacy also makes one more able to think critically and can develop independent judgments about media content. Besides, individuals who are media literate should also be able to develop production skills that enable them to create useful messages on social media. In the Tanjungbalai incident, it can be observed that the ability to think critically individuals in Tanjungbalai is still weak in analyzing messages in a newspaper or social media. The people simply believe in Facebook or WhatsApp news and also newspaper news without clarifying and understanding whether the news is just like reality, or has been added with fake news or has been framed in the interest of the media or the messenger himself. The ability of message production in social media is also considered to be still low. This can be seen from a variety of social media that emerged after the Tanjungbalai riots more forward the news or information obtained without producing peace narrative or minimal news clarification.

Conclusion

Relations between religious communities, especially Islam and Buddhism after the riots in Tanjungbalai City experienced dynamics like a roller coaster. The triggers of Buddhist riots were not directly involved. But tribal symbolism was generalized to become a religious symbol which ended in burning Buddhist symbols. After the riots, the trial process divided the community into pros and cons. On the division and the other hand the effort to unite the role of the media becomes very important. From the author's analysis through framing analysis, three print media samples in North Sumatra defined the riot problem as an interfaith problem, a problem of tolerance and a problem of ignorance in

rules (SIB). While framing the cause of the problem was framed by the three media as “Cina” Tionghoa women who protested the call to prayer, Tionghoa women who forbade the call to use the speaker, and Muslim communities who were provoked by the protest against the call to prayer which is the Islamic Sharia. Framing of moral decisions directed the media at the justification of the cause of the problem by quoting parties who agree with the cause of the problem filtered by the media. Finally, in framing the resolution of the problem of the media forming it is the punishment of religious offenders and forgiveness for rioters. In the first context, SIB and alert are different in viewing religious offenders.

In analyzing the role of the media, the three media play more a role of a mirror of events in society and the world, implying a faithful reflection and the role of the window of events and experience. The role of filters is played more in the interests of the media, not in the interests of peace and relations between Islam and Buddhism going forward. For this reason, it is important to do mass media literacy and social media aimed at improving media skills that must be mastered by the community, improving lives and improving the lives of individuals who are mostly exposed to various kinds of information. Media literacy can make the people of Tanjungbalai and Indonesia generally are abler to think critically and be able to develop an independent assessment of the content of media related to the riots and post-riots in Tanjungbalai.

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