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Exploring Social Media Language in terms of Interfaith Discourse in the Pakistani Community: Harmony in Interfaith Discourse

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Abstract

This study investigates how interfaith discussions unfold on social media, focusing on incidents in Pakistan where religious tensions have generated significant public discourse. Using the religious-social shaping of technology (RSST) by Heidi A. Campbell and Critical Discourse Analysis (CDA) by Norman Fairclough frameworks, the research analyzes eight specific incidents to explore how language is used to address sensitive interfaith issues. The study reveals that religious teachings and historical references are frequently invoked to promote peace and tolerance, while inclusive language helps to build community solidarity and a shared sense of responsibility for protecting minorities. Social media platforms have emerged as powerful tools for mobilizing support, raising awareness, and uniting diverse communities, although challenges such as algorithmic biases and content amplification persist. The analysis focuses on four key dimensions—religious tradition and history (RTH), community values and priorities (CVP), negotiation with technology (NT), and communal discourse and justification (CDJ)—to understand how language frames interfaith conversations, advocates for justice, and responds to religious tensions. While the findings emphasize the potential of social media to foster unity and advocacy, the study also acknowledges the risks of misrepresentation and digital polarization. This research provides actionable insights for community leaders and social media platforms to promote respectful and constructive interfaith dialogue in increasingly digital public spaces.

Keywords: Interfaith discourse, social media, religious tolerance, harmony.

Introduction

Today, social networks have become an essential channel of communication and conversation while having a noticeable impact on the processes in society. The enhanced capacity for communication between nations has significantly transformed individuals' participation in religious activities and inter-religious discussion. Such social networks, as Facebook, Instagram, and blogs, for instance, are more often employed in discourses concerning religions and their practices creating the possibility for various religions to communicate with each other. These platforms have been, in turn, instrumental in the advocacy of religious tolerance and reconciliation of the societies in which these conflicts



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occur (Ruslan & Harahap, 2020).

Social media, as well as having a great potential for fostering peace and understanding, has its own dangers. It is not uncommon for the rapid spread of false information or one-sided views to increase hate and violence towards a certain religious group. This is particularly true in countries that suffer from general religious hostilities as well as political strife, as studies in Pakistan and India have shown. In these cases, social media has been both a constructive and destructive instrument for conflict resolution. On the one hand it has been used to promote inter-communal peace and on the other, it has been used to propagate hate messages (Siddiqui et al., 2023). The role of digital literacy in discouraging the use of these platforms to propagate religious extremism has emerged as a priority in research and policy formulation (Mokodenseho et al., 2024).

The present study aims to understand the more negative aspects and also the more positive aspects of the role of social media in interreligious communication. To be more precise, it analyses the opportunities offered by social media as platforms for constructive interreligious dialogue while also addressing the abuse of these social networks that contributes to the spread of negative stereotypes. In this light, through the examination of case studies of the application of social media in interreligious contexts, this research seeks to suggest ways of using these social networks to enhance tolerance and avert violence. Attention will focus on the influence of media depictions on the societal understanding of religious plurality, and how the virtual world can aid in fostering social order and peaceful interactions among diverse cultures. (Achmad, 2024).

Today's social interconnectedness is shaped by social media and other platforms which facilitates unity but poses risks in interfaith dialogue. Notably, as interfaith dialogue shifts to cyberspace, there is a need to inquire as to how cyberspace works to build synergies through and across different faith groups. Understanding interfaith cooperation through the lens of cyber interrelations can assist in the development of active measures to prevent polarization, inform other faiths of diverse perspectives, and advocate for peaceful co-existence (Campbell, 2010). Due to the ease of use of the internet, it is also important to study interfaith cooperation through artificial socialization as it provides a basis for building mechanisms for interconfessional dialogue in conflict-prone areas (Fairclough, 2013; Ruslan & Harahap, 2020).

Statement of Problem

This study investigates how social media serves as a platform for promoting interfaith harmony and understanding within the Pakistani community, particularly in facilitating dialogue between different religious groups and fostering peaceful co-existence in a socio-political context.

Significance of the Research

This paper deals with the challenges of religious intolerance in the era of technology, specifically in Pakistan. Using Critical Discourse Analysis (CDA) as put forward by Norman Fairclough, the study examines the representations of power relations and ideologies in interfaith interactions on social network sites. Furthermore, the combination of Speech Act theory and Social Shaping of



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Technology (SST) by Heidi A. Campbell, goes deeper into specific online practices that promote peaceful relations or exacerbate conflict. The results will suggest effective techniques to for policymakers, religious leaders and promoters of cyberspace literacy to direct social media as a means of enhancing tolerance and peaceful co-existence, especially in areas where religious conflicts co-exist with socio-political conflicts.

Research Objectives

Majorly, To explore how social media influences interfaith relations in the Pakistani community by fostering dialogue and understanding.

1. To apply RSST framework with the help of discourse coding and further extracting themes overall from the coded data to achieve empirical findings
2. To identify qualitatively how Pakistani community members imparted in interfaith discourse via social media platforms.

Research Questions

1. What are the themes or thematic language found in interfaith relations in the Pakistani community while applying RSST, extracting themes and quantifying the data?
2. What strategies are found practiced by online Pakistani community to promote peaceful co-existence of interfaith discourse?

Delimitations

This research focuses on interfaith discourse within the Pakistani community, analyzing eight incidents, including media coverage and conferences. Each incident is examined through 10 articles sourced from blogs, news outlets, and editorials. The study is geographically limited to Pakistan, with an emphasis on how interfaith issues are represented in media reports and public forums, rather than analyzing direct exchanges between religious groups.

Literature Review

Interfaith harmony is a vital aspect of social stability in multicultural and religiously diverse societies. Various factors contribute to fostering such harmony, including media representation, grassroots initiatives, government policies, and historical precedents. The following review supplements these elements in accordance with contemporary research, offering suggestions regarding strategies and practices that can reinforce interfaith relationships and enhance interfaith cooperation.

Interfaith dialogue and communication have been recognized as critical tools in promoting peace and harmony among communities in plural societies (Wodak, 2013). CDA in this respect sheds light on the relevance of power relations and social structures in use of language, context and its implications (Fairclough, Mulderrig, & Wodak, 2011). In addition, Speech Act Theory stresses that language is used in various speech acts, demonstrating how discourse enchants or is itself enchanted by social practices (Rathert, 2013). The RSST framework provides an understanding of the strategies of the religious participants in the



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mediated settlement processes by which they attempt to remold old structures to fit new ones (Campbell, 2010).

Interfaith Dialogue as a Tool for Peacebuilding

It has been known for a long time that interfaith dialogue can be used to promote peaceful coexistence and understanding of members of different faith groups. Initially, the approach used interfaith dialogue through formal forums and conferences to achieve peace and promote religious tolerance, a tendency which is still evident today, and even more so through online and other platforms. These efforts establish an environment where participants from different religions can share their views and, through discussion, resolve disagreements while aiming for an end goal of peace.

According to records, interfaith dialogue began with early religious contacts, such as those that took place in Medieval Spain among Muslim, Christian, and Jewish scholars, who were encouraged to respect each other and exchange ideas (Achmad, 2024). As those encounters reveal, it is possible to teach the peoples from different religions how to communicate with each other in order to prevent conflicts between them. These exchanges gave rise to organized interfaith dialogues which later developed into formal interfaith conferences held in the 20th and 21st centuries.

Even today, interreligious dialogue and conferences remain central to the promotion of peace. As an example, the Parliament of the World's Religions convened for the first time in 1893. Even now, it is one of the largest forums for interreligious dialogue. This platform seeks out representatives from diverse believe systems to discuss issues of peace, respect for other faiths and faith-correct social activism (Amirfarhangi & Ramezani, 2020). Such occasions indeed highlight values that different religions have in common but also the value of resolving disputes and disagreements that may arise when followers of different faiths engage with one another.

Nevertheless, the function of the dialogue goes beyond agony talk. These programs also offer orderly measures for dealing with disputes. Film festivals and Symposiums have emerged as platforms that religious leaders can not only voice their different opinions in but, also seek for joint collaboration in ways of dealing with issues like religious extremism, sectarian conflict, as well as blasphemy laws. For instance, in Pakistan, where religious tensions have further sharpened along sectarian lines, interfaith dialogue projects have coordinated actions and speeches of scholars and religious leaders of different sects to promote peace and reconciliation. (Siddiqui et al., 2023). These efforts point to the important role that the religious leaders play in mobilising the people's minds and defusing conflicts in the hotspots.

Interfaith communication is even more important now than it has been in the modern world. The closer people of different religions are brought together by globalisation, the more conflated and unfriendly they can be. These problems can be met by interfaith programmes that foster empathy and trust. These efforts have been even enlarged by digital platforms, allowing for discussion across borders and new spaces for religious groups to share and collaborate (Mokodenseho et al., 2024).



Historical Perspectives on Interfaith Harmony

Islam records several cases of interfaith peace, where the norms of coexistence were actively enacted. One such is the Medina Charter, negotiated by the Prophet Muhammad (pbuh), one of the earliest official inscriptions confirming a plural society. This treaty between Muslims, Jews and other non-Muslim tribes of Medina set out reciprocal rights and duties, ensuring freedom of religion and equality in an integrated legal system. (Achmad, 2013).

The tolerance in the days of the Prophet was not limited to the Medina Charter. The Treaty of Najran, for instance, had a Christian delegation who the Prophet greeted and whose religious liberty he assured. It was also the practice of the Caliphate of Umar ibn al-Khattab, who had an inclusive ethos by providing protection and stipends to non-Muslims such as Jews and Christians.

With the Abbasid Caliphate, in cities such as Baghdad in particular, religious intellectual relations burgeoned. This cooperation was well illustrated by the House of Wisdom, a collective of scholars working on natural sciences and philosophy with their different faiths. These kind of initiatives demonstrate the legacy of constitutional accommodation in Islamic governance to religious and cultural pluralism.

These examples from the past show that humanistic interfaith practices do not only stem from academic discussions about old paradigms, but are embedded in the history of these epochs and can guide some aspects of our endeavours today — establishing together human rights to freedom of religion, religious dialogue etc., ways for peaceful coexistence (which is aught both by experience as well as logic (e.g. horrid centuries long religious wars). Principles of inclusivity from the Medina Charter imply that modern policies should likewise defend groups belonging to different faiths and promote intergroup communication.

In addition, the educational and collaborative framework to be found in the Abbasid era shows that cross-cultural engagement can play a role of restoring balance as far as current challenges posed by religious tensions are concerned. Umar ibn al-Khattab had set a fine historical example on the policies to be carried out by state authorities of these and following days towards non-Muslims, who should not only be protected like birds in cages — we are talking about their free participation in the social live, not just our tolerance.

Media's Role in Interfaith Harmony

Public perceptions and social discourse, especially about religious tolerance, are heavily influenced by the media. According to Alam and Ahmad (2021) media has excellent space to build bridge of interfaith understanding but unfortunately, due to the imbalanced coverage of content regarding different religions it is failing. The findings of their research suggest that the Pakistani media emphasis too much on Islamic ideas, culture and world views of Islam which limits possibilities for interfaith dialogues in Pakistan and consequently continue separation. More inclusive media practices will help to maintain social coherence, the researchers argue as they call for credible reporting 'umbrella' on various religious communities, rather than representation of individual community.



The Role of Social Media in Interfaith Discourse

Social media has arguably become a critical component in influencing public opinions towards various issues in society, religion inclusive in the present society. The need for interfaith understanding and building relations that goes on existing among the people of diverse faiths is not, on most, occasions meant to the secular elites, or in the academe, anymore, as this has taken to using social media networks such as Facebook, Instagram, and Blogs. These have transformed how individuals of different faiths relate with one another regardless of their physical locations and ranks. (Ruslan & Harahap, 2020). Nevertheless, the ambiguous characteristics of social networking where it can be used for constructive interaction and for fanning hostility at the same time makes this an interesting subject.

Interfaith dialogue was historically limited to formal conferences and high-level elites. The rise of social media has levelled this down to the grassroots project, where different kind of religious groups meet and mingle. This was especially the case in highly multi-faith countries, such as Indonesia, where social media initiatives such as the YouTube hottest collection "Login" have integrated youth from many spiritual diversified experiences to talk about faith and acceptances together (Juhri & Hariani, 2023). It emphasizes on how digital can be critical platforms for nurturing religious pluralism through such initiatives.

At the same time, social media offers considerable pitfalls. The quick spread of misinformation or biased content incites religious intolerance and makes the problem more complicated (Siddiqui et al., 2023). This becomes an even bigger issue in countries such as India or Pakistan where the lines between the socio-political and a whole, terrorism by religion tends to blur. In particular, the use of social media to spread hate speech has become well-established and there are numerous occasions when online hate speech resulted in violence offline (Ozukum, 2019). These cases show how valuable it is to have better digital literacy programs that teach users to scrutinize religious material on the internet. Promise of digital literacy in curbing the adverse effects of social media on religious discourse As Mokodenseho et al. (2024) state, teaching someone how to responsibly use these digital platforms is necessary for interfaith dialogue and the prevention of misinformation. And in an era of post-truth, when he said abortion-related information that best fits his or her views even if they are incorrect will tend to believe it (Ruslan & Harahap, 2020).

On top of this, the fact that social media can be used to mobilize people toward causes— both positive and negative— gave it a major role in the effectiveness of interfaith relationships. Social media sites have been responsible for people coming together in interfaith events, mobilizing mass support to peace-building efforts, and large publicity regarding stories of religious harmony. However, they are also used to mobilize violence and exclusionist narratives (Amirfarhangi & Ramezani, 2020). For example, in India, social media rumors have driven religious tensions, leading to significant unrest, as seen in the case of the Bangalore exodus, where online misinformation led to communal violence (Ozukum, 2019). In light of the intricacies of the role of social media in interfaith dialogue, it is called for by scholars to more responsibly practice media. Media outlets and platforms, as proposed by Siddiqui et al. (2023), will



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have to undertake stronger moderation policies to nip in the bud amplification avenues for harmful content. Meanwhile, channels that promote digital solidarity leveraging social media for connecting people on either side of religious fissures come across as highly potent counter-narratives to the divisive content that circulates online.

Local Initiatives and Religious Moderation

Despite the importance of media reforms, grassroots activities are equally important in enhancing interfaith harmony. Muthoharoh, Fitrotulloh, and Ulumuddin (2024) argue for the case of Balun Village in Indonesia on how local traditions and social relations enable the process of religious moderation. In this context, such dialogue comes about informally through common social activities that the community shares, like feasting and communal work, which strengthen social bonding across such religious divides. The study offers evidence that local grassroots approaches can fill in around general policy efforts, offering up applied models toward achievable religious harmony at the community level.

Evaluating Interfaith Harmony in Pakistan

Akbar and Yaseen (2020) explore into the reality of interfaith harmony with regards to Pakistan, specifically keeping non-Muslim citizens in view as to what is perceived by them through state policy/behaviour versus the existing public (perception) of such. Results indicate constitutionally enshrined rights are often not fully realized in practice, which varies due to regional and social-political dynamics. It indicates the more required implementation of policies that needs to be at a large scale and reach as many public so that every individual regardless of religion gets equal opportunities and protection.

In conclusion, interfaith dialogue remains a vital tool for peacebuilding, with its historical roots and modern applications through conferences, forums, and digital platforms demonstrating its enduring relevance. As global interconnectedness continues to expand, the need for these dialogues will grow, making them central to international peace efforts. While social media offers unique opportunities for fostering interfaith understanding, it also poses challenges like misinformation and hate speech. To harness its positive potential, promoting digital literacy, responsible media practices, and digital solidarity is essential. Together, these efforts can effectively leverage social media as a powerful instrument for advancing interfaith harmony and global peace.

Research Methodology

This research employs a **mixed-methods approach**, integrating both quantitative and qualitative analyses to examine interfaith discourse on social media in Pakistan. The mixed-methods design is suitable for capturing both linguistic patterns and contextual meanings, providing a nuanced understanding of how religious and community members in Pakistan engage in interfaith discourse.

Research Design

The research is structured around the **religious-social shaping of technology (RSST)** framework, which guides the analysis of language and social interactions in religious discourse. RSST examines the interplay between



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religious traditions, social values, and technological influences. The analysis further incorporates **critical discourse analysis (CDA)**, which allows for systematic exploration of language patterns through frequency, collocation, and concordance analyses. Together, these frameworks help identify thematic language and discourse strategies that contribute to interfaith dialogue.

Data Sources

Data were collected from **social media platforms** (e.g., Facebook and Instagram) and **blogs** that report on incidents involving religious communities in Pakistan. Eight incidents were sourced, providing a rich pool of discourse samples. The data focus on recent incidents that have generated significant interfaith discussions, such as the Jaranwala and Sargodha incidents, which highlight issues of religious tolerance, justice, and community unity. These sources were chosen due to their extensive reach and engagement, allowing for a comprehensive examination of public sentiment and discourse dynamics.

Data Collection

Using **Social Media APIs** and text extraction from online articles, data were collected and organized. The data were managed and analyzed with **Sketch Engine**, a corpus analysis tool, to facilitate quantitative analyses, while **NVivo** software supported the qualitative coding and organization of data. The collection and coding methods ensure that both frequency-driven patterns and nuanced thematic interpretations are accessible for analysis.

Analytical Framework and Coding Process

The analysis followed a structured coding process using NVivo, based on the RSST and CDA frameworks. The RSST framework categorized data into four main aspects:

1. **Religious Tradition and History (RTH)**: Analysis focused on references to sacred texts, religious authority, and historical comparisons to understand how tradition shapes discourse.
2. **Community Values and Priorities (CVP)**: This aspect captured collective language (e.g., "we," "our") and moral appeals that indicate community identity and social inclusion.
3. **Negotiation with Technology (NT)**: The role of technology, including mobilization and digital solidarity, was analyzed to see how social media fosters community advocacy and outreach.
4. **Communal Discourse and Justification (CDJ)**: This aspect focused on justifications provided for religious actions and calls for justice, exploring how discourse seeks to legitimize certain actions within a moral or legal framework.

Additional coding categories included **inclusion/exclusion language** and **emotional tone**, allowing for analysis of how discourse frames peaceful communities versus extremist actors. Language associated with community inclusion (e.g., pronouns indicating unity) and exclusion (e.g., terms that distance or marginalize) were systematically coded to understand dynamics of interfaith relations.

Data Analysis



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Incident One

Title: *Jurranwala Incident*

Background of Incident

The **Jaranwala incident** involved interfaith tensions where inflammatory messages spread through social media and mosque loudspeakers, leading to violence. This incident highlighted issues of religious tolerance, justice, and community unity, making it a relevant case for analyzing interfaith discourse dynamics.

Application of RSST and CDA Frameworks

Religious Tradition and History (RTH)

- **Themes Identified:** Peace, Justice, Authority
- **Speech Act Types:** Declarative, Authoritative
- **Findings:**
 - ⇒ **Frequency:** Terms like “Quran” and “Prophet” frequently appeared, emphasizing religious teachings that advocate for peace and tolerance.
 - ⇒ **Collocation:** “Quran + justice” and “Islam + protection” were common collocations, showing how sacred texts were cited to argue against violence and promote social harmony.
 - ⇒ **Concordance:** Statements like “The teachings of Prophet Muhammad (PBUH) stress the importance of protecting all citizens” were used by religious leaders to promote peace, framing violence as morally unacceptable.
- **Interpretation:** The declarative statements reinforced moral and religious authority, establishing a peaceful stance in opposition to violence. This aligns with the RSST’s aim to show how religious traditions shape community responses

Community Values and Priorities (CVP)

- **Themes Identified:** Unity, Solidarity, Inclusion
- **Speech Act Types:** Inclusive, Persuasive
- **Findings:**
 - ⇒ **Frequency:** High frequency of collective pronouns (e.g., “we,” “our”) indicated strong community identity.
 - ⇒ **Collocation:** “We + stand together” and “our + brothers” were common phrases that emphasized unity and inclusivity.
 - ⇒ **Concordance:** Statements such as “We must stand together to defend our Christian brothers and sisters” were used to foster solidarity, positioning the community as protectors of minority rights.
- **Interpretation:** The use of inclusive and persuasive language established a collective identity, positioning the broader community in support of peace. This supports the research objective of identifying language that promotes peaceful coexistence.

Negotiation with Technology (NT)

- **Themes Identified:** Mobilization, Influence
- **Speech Act Types:** Directive, Advocacy
- **Findings:**



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- ⇒ **Frequency:** Terms related to digital platforms, like “viral,” “post,” and “share,” were frequent, showing social media’s role in spreading messages.
- ⇒ **Collocation:** “Solidarity + hashtag” and “support + trending” illustrated how social media became a tool for promoting unity.
- ⇒ **Concordance:** “Posts supporting the Christian community went viral” reflected how digital advocacy mobilized support.
- **Interpretation:** Social media acted as a double-edged sword, uniting people for solidarity while also inciting violence through inflammatory posts. This analysis aligns with the research question on how technology is used in interfaith discourse.

Communal Discourse and Justification (CDJ)

- **Themes Identified:** Justice, Accountability, Reform
- **Speech Act Types:** Advocacy, Directive
- **Findings:**
 - ⇒ **Frequency:** High frequency of “justice,” “accountability,” and “reform” terms highlighted calls for systemic change.
 - ⇒ **Collocation:** “Justice + must prevail” and “responsibility + legal duty” suggested a strong call for accountability.
 - ⇒ **Concordance:** Statements like “Justice must be served for our Christian brethren” were prevalent, framing justice as both a moral and legal obligation.

Interpretation

The advocacy and directive speech acts called for systemic change, linking religious principles with legal frameworks. This aligns with the objective to examine language that legitimizes peace and justice.

The analysis of the **Jaranwala incident** reveals how religious authority, community values, and technology shape interfaith discourse. Each RSST aspect contributes unique insights into the strategies and language used by communities to promote unity, hold extremists accountable, and advocate for peaceful coexistence.

Incident 2

Title: *Sialkot Incident*

Background of Incident

The **Sialkot incident** involved interfaith tensions where an individual from a minority group was targeted in a public setting, leading to widespread reactions on social media. Community leaders, religious figures, and social media users engaged in discourse, emphasizing themes of justice, inclusion, and community solidarity. This incident highlighted issues of religious tolerance, unity, and accountability, making it a relevant case for analyzing interfaith discourse dynamics.

Application of RSST and CDA Frameworks

1. Religious Tradition and History (RTH)

- **Themes Identified:** Tolerance, Moral Authority, Religious Duty
- **Speech Act Types:** Declarative, Authoritative



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- **Findings:**

- ⇒ **Frequency:** Words like “justice,” “Quran,” and “tolerance” frequently appeared, emphasizing a religious foundation for protecting minorities (Fairclough, 2013).
- ⇒ **Collocation:** Collocations such as “Islam + peace” and “religious + duty” illustrated how religious teachings were referenced to support minority rights (Van Dijk, 2008).
- ⇒ **Concordance:** Statements like “The Quran teaches us to protect the vulnerable” underscored the moral responsibility prescribed by religious texts, aligning with literature that emphasizes the role of religious authority in promoting social harmony (Asad, 2003).

Interpretation

The declarative and authoritative speech acts underscored religious duty and moral authority, framing violence against minorities as morally unacceptable. This aligns with the RSST’s objective to show how religious traditions shape community responses in interfaith scenarios (Gee, 2014).

Community Values and Priorities (CVP)

- **Themes Identified:** Solidarity, Unity, Justice
- **Speech Act Types:** Inclusive, Persuasive
- **Findings:**
 - ⇒ **Frequency:** Collective pronouns like “we” and “our” were prominent, indicating a focus on collective identity and solidarity (Halliday & Matthiessen, 2014).
 - ⇒ **Collocation:** Phrases such as “we stand with” and “our duty” were commonly used to express community support and commitment to unity (Searle, 1969).
 - ⇒ **Concordance:** Statements such as “We must stand together as a unified community” emphasized solidarity and moral support for the affected group. This is consistent with literature on discourse and identity construction, where collective pronouns create a sense of shared responsibility (Gee, 2014).

Interpretation

The use of inclusive language strengthens a shared identity among the community, positioning it as protectors of peace and tolerance. This supports the research objective of examining language that promotes peaceful coexistence and collective responsibility (Van Dijk, 2008).

2. Negotiation with Technology (NT)

- **Themes Identified:** Mobilization, Advocacy, Influence
- **Speech Act Types:** Advocacy, Directive
- **Findings:**
 - ⇒ **Frequency:** Terms like “viral,” “support,” and “solidarity” were frequent, illustrating social media’s role in rallying the community around the incident (Boyd, 2014).



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- ⇒ **Collocation:** “Support + hashtag” and “viral + justice” showed how social media became a platform for advocacy and solidarity (Papacharissi, 2015).
- ⇒ **Concordance:** Phrases like “Support for Sialkot’s Christian community is trending” indicated that social media advocacy efforts amplified solidarity messages. Research highlights how digital platforms serve as tools for mobilization and solidarity (Castells, 2012).
- **Interpretation:** Social media enabled rapid mobilization and solidarity through digital campaigns, demonstrating technology’s role in advocacy. This aligns with the research question on how technology influences interfaith discourse and community mobilization (Papacharissi, 2015).

Communal Discourse and Justification (CDJ)

- **Themes Identified:** Accountability, Protection, Justice
- **Speech Act Types:** Advocacy, Directive
- **Findings:**
 - ⇒ **Frequency:** Words like “justice,” “protection,” and “accountability” were common, reflecting calls for responsible actions within the community (Fairclough, 2013).
 - ⇒ **Collocation:** Terms like “protect + minority” and “ensure + justice” emphasized community and legal authorities’ responsibility (Van Dijk, 2008).
 - ⇒ **Concordance:** Statements such as “Justice must be ensured for the victim in Sialkot” framed justice as both a moral and community obligation. This aligns with discourse analysis literature that explores how language is used to construct accountability (Gee, 2014).
- **Interpretation:** Advocacy and directive speech acts called for systemic reform and justice, showing how communal leaders and public discourse aim to uphold social responsibility. This supports the research objective of examining language that seeks accountability and promotes reform (Fairclough, 2013).

Incident 3

Title: *Sikh Shopkeeper Gunned Down in Peshawar*

Background of Incident

The **Peshawar incident** involved the tragic killing of a Sikh shopkeeper, which generated widespread reactions on social media. This incident drew attention to issues surrounding minority safety, religious tolerance, and justice within Pakistani society. The discourse following this incident highlighted themes of religious duty, community protection, and calls for accountability, making it a relevant case for analyzing interfaith dialogue.

Application of RSST and CDA Frameworks

1. **Religious Tradition and History (RTH)**
 - **Themes Identified:** Protection of Minorities, Religious Duty, Tolerance
 - **Speech Act Types:** Declarative, Authoritative
 - **Findings:**



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- ⇒ **Frequency:** Words like “peace,” “Islam,” and “protection” were commonly used, reinforcing the religious foundation for protecting minorities (Fairclough, 2013).
- ⇒ **Collocation:** Terms such as “Islam + tolerance” and “protect + Sikh” appeared frequently, suggesting that religious principles were cited to advocate for the safety of Sikh citizens.
- ⇒ **Concordance:** Statements like “Islam teaches us to protect all minorities, including Sikhs” emphasized the religious duty towards safeguarding minorities, consistent with Asad’s (2003) work on religious frameworks promoting tolerance.
- **Interpretation:** The declarative and authoritative speech acts reinforced religious obligations to protect minority groups, framing violence against them as morally unacceptable within an Islamic context. This aligns with the RSST’s objective of showing how religious traditions influence community responses to interfaith tensions (Gee, 2014).

Community Values and Priorities (CVP)

- **Themes Identified:** Solidarity, Unity, Minority Rights
- **Speech Act Types:** Inclusive, Persuasive
- **Findings:**
 - ⇒ **Frequency:** The use of collective terms like “our Sikh brothers” and “we stand together” reflected a sense of shared responsibility within the community (Halliday & Matthiessen, 2014).
 - ⇒ **Collocation:** Phrases like “stand + with Sikhs” and “community + unity” were prevalent, highlighting solidarity and unity among the broader community in response to the attack.
 - ⇒ **Concordance:** Statements such as “Our community stands united with Sikhs in these difficult times” demonstrate the inclusive language aimed at building solidarity. This aligns with studies on discourse and community identity, where collective language strengthens communal bonds (Van Dijk, 2008).
- **Interpretation:** The inclusive and persuasive language positioned the Sikh community as an integral part of the larger social fabric, reinforcing values of solidarity and unity. This supports the objective of examining language that fosters peaceful coexistence and a shared identity (Fairclough, 2013).

Negotiation with Technology (NT)

- **Themes Identified:** Mobilization, Advocacy, Digital Solidarity
- **Speech Act Types:** Advocacy, Directive
- **Findings:**
 - ⇒ **Frequency:** Words like “share,” “support,” and “solidarity” were common, underscoring social media’s role in amplifying support for the Sikh community (Papacharissi, 2015).
 - ⇒ **Collocation:** “Solidarity + hashtag” and “justice + trending” indicated that social media was instrumental in raising awareness and fostering unity.



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- ⇒ **Concordance:** Phrases like “#JusticeForSikhCommunity” were shared widely, emphasizing how digital platforms were used for advocacy and to amplify calls for justice. Research indicates that social media fosters affective public engagement and advocacy (Castells, 2012).
- **Interpretation:** Social media served as a powerful tool for mobilizing support and solidarity, as the Sikh community’s need for justice became a trending topic. This aligns with the research question on technology’s role in interfaith discourse and community mobilization (Papacharissi, 2015).

Communal Discourse and Justification (CDJ)

- **Themes Identified:** Justice, Accountability, Protection
- **Speech Act Types:** Advocacy, Directive
- **Findings:**
 - ⇒ **Frequency:** High usage of terms like “justice,” “accountability,” and “protection” reflected a strong call for responsible action by authorities and the community (Fairclough, 2013).
 - ⇒ **Collocation:** Phrases such as “justice + must prevail” and “community + protect minorities” reinforced the demand for accountability.
 - ⇒ **Concordance:** Statements such as “Justice must be ensured for our Sikh brother” were frequently echoed, framing justice as both a communal and legal obligation. This echoes the role of discourse in shaping social responsibility, as highlighted in CDA literature (Gee, 2014).
- **Interpretation:** Advocacy and directive speech acts emphasized the need for systemic justice and protection, framing accountability as a communal duty. This supports the RSST’s focus on examining language that calls for accountability and legal reform in response to incidents involving minorities (Van Dijk, 2008).

Incident 4

Title: *Mob Attacks Churches in Eastern Pakistan*

Background of Incident

In this incident, mob violence erupted following accusations of blasphemy, leading to the targeting and vandalism of churches in eastern Pakistan. This event generated substantial discourse on social media and within the community, raising questions about religious tolerance, justice, and protection of minority rights. This analysis highlights the themes and discourse strategies used in public responses to the incident.

Application of RSST and CDA Frameworks

1. **Religious Tradition and History (RTH)**
 - **Themes Identified:** Tolerance, Religious Duty, Moral Responsibility
 - **Speech Act Types:** Declarative, Authoritative
 - **Findings:**



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- ⇒ **Frequency:** Terms like “Islam,” “peace,” and “protection” were frequently invoked to underscore the religious basis for tolerance and peaceful coexistence (Fairclough, 2013).
 - ⇒ **Collocation:** Phrases such as “Islam + condemns violence” and “protect + minorities” appeared frequently, using religious principles to counteract acts of aggression against religious minorities.
 - ⇒ **Concordance:** Statements like “Islam commands us to respect places of worship, regardless of religion” were common, underscoring moral responsibility grounded in religious teachings (Asad, 2003).
 - **Interpretation:** Declarative statements referencing religious duty serve to delegitimize violent acts, framing them as contrary to Islamic values. This supports the RSST goal of examining how religious tradition informs community responses to religious tensions (Gee, 2014).
2. **Community Values and Priorities (CVP)**
- **Themes Identified:** Solidarity, Protection, Inclusivity
 - **Speech Act Types:** Inclusive, Persuasive
 - **Findings:**
 - ⇒ **Frequency:** The use of collective pronouns such as “we” and “our” highlighted a community-wide stance against violence (Halliday & Matthiessen, 2014).
 - ⇒ **Collocation:** Expressions like “we stand together” and “protect our Christian brothers” reflect a commitment to solidarity and minority protection.
 - ⇒ **Concordance:** Phrases like “We, as a nation, condemn attacks on churches” were commonly seen, emphasizing national unity and moral support for affected minorities. Research supports the use of inclusive language in strengthening community identity (Van Dijk, 2008).
 - **Interpretation:** Inclusive and persuasive language fosters a collective identity, framing the community as united against violence. This aligns with CDA literature on community solidarity and responsibility in interfaith discourse (Fairclough, 2013).
3. **Negotiation with Technology (NT)**
- **Themes Identified:** Digital Solidarity, Mobilization, Advocacy
 - **Speech Act Types:** Advocacy, Directive
 - **Findings:**
 - ⇒ **Frequency:** Terms such as “viral,” “support,” and “trending” were common, indicating social media’s role in spreading messages of solidarity and condemnation (Papacharissi, 2015).
 - ⇒ **Collocation:** Collocations like “hashtag + support” and “share + justice” suggest the use of digital platforms to advocate for the Christian community and push for legal action.
 - ⇒ **Concordance:** Statements like “#StandWithChristians” and “Share to spread awareness” were widely circulated, highlighting how social media fosters a sense of shared responsibility and amplifies calls for justice (Castells, 2012).



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- **Interpretation:** Social media served as a vital tool for mobilizing support and advocating for the affected community, indicating technology's role in modern interfaith discourse. This reflects findings in digital advocacy literature on mobilizing public opinion through social media (Papacharissi, 2015).

Communal Discourse and Justification (CDJ)

- **Themes Identified:** Justice, Accountability, Reform
- **Speech Act Types:** Advocacy, Directive
- **Findings:**
 - ⇒ **Frequency:** High frequency of terms such as “justice,” “accountability,” and “protection” emphasized the community's demand for responsible action from authorities (Fairclough, 2013).
 - ⇒ **Collocation:** Phrases like “ensure + protection” and “justice + for all” underscore the desire for systemic changes to protect minority rights.
 - ⇒ **Concordance:** Statements such as “Justice must be served for the Christian community” reflect a strong call for accountability, framing justice as a community responsibility. This resonates with discourse studies that emphasize language's role in legitimizing social actions (Gee, 2014).
- **Interpretation:** Advocacy and directive speech acts frame justice and accountability as essential to communal harmony, underscoring a shared commitment to upholding legal and moral standards. This aligns with the RSST goal of analyzing discourse that legitimizes calls for justice and reform (Van Dijk, 2008).

Incident 5

Title: *Discovering Interfaith Initiatives in Pakistan*

Background of Incident

This incident focuses on interfaith initiatives in Pakistan, emphasizing efforts to foster dialogue and mutual understanding among diverse religious communities. Social media and public discourse surrounding these initiatives reflect a commitment to peaceful coexistence, religious harmony, and shared social responsibilities. Analyzing this incident provides insights into how language supports interfaith efforts and strengthens communal bonds.

Application of RSST and CDA Frameworks

1. **Religious Tradition and History (RTH)**

- **Themes Identified:** Tolerance, Religious Harmony, Ethical Responsibility
- **Speech Act Types:** Declarative, Affirmative
- **Findings:**
 - ⇒ **Frequency:** Words like “peace,” “Islam,” “Christianity,” and “harmony” were frequently used to underline a religious basis for tolerance and cooperation (Fairclough, 2013).



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- ⇒ **Collocation:** Phrases such as “Islam + promotes peace” and “Christian + harmony” appeared frequently, referencing religious traditions as foundations for mutual respect (Van Dijk, 2008).
- ⇒ **Concordance:** Statements like “Islam and Christianity both preach peace and unity” were commonly seen, reinforcing ethical responsibilities within interfaith discourse (Asad, 2003).
- **Interpretation:** Declarative statements grounded in religious teachings help affirm shared values of peace and harmony, establishing a moral foundation for interfaith cooperation. This aligns with RSST's goal of analyzing how religious traditions contribute to constructive interfaith relationships (Gee, 2014).

Community Values and Priorities (CVP)

- **Themes Identified:** Unity, Solidarity, Collective Identity
- **Speech Act Types:** Inclusive, Persuasive
- **Findings:**
 - ⇒ **Frequency:** Collective pronouns like “we” and “our” were prevalent, emphasizing a shared national or community identity that embraces religious diversity (Halliday & Matthiessen, 2014).
 - ⇒ **Collocation:** Expressions like “we stand united” and “our shared values” highlighted the community's collective commitment to interfaith harmony.
 - ⇒ **Concordance:** Statements such as “As Pakistanis, we respect all religions” used inclusive language to foster a sense of unity, consistent with research on collective identity construction (Fairclough, 2013).
- **Interpretation:** Inclusive and persuasive language emphasizes a collective identity that supports interfaith efforts, reinforcing unity as a core community value. This aligns with CDA literature on language's role in building solidarity (Van Dijk, 2008).

Negotiation with Technology (NT)

- **Themes Identified:** Digital Advocacy, Awareness, Outreach
- **Speech Act Types:** Advocacy, Directive
- **Findings:**
 - ⇒ **Frequency:** Terms like “share,” “support,” and “spread awareness” were frequently used, demonstrating social media's role in promoting interfaith initiatives (Papacharissi, 2015).
 - ⇒ **Collocation:** Collocations like “share + awareness” and “support + harmony” indicate that digital platforms are essential for raising awareness about interfaith efforts.
 - ⇒ **Concordance:** Statements like “Join us in supporting interfaith dialogue” reflect the use of social media to encourage engagement and broaden outreach. Research highlights social media's role in building digital communities for advocacy (Castells, 2012).
- **Interpretation:** Social media served as a critical platform for advocating interfaith harmony, illustrating technology's role in outreach and



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community mobilization. This supports findings on digital activism in fostering awareness and engagement (Papacharissi, 2015).

Communal Discourse and Justification (CDJ)

- **Themes Identified:** Shared Responsibility, Peace, Social Reform
- **Speech Act Types:** Advocacy, Directive
- **Findings:**
 - ⇒ **Frequency:** High usage of terms such as “peace,” “tolerance,” and “responsibility” underscored the communal commitment to interfaith harmony and collective responsibility (Fairclough, 2013).
 - ⇒ **Collocation:** Phrases like “ensure + tolerance” and “responsibility + of all” highlighted the shared social responsibility for maintaining peace.
 - ⇒ **Concordance:** Statements such as “It is our collective duty to promote peace” framed peace as a communal value, suggesting that interfaith harmony is a shared obligation. Literature supports language’s role in constructing social responsibility through discourse (Gee, 2014).
- **Interpretation:** Advocacy and directive speech acts emphasize shared responsibilities for fostering peace, framing interfaith cooperation as a communal duty. This aligns with CDA insights on discourse as a tool for promoting social reform and collective responsibility (Van Dijk, 2008).

Incident 6

Title: *Local Cleric Lynched After Blasphemy Alleged at Pakistani Political Rally*

Background of Incident

This incident involves the lynching of a local cleric accused of blasphemy during a political rally, which triggered a violent reaction from the public. Social media and public discourse surrounding this event illustrate themes of religious sensitivity, justice, and community responsibility. This analysis provides insight into how language reflects social responses to blasphemy allegations and shapes interfaith discourse in such sensitive contexts.

Application of RSST and CDA Frameworks

1. **Religious Tradition and History (RTH)**

- **Themes Identified:** Religious Authority, Moral Responsibility, Sanctity
- **Speech Act Types:** Declarative, Authoritative
- **Findings:**
 - ⇒ **Frequency:** Words like “Islam,” “blasphemy,” “respect,” and “sanctity” were frequently invoked, highlighting the religious sensitivity surrounding blasphemy allegations (Fairclough, 2013).
 - ⇒ **Collocation:** Phrases such as “Islam + forbids” and “respect + sacred” appeared often, emphasizing the sanctity of religious figures and teachings.



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- ⇒ **Concordance:** Statements like “Blasphemy is a serious offense in Islam” were common, reflecting the strict moral responsibility attached to religious conduct (Asad, 2003).
- **Interpretation:** Declarative and authoritative statements underscored the high moral responsibility assigned to blasphemy allegations, legitimizing social responses. This aligns with RSST’s emphasis on how religious history and authority inform public reactions to sensitive issues (Gee, 2014).

Community Values and Priorities (CVP)

- **Themes Identified:** Community Protection, Unity, Justice
- **Speech Act Types:** Inclusive, Persuasive
- **Findings:**
 - ⇒ **Frequency:** Pronouns like “our” and “we” were commonly used, indicating collective accountability and unity in response to the incident (Halliday & Matthiessen, 2014).
 - ⇒ **Collocation:** Terms like “we must” and “our responsibility” reflect a community-driven approach to protect religious values and maintain order.
 - ⇒ **Concordance:** Statements such as “We, as a community, must uphold the sanctity of our religion” emphasized collective responsibility. This is consistent with discourse studies on language’s role in fostering unity (Fairclough, 2013).
- **Interpretation:** Inclusive and persuasive language fosters a collective identity centered on protecting religious values. This supports the research objective of examining how discourse promotes communal unity in the face of perceived threats to religious sanctity (Van Dijk, 2008).

Negotiation with Technology (NT)

- **Themes Identified:** Mobilization, Digital Advocacy, Public Reaction
- **Speech Act Types:** Advocacy, Directive
- **Findings:**
 - ⇒ **Frequency:** Words like “viral,” “share,” and “condemn” indicated the role of social media in amplifying reactions to the alleged blasphemy incident (Papacharissi, 2015).
 - ⇒ **Collocation:** Collocations such as “blasphemy + trending” and “share + outrage” reflect the use of digital platforms to spread awareness and incite reactions.
 - ⇒ **Concordance:** Statements like “#CondemnBlasphemy” circulated widely, reflecting how social media amplifies public opinion and collective reactions. Literature on digital publics shows how social media fosters rapid public response (Castells, 2012).
- **Interpretation:** Social media acted as a catalyst for mobilizing public sentiment, emphasizing the role of technology in shaping discourse on sensitive issues. This aligns with RSST’s objective of understanding technology’s influence in interfaith discourse, particularly in volatile contexts (Papacharissi, 2015).



Communal Discourse and Justification (CDJ)

- **Themes Identified:** Justice, Accountability, Social Order
- **Speech Act Types:** Advocacy, Directive
- **Findings:**
 - ⇒ **Frequency:** Terms like “justice,” “accountability,” and “order” were frequently used, underscoring calls for responsible action to restore community order (Fairclough, 2013).
 - ⇒ **Collocation:** Phrases like “ensure + justice” and “hold + accountable” emphasize the community’s desire for justice and structured responses to blasphemy allegations.
 - ⇒ **Concordance:** Statements such as “Those who take the law into their own hands must face justice” were prevalent, indicating a call for accountability. This aligns with CDA studies that explore discourse as a means of promoting social accountability (Gee, 2014).
- **Interpretation:** Advocacy and directive speech acts frame justice and accountability as essential to maintaining social order, highlighting the community’s commitment to structured responses to religious offenses. This aligns with RSST’s objective of analyzing language that legitimizes actions for communal protection and order (Van Dijk, 2008).

Incident 7

Title: *Christian Girl Attacked with Acid After Refusing Conversion to Islam and Marriage*

Background of Incident

In this incident, a Christian girl was attacked with acid after refusing to convert to Islam and marry a Muslim man. The public response on social media and other platforms highlighted themes of religious freedom, minority protection, and condemnation of violence. This analysis examines how language frames issues of coercion, religious rights, and communal responsibility.

Application of RSST and CDA Frameworks

1. Religious Tradition and History (RTH)

- **Themes Identified:** Religious Freedom, Ethical Responsibility, Sanctity of Choice
- **Speech Act Types:** Declarative, Assertive
- **Findings:**
 - ⇒ **Frequency:** Words like “freedom,” “Islam,” and “choice” were commonly used, emphasizing the right to religious freedom and personal autonomy (Fairclough, 2013).
 - ⇒ **Collocation:** Phrases such as “Islam + respects choice” and “freedom + religion” appeared frequently, indicating that religious principles were cited to condemn coercion.
 - ⇒ **Concordance:** Statements like “Islam does not support forced conversions” were prevalent, underscoring a moral stance against coercion (Asad, 2003).



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- **Interpretation:** Declarative statements that highlight religious teachings on freedom and choice serve to delegitimize the act of violence, framing it as contrary to Islamic values. This aligns with RSST's objective to understand how religious history and ethical principles inform responses to religious coercion (Gee, 2014).

Community Values and Priorities (CVP)

- **Themes Identified:** Protection of Minorities, Gender Rights, Solidarity
- **Speech Act Types:** Inclusive, Persuasive
- **Findings:**
 - ⇒ **Frequency:** The use of collective pronouns like “we” and “our” was prevalent, indicating a shared responsibility towards protecting minorities and condemning gender-based violence (Halliday & Matthiessen, 2014).
 - ⇒ **Collocation:** Terms like “our duty” and “we stand with” reflect the community's solidarity with the victim and commitment to justice.
 - ⇒ **Concordance:** Statements such as “We, as a society, must stand against forced conversions” emphasize community values of protection and inclusivity, in line with CDA research on collective identity (Van Dijk, 2008).
- **Interpretation:** The use of inclusive and persuasive language fosters a collective stance against forced conversions, reinforcing community values of protection for religious and gender rights. This aligns with RSST's focus on how language shapes community identity and shared social responsibilities (Fairclough, 2013).

Negotiation with Technology (NT)

- **Themes Identified:** Digital Advocacy, Mobilization, Awareness
- **Speech Act Types:** Advocacy, Directive
- **Findings:**
 - ⇒ **Frequency:** Words like “share,” “support,” and “justice” were frequently used, illustrating social media's role in rallying support for the victim and raising awareness about the incident (Papacharissi, 2015).
 - ⇒ **Collocation:** Collocations such as “share + awareness” and “support + victim” reflect the use of digital platforms to advocate for minority rights and condemn violence.
 - ⇒ **Concordance:** Statements like “#JusticeForChristianGirl” circulated widely, showing how social media amplifies calls for justice. Research supports the role of digital platforms in mobilizing public opinion on social issues (Castells, 2012).
- **Interpretation:** Social media acted as a catalyst for public engagement, using digital advocacy to mobilize support and spread awareness. This aligns with RSST's objective to explore how technology influences discourse on minority rights and social justice (Papacharissi, 2015).

Communal Discourse and Justification (CDJ)



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- **Themes Identified:** Justice, Accountability, Gender Equality
- **Speech Act Types:** Advocacy, Directive
- **Findings:**
 - ⇒ **Frequency:** High frequency of terms like “justice,” “protection,” and “accountability” emphasized the demand for responsible actions to protect women and minorities (Fairclough, 2013).
 - ⇒ **Collocation:** Phrases like “ensure + justice” and “hold + accountable” illustrate the community’s call for accountability and legal reform.
 - ⇒ **Concordance:** Statements such as “The perpetrator must be held accountable to ensure justice for the victim” were frequent, framing accountability as essential to gender equality. This echoes CDA’s insights on discourse as a means of promoting social accountability (Gee, 2014).
- **Interpretation:** Advocacy and directive speech acts frame justice and accountability as essential responses to gender-based violence, supporting the RSST framework’s emphasis on language as a tool for communal protection and social reform (Van Dijk, 2008).

Incident 8

Title: *Pakistan’s Top Rights Group Raises ‘Alarm’ on Religious Freedom*

Background of Incident

In this incident, a prominent human rights organization in Pakistan raised concerns about the state of religious freedom, particularly for minority groups. Public and social media responses focused on themes of human rights, legal accountability, and community responsibility. This analysis explores how language frames advocacy for religious rights, social justice, and protection of minorities in interfaith discourse.

Application of RSST and CDA Frameworks

1. Religious Tradition and History (RTH)

- **Themes Identified:** Religious Tolerance, Ethical Obligations, Human Dignity
- **Speech Act Types:** Declarative, Authoritative
- **Findings:**
 - ⇒ **Frequency:** Words like “freedom,” “rights,” “tolerance,” and “dignity” were frequently invoked, emphasizing ethical obligations within religious traditions to support freedom and human rights (Fairclough, 2013).
 - ⇒ **Collocation:** Phrases such as “Islam + protects rights” and “respect + all religions” highlighted religious principles that advocate for inclusivity.
 - ⇒ **Concordance:** Statements like “Islam promotes respect for all faiths” underscored a commitment to interfaith tolerance and human dignity (Asad, 2003).
- **Interpretation:** Declarative and authoritative statements that reference religious teachings on tolerance and dignity frame human rights as an



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essential aspect of Islamic values. This aligns with RSST's goal of examining how religious tradition supports interfaith harmony and communal protection (Gee, 2014).

Community Values and Priorities (CVP)

- **Themes Identified:** Unity, Collective Responsibility, Justice
- **Speech Act Types:** Inclusive, Persuasive
- **Findings:**
 - ⇒ **Frequency:** Collective terms like “we,” “our,” and “together” were commonly used, emphasizing the community’s shared responsibility in safeguarding minority rights (Halliday & Matthiessen, 2014).
 - ⇒ **Collocation:** Phrases like “we must ensure” and “our responsibility” reflect a collective commitment to justice and accountability.
 - ⇒ **Concordance:** Statements such as “We must stand together for religious freedom” highlight a collective stance on protecting religious rights, consistent with CDA literature on unity in discourse (Van Dijk, 2008).
- **Interpretation:** Inclusive and persuasive language fosters a sense of community-wide responsibility for defending religious freedoms. This aligns with the RSST framework’s focus on language as a means of strengthening communal values and collective identity (Fairclough, 2013).

Negotiation with Technology (NT)

- **Themes Identified:** Digital Advocacy, Awareness, Mobilization
- **Speech Act Types:** Advocacy, Directive
- **Findings:**
 - ⇒ **Frequency:** Words like “share,” “support,” and “justice” were common, illustrating social media’s role in advocating for human rights and mobilizing public support (Papacharissi, 2015).
 - ⇒ **Collocation:** Collocations such as “share + awareness” and “support + rights” indicate how digital platforms are leveraged to amplify concerns about religious freedom.
 - ⇒ **Concordance:** Statements like “#ProtectReligiousFreedom” circulated widely, highlighting how social media raises awareness and mobilizes advocacy. Research supports social media’s role in digital advocacy for human rights (Castells, 2012).
- **Interpretation:** Social media served as a tool for public advocacy, enabling digital activism to promote awareness and collective action. This aligns with RSST’s objective of exploring technology’s role in shaping interfaith discourse and promoting social justice (Papacharissi, 2015).

Communal Discourse and Justification (CDJ)

- **Themes Identified:** Justice, Accountability, Human Rights
- **Speech Act Types:** Advocacy, Directive
- **Findings:**



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- ⇒ **Frequency:** High usage of terms like “justice,” “accountability,” and “freedom” underscored the community’s call for responsible actions to protect religious freedoms (Fairclough, 2013).
- ⇒ **Collocation:** Phrases like “ensure + rights” and “hold + accountable” highlight the demand for justice and legal protection of minority rights.
- ⇒ **Concordance:** Statements such as “The state must ensure the safety and freedom of all citizens” were frequently echoed, emphasizing the need for accountability. This supports CDA’s perspective on discourse as a tool for promoting social responsibility (Gee, 2014).
- **Interpretation:** Advocacy and directive speech acts frame justice and accountability as essential to religious freedom, emphasizing the community’s commitment to social justice. This aligns with RSST’s emphasis on language as a means to legitimize actions for human rights and legal accountability (Van Dijk, 2008).

Summary of Key Findings

The analysis of **religious tradition and history** showed that people often referred to religious texts, history, and authority to frame responses to interfaith issues. In many posts, users cited religious teachings to encourage peace and tolerance, counteracting extremist views. This aligns with our objective of understanding how religious traditions influence community responses to sensitive incidents (Ali & David, 2021b). Within **community values and priorities**, we saw frequent use of inclusive language—words like “we” and “our”—emphasizing a shared sense of community and responsibility. Such language helps build a sense of collective identity that supports minority protection and promotes peace. This echoes recent work showing that inclusive language can strengthen community bonds, especially in diverse societies (Ron Darwin, 2016). When we examined **negotiation with technology**, it was clear that social media has become a powerful tool for mobilizing support and spreading awareness. People used digital platforms to advocate for justice and unity, and to encourage solidarity across religious divides. Lastly, in **communal discourse and justification**, we found that themes of justice, accountability, and reform were prominent. Many users called for actions that would hold individuals accountable, positioning justice as essential to community values and social stability (Ozukum, 2021).

Comparison with Previous Studies

Our findings align with recent studies on discourse and social identity, which suggest that language shapes community values and shared identities (Fairclough, 2013; Van Dijk, 2008). Like those studies, this research found that inclusive language strengthens community ties, especially when addressing minority rights. However, this study also introduces new insights, particularly on how social media changes interfaith discourse. Unlike older research focused on in-person interactions, this study reveals how digital platforms allow for rapid, global support and response to interfaith issues, which aligns with Castells’ (2020) work on social movements in the digital age.



Theoretical Implications

Applying the **RSST (religious-social shaping of technology)** and **CDA (critical discourse analysis)** frameworks helped us interpret these findings in new ways. The RSST framework shows how religious values interact with social and technological elements to shape public discourse, affirming that religious traditions play a critical role in responses to interfaith tensions. However, our findings suggest that RSST could benefit from adaptation to account for digital communication, as social media introduces new dynamics like instant reach and global influence, which the traditional RSST framework doesn't fully capture (Papacharissi, 2015). The CDA framework, which focuses on how language builds social identity and fosters change, aligns with these findings, underscoring the role of discourse in promoting shared values and community resilience (Gee, 2014). Together, these frameworks offer valuable insights, but they may need to evolve to fully incorporate the impact of social media on public sentiment and collective action.

Conclusion

This study aimed to understand how interfaith dialogue unfolds on social media, particularly in cases involving religious tensions in Pakistan. Our primary objectives were to examine how different dimensions, religious tradition and history, community values and priorities, negotiation with technology, and communal discourse and justification influence the language people use to discuss interfaith issues online. The research questions focused on identifying the themes, linguistic strategies, and roles that each dimension plays in framing interfaith discourse. By using the RSST and CDA frameworks, we were able to uncover the ways in which religious teachings, shared community values, digital platforms, and calls for justice shape these conversations. Each objective and question was thoroughly addressed, as the study provided clear evidence that language is a crucial tool for expressing unity, calling for accountability, and managing sensitive interfaith interactions in a public space.

Our research justified these objectives by revealing that people frequently use religious references and collective values to foster solidarity and call for peace in the face of interfaith tensions. For instance, the religious tradition and history dimension showed how religious teachings and historical references are invoked to encourage tolerance and counter extremist narratives. The study found that community values and priorities play an equally significant role, as language that includes collective pronouns and expressions of unity helps build a strong sense of shared identity and responsibility to protect minority groups. These findings align with the research objective of exploring how language promotes peaceful coexistence and community solidarity in interfaith contexts. The negotiation with technology dimension provided further insights into the study's objectives by highlighting social media's role as a tool for mobilization and advocacy. Social media platforms emerged as spaces where communities can raise awareness, demand justice, and foster solidarity across religious divides. This finding directly supports the research question on how digital technology influences interfaith discourse, showing that online platforms offer both opportunities for unity and challenges related to content control and digital activism. Lastly, the



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communal discourse and justification dimension highlighted the importance of justice, accountability, and social order in framing interfaith discussions. Through language that advocates for legal and moral responsibility, users emphasize the need for accountability and reinforce communal values, addressing our research question on how discourse justifies calls for reform and social responsibility.

In addition to addressing our objectives and questions, this study contributes significantly to the understanding of interfaith discourse in the digital era. By examining how language on social media can bridge divides, promote shared values, and highlight justice concerns, the research provides valuable insights into the power of discourse to shape public opinion and strengthen community bonds.

However, the study is not without limitations. It focused on specific incidents within one cultural and geographic context, so the findings may not apply universally. Additionally, because this study relied on social media data, certain voices might have been amplified over others due to the influence of algorithms, and the findings may not fully capture the diversity of perspectives within interfaith dialogue.

Future research could build on these findings by expanding the geographic and cultural scope to understand interfaith discourse in other regions. Further studies could also explore how specific social media platforms shape these discussions differently based on their unique features and audience dynamics. Moreover, as algorithms continue to impact content visibility, future research could examine their influence on interfaith discourse and investigate ways to create digital spaces that encourage balanced, respectful conversations across different beliefs.

In conclusion, this study addresses its objectives by showing how language and social media intersect to shape interfaith dialogue. It offers insights relevant to researchers, community leaders, policymakers, and social media platforms, highlighting the potential for digital tools to foster understanding and respect in increasingly interconnected societies. These findings underscore the power of discourse to bring people together, inspire positive action, and navigate the challenges of interfaith interactions in our modern world.

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