

INTERRELIGIOUS DIALOG PRINCIPLES IN DIGITAL MEDIA: THE CASE OF MOHAMMADIA LEAGUE OF SCHOLARS IN MOROCCO

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Abstract

The League of Mohammadia Scholars as a religious institution in Morocco plays a role in promoting the principles of peace and religious tolerance through the lens of digital media. Through quantitative methods with the theoretical frameworks of media, institutional communication, and interfaith dialog, we attempted to look at culture as it relates to peace and tolerance. Through the responses collected, we identified key patterns, trends, and insights that provided a deeper understanding of the subject under study. Fundamental to this is the need to use modern media such as social media and new media to expand the scope and impact of interfaith dialogue to realize a moderate and tolerant Islam.

Keywords: *Principles, Interreligious Dialog, Digital Media, Tolerant Islam.*

Abstrak

Liga Cendekiawan Muhammadiyah sebagai institusi agama di Maroko berperan dalam mempromosikan prinsip perdamaian dan toleransi agama melalui lensa media digital. Melalui metode kuantitatif dengan kerangka teoretis media, komunikasi kelembagaan, dan dialog antaragama berusaha melihat budaya yang berhubungan dengan perdamaian dan toleransi. Hasil penelitian melalui respon yang dikumpulkan, kami mengidentifikasi pola kunci, kecenderungan, dan wawasan yang memberikan pemahaman yang lebih dalam tentang subjek yang sedang diteliti. Pada dasarnya ialah kebutuhan untuk menggunakan media modern seperti media sosial dan media baru untuk memperluas cakupan dan dampak dialog antaragama untuk mewujudkan Islam yang moderat dan toleran.

Kata Kunci: *Prinsip, Dialog Antaragama, Media Digital, Islam Toleran.*



Lisensi

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A. INTRODUCTION

In Morocco, traditional designs are under constant review due to the widespread diffusion of mass media and satellite technology. These factors confront ancestral ideas and undermine structures established over many centuries¹. Indeed, contemporary communication platforms facilitate a continuous flood of worldwide cultural and aesthetic trends, frequently contesting entrenched traditions profoundly embedded in the nation's history. Consequently, traditional Moroccan patterns, which have developed over centuries and embody the cultural and spiritual identity of the country, are under mounting pressure to adapt or risk being eclipsed by more modern, globally influenced trends.

This conflict between the traditional and the modern has substantial implications. The rise of mass-produced reproductions jeopardizes the validity of old concepts and practices. This transformation affects the visual language of Moroccan design and diminishes the cultural structures and values linked to these traditional representations. The conceptual frameworks, practices, and adaptations categorized as "ancestral ideas" are diverse, developed throughout time, and shaped by historical occurrences and cultural traditions. These belief systems constitute fundamental elements of the Moroccan social fabric, shaping social and power relations and interactions between people. The transmission of ideas and concepts between generations constitutes a robust foundation and a reference point to address the rapid proliferation of mass media and satellite technology.

The broadcast media originating from Western countries represents a phenomenon marked by a blend of beneficial and detrimental effects on Moroccan society. The most commonly cited negative element is the disintegration of traditional values and lifestyles. This phenomenon is prominently illustrated by the addiction to television and radio news, the

¹ Jennifer Morgan Hekking, "Religion and Identity in a Globalized Morocco", in https://digitalcollections.sit.edu/isp_collection/2837, (17 July 2023).

trivialization of exaggeration, and the uniformity and standardization of behaviors and attitudes imposed by imported market paradigms².

Mass media and satellite technology proliferation have facilitated interaction among Moroccans on diverse themes. Furthermore, the proliferation of mass media has facilitated the hearing of diverse viewpoints. Despite their limited numbers, these active participants in open debates have attained beneficial outcomes, as the majority's openness will progressively influence Moroccans exposed to such discussions. It should be evident that, so long as the media keeps using them, candid talks can alter the opinions of both participants and listeners³.

Moroccan youth, immersed in a globalized culture tinged with liberalism, are encouraged to forge new sources of identity. Young people's perceptions of religion are now characterized by individualistic approaches that break with the idea of a traditional Islam passed on from school textbooks or mosques. For example, openness, a preference for outside cultures and influences, has left an enormous imprint on people and their relationship to religion.

The current digital landscape offers avenues for steering user-generated content towards specific aims, including the promotion of culture, education, and art. This globalization phenomenon facilitates cultural exchange, characterized by the dissemination of ideas, talents, beliefs, and practices across the globe via media and communication technologies⁴. Indeed, social media consumption significantly influences the beliefs and perceptions of youngsters by molding their self-image, views of others, and understanding of the surrounding world. The incessant flow of algorithmically produced content frequently magnifies particular storylines, fostering echo chambers that bolster existing beliefs and

² Abdesselam Ferrati. Global Media and Cultural Identity: Opportunities and challenges for Morocco in the Digital Era. *International Journal of Language and Literary Studies*. Vol 3, No 3, (3 September 2021), P.110

³ Mohamed Berriane, Hein de Haas & Katharina Natta, "Social transformations and migrations in Morocco", in <https://hdl.handle.net/1887/3239103> (25 March 2021)

⁴ Clara Mariana, Haetami Fahmi and Lalu Muhamad Reza Padila. "Analysis of new media through social media networks as a marketing tool in the new era". *Komunike: Jurnal Komunikasi Penyiaran Islam*, Vol. 14, No. 2, (December 2023), P.3.

inhibit critical analysis. Social media platforms present youngsters with various cultural, political, and social concepts; nevertheless, they also disseminate disinformation, complicating the distinction between fact and fiction.

Social media significantly influences the formation of social norms, since idealized representations of prosperity, attractiveness, and lifestyle can skew young people's perceptions of reality and impact their self-esteem. Interactions among peers on these platforms can reinforce positive values, such as inclusivity and empathy, or promote undesirable behaviors, including bullying and exclusion. Moreover, social media can operate as a stimulant for political and social participation, enhancing knowledge and activism; but it also poses the potential of intensifying divisions by endorsing divided perspectives.

In the digital age, young individuals increasingly depend on social media as a principal source of information, significantly influencing their identities and decision-making processes. This dual-edged influence underscores the necessity for digital literacy and critical engagement to enable youngsters to navigate the complexities of the social media world appropriately. Concerning the formation of cultural and religious beliefs, it is well-known that many young people today consult social media pages to adjust their perceptions of a current issue.

Indeed, social media often propagates misinformation, reductive interpretations of intricate theological concepts, or extremist ideologies in unregulated digital platforms, potentially misleading individuals, especially youth, in the development of their religious beliefs. The algorithms employed by these platforms frequently favor sensational or controversial content, so amplifying exposure to distorted or extreme religious perspectives.

This may result in the degradation of conventional religious doctrines, as nuanced and authoritative perspectives are sometimes overshadowed by more sensational or emotionally charged content. Furthermore, the performative aspect of social media may diminish faith activities to mere public exhibitions, promoting a shallow interaction with religion that emphasizes appearances rather than authentic comprehension or spirituality.

Moreover, internet echo chambers may perpetuate biased or discriminatory religious beliefs, diminishing receptiveness to interfaith discourse and exacerbating divisions within groups. Confronting these difficulties necessitates the advancement of critical thinking, digital literacy, and access to genuine, reliable religious resources to assist individuals in properly navigating the intricacies of faith-related information on social media.

Certainly, in the realm of da'wah, the utilization of media and various tools holds profound significance, enabling outreach efforts to transcend specific circles and encompass all strata of society. This significance is particularly pronounced in today's modern world, characterized by heightened community mobility. Consequently, da'is or proponents of da'wah must adeptly harness all available media platforms to ensure widespread dissemination. Similarly, in the contemporary context of globalization, where information proliferates rapidly via the internet, the imperative of cyber da'wah cannot be overstated. Thus, understanding and leveraging the diverse media channels for da'wah emerge as imperative prerequisites, indispensable for effectively reaching and engaging with diverse audiences⁵.

In this regard, the Mohammedia League of Scholars in Morocco plays a crucial role as a religious institution directly dependent on the government and at the same time encouraging the spread of moderate Islam. The organization is constantly involved in organizing national and international symposia, addressing topics such as interfaith dialogue and respect for religious and ethnic minorities. Also, the institution attaches particular importance to the use of contemporary means of communication to popularize the conclusions of its meetings, thus seeking to reach and impact as many citizens as possible.

The media in Morocco reflect a growing diversity and a constantly changing landscape, marked by a combination of traditional and modern influences. The country is home to a variety of platforms, ranging from traditional channels such

⁵ Lalu Ahmad Zaenuri. Da'wah moderation (a study of TGH. Shafwan Hakim's Thoughts on Islamic Moderation). *Komunike: Jurnal Komunikasi Penyiaran Islam*, Vol. 14, No. 2, (December 2022), P.13

as written press, radio, and television to digital media. Precisely, the emergence of the latter has significantly transformed the way Moroccans access and interact with information⁶. Online platforms provide a space to express opinions, share news, and participate in discussions. This has enabled citizens to play an active role in sharing information and discussing topical issues.

Many communication media are in vogue in the Kingdom. In our study, we will focus on two categories that are the most renowned: traditional media (written press, radio, and television) and modern media embodied in new and social media.

Traditional media, or as known as “mass media,” are all the channels used for reaching a large audience and a large, geographically dispersed population. We will focus on the most popular media among Moroccans: TV, radio, and written press. Television, which most households have, is easy to manipulate and reaches a very large audience, because of the diversity of programs and advertisements broadcast. Radio stands out for the diversity of its programs, allowing the population to listen to them while at the same time raising their concerns, without forgetting its essential role in rural areas.

The written press is one of the oldest media and still affects a broad and specific section of the population. However, with the advent of new media, such as the electronic press, it has experienced a decrease in readership.

New media has emerged with the advent of the Internet, representing an extension of traditional media platforms. The press landscape became digitized, television became delineated and was no longer viewed solely on televisions, but also on computers, tablets, and smartphones, while radio was transformed into captivating podcasts.

Though far from disappearing with this shift, traditional media tend to adapt. Indeed, the Internet has opened the door to a new type of consumption where information has become more accessible on online platforms, giving rise

⁶ Souad Azizi, *L'Internet au Maroc : Militantismes, sociabilités et solidarités numériques* (Internet di Maroko: Aktivisme, keramahan dan solidaritas digital), (Paris : Harmattan, 2019), P.29

to what is known as the electronic press. This channel has gained ground in Morocco and is slowly beginning to replace the conventional written press. Electronic newspapers thus continue to bear many characteristics: accessibility, transparency, and direct openness to the social environment.

Social media is defined as interactive online platforms that promote the instantaneous exchange of information between users. This design encompasses various platforms such as Facebook, YouTube, Twitter, LinkedIn, Instagram, and many others that facilitate this dynamic flow of information exchange. These platforms can be divided into four main categories: Social networking sites (such as Facebook or Instagram), Blogs and microblogs (X known nowadays as Twitter), Content communities (YouTube), Virtual social worlds (Horizon Worlds).

Among these categories, the first three stand out for their popularity in Morocco and relevance in boosting social interaction and content creation. So, in our study, when we refer to social media, we specifically refer to these three major categories: social networking sites (such as Facebook and Instagram), blogs and microblogs (such as X), and content communities (represented by YouTube).

Indeed, the advent of social media has revolutionized the audience, which is no longer just a passive recipient or a simple target of communication strategies but has evolved to become both transmitter and receiver. Moreover, it facilitates the rapid formation of communities of people with shared interests. These platforms thus provide a dynamic space where interaction and participation play a key role in disseminating information and building dialog between individuals.

Institutional communication is outward-looking and focuses on the organization, which expresses its values and areas of intervention, thus forming the basis of external communication. This form of communication encompasses the mechanisms of influence and argument.

Institutional communication is thus presented as a form of social advocacy that highlights its usefulness within the national, regional, or even international system. It works with the general public and the media to inform and raise

awareness of causes or topics of general interest. It uses a variety of platforms and methods to interact with the public. These tools include social media, press releases, and public events. Each means has advantages and is suited to specific objectives of communicating with the external environment.

The media theory on da'wah offers a structured lens through which we can analyze the intricacies of religious communication in today's digital age. The central core of this theory is the strategic utilization of media platforms to propagate Islamic teachings and principles effectively. This framework underscores the necessity of adapting traditional da'wah methodologies to the ever-evolving landscape of media, thereby enriching the ongoing discourse surrounding the dissemination of Islam⁷.

In this sense, the Mohammadia League of Scholars has held numerous meetings and forums on various themes and platforms, thus guaranteeing fairly wide media coverage of its activities. Among other things, some events in which the institution has taken part in recent years reflect its commitment to various social, cultural, and religious matters:

- The international webinar under the theme: "Preserving and transmitting memory to anchor otherness" from January 25 to 28, 2021. The event was organized by the institution-affiliated Ta'aruf Center in partnership with the Memories for the Future Foundation (MFF).

- The annual international conference of the Moroccan Observatory on Violence and Extremism (OMVE), held at the Sofitel Hotel in Rabat on 16-18 February 2021.

- The 27th Institution Academic Council was held on 13 November 2021 where the organization launched two main programs: "Iqtidar" aimed at developing the capacities of children and young people, on the principles of

⁷ Nidya Agustin Beni Prasetyo, Nuris Asro'atul Hasanah, Abu Yazid Al Bustomi & Moh Ali Aziz. Utilization of Tik-Tok as a Da'wah Media of Kadam Sidik in the Contemporary Era. *Komunike: Jurnal Komunikasi Penyiaran Islam*, Vol. 15, No. 2, (December 2023), P.2

living together, and “Atouni” to follow these dimensions with appropriate digital tools.

- The regional forum in Fez on “The project to support the promotion of tolerance, civic participation, and citizenship in schools” was held on 30 June 2021 in partnership with the Morocco Ministry of National Education and the United Nations Development Program.

- The 5th edition of the Toumliline International Meeting, around the theme "Preserving and transmitting memory to anchor otherness", was held in June 2022 in collaboration with the Catholic Institute of Toulouse. During the event, the rector of the Institute, Christian Delshaft, expressed his views by stating: “This international meeting is an important initiative to promote openness to the other and interreligious dialog, highlighting the importance of peaceful coexistence and the defense of universal values to enshrine pluralism and openness”⁸.

For his part, Vito Rallo, Apostolic Nuncio and Ambassador of the Holy See to Morocco, warmly welcomed this initiative which reinforces the spirit of coexistence as well as interreligious dialog. In addition, he recalled the commitment of the King of Morocco as Commander of the *Faithful* who “worked to strengthen interreligious dialog and protect Christians established in Morocco”⁹.

These meetings are an illustration of how the issue of interreligious dialog, and the themes it seeks to promote - including tolerance and respect for various religious traditions - can be crucial. These messages can be widely disseminated through a government religious institution across effective institutional communication, to raise awareness and rally citizens to its fundamental principles. Therefore, various external communication channels embodied in

⁸ Maroc Hebdo Redaction, "Morocco, Land of Religious Tolerance and Living Together", in <https://www.maroc-hebdo.press.ma/maroc-terre-tolerance-religieuse-vivre-ensemble>, (01 June 2022).

⁹ Albayane Redaction, "The Consecration of Interreligious Dialogue has Made Morocco a Model", in <https://albayane.press.ma/la-consecration-du-dialogue-interreligieux-a-fait-du-maroc-un-modele.html>, (01 June 2022).

modern media such as websites, e-newspapers, or social networks provide accessible ways to share pieces of information operationally and extensively.

B. RESEARCH METHOD

At this stage, a quantitative survey was administered to a set of experts operating in the various centers under the supervision of the Mohammadia League of Scholars, essentially to gather their attitudes towards the institution's role in promoting the principles of religious tolerance in Morocco and elsewhere through the prism of contemporary media by mobilizing the topic of interreligious dialog.

The method of data collection was based on the following formula:

$$n = \frac{t^2 \times p(1-p)}{m^2}$$

The formula is used to estimate sample size in a statistical study or survey. It is based on normal distribution and assumes that the data follow a random distribution.

The components of the formula:

n: Sample size to be determined, i.e., the number of people needed to obtain reliable results.

t²: Confidence coefficient (typical value of 1.645).

p: Estimated proportion of the population that possesses the characteristic studied. We often use 0.5.

1-p: Complement of the estimated proportion.

m: Tolerable margin of error (typical value of 0.10).

In our case, we have 500 experts who operate in the different institution centers spread across the 12 regions of the kingdom. To obtain the minimum sample size needed to represent the total population, we can resort to the **finite population correction formula** to achieve the smallest possible **n**.

The corrected sample size is calculated using the following formula for a finite population :

$$n_{corrected} = \frac{n}{1 + \frac{n-1}{N}}$$

N=500: total population size

n: initial sample size calculated using the standard formula:

$$n = \frac{t^2 \times p(1-p)}{m^2}$$

Step 1: Calculate initial n :

$$n = \frac{(1.645)^2 \cdot 0.5 \cdot (1-0.5)}{(0.10)^2}$$

$$\frac{2.706 \cdot 0.25}{0.01} = 67.65$$

Step 2: Apply finite population correction

$$n_{corrected} = \frac{67.65}{1 + \frac{67.65-1}{500}}$$

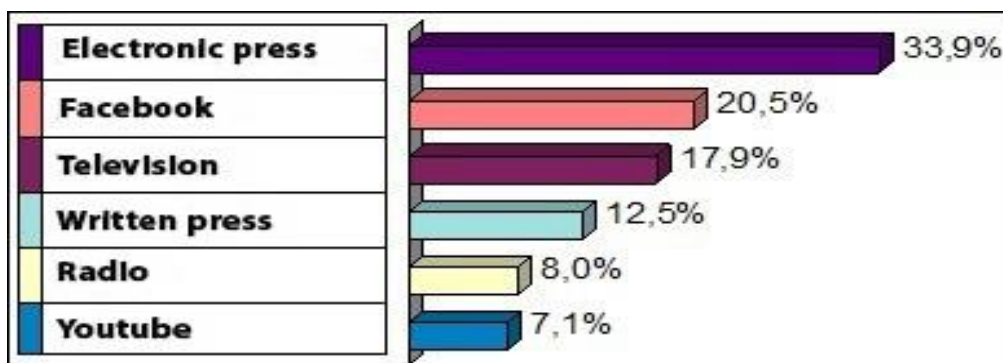
$$n_{corrected} = \frac{67.65}{1 + 0.133} = \frac{67.65}{1.133} \approx 59.7$$

Result: With these parameters, the minimum sample size is approximately 60 individuals

So, we had to interview 60 people from our main population of 500 experts to ensure reliable results with these parameters. The statistical processing of the survey's data was carried out using Sphinx software. Google Forms allowed us to send the questionnaire by e-mail, while Sphinx software allowed us to present the answers via well-defined graphs.

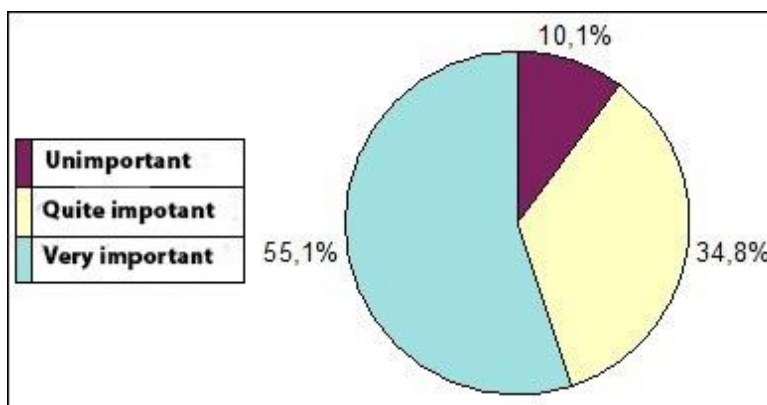
The questionnaire is actually a survey that has been divided into **8 main questions**: **2 closed questions** revolving around the media and their efficiency in promoting events and interreligious dialog. **6 multiple choice questions**, on the one hand, concerning communication tools for obtaining and disseminating information, and on the other hand about attitudes, aims, and ways to encourage interreligious dialog.

Presentation and analysis of the survey



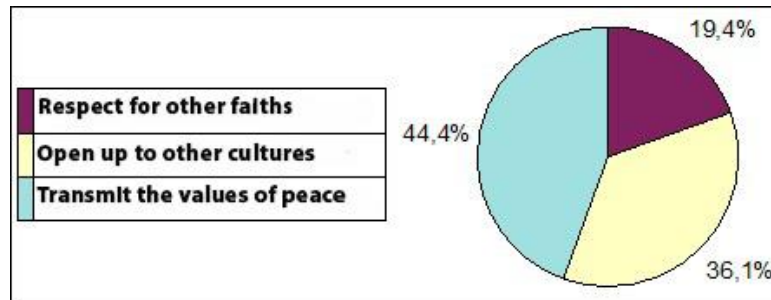
Graph 1: The most commonly used communication tools

The results show that respondents use the electronic press (33.9%) more than traditional media (TV, radio, written press) to inquire about current issues. This can be explained by the decline of the written press compared to the electronic press which has become increasingly practical and easy to access. In addition, there has been a significant increase in the use of social networks such as Facebook (20.5%), indicating a widespread use of such tools in a religious institution to obtain and share information.



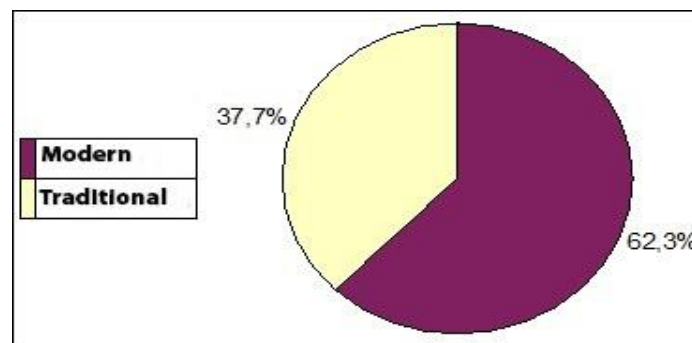
Graph 2: Attitude towards interreligious dialog

Regarding attitudes towards interreligious dialog, more than half (55.1%) of respondents give much importance to this issue, while 34.8% say it is quite important and only 10.1% say it is not important. These results may explain the great interest given to this topic by the institution and the problems it raises for the rapprochement of the different religious families. The institution's experts are therefore more likely to participate in activities to broaden the scope of this topic.



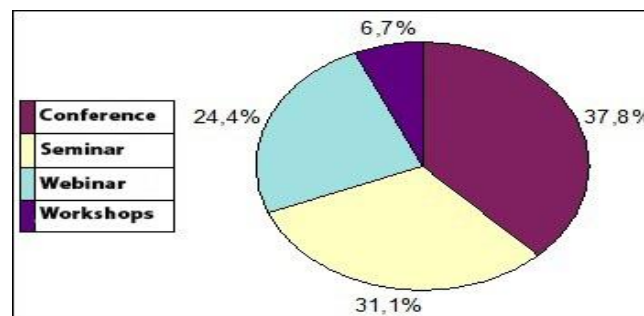
Graph 3: The aims of interreligious dialog

According to Graph 3, the main aims of interreligious dialog according to the respondents are to convey the values of peace (44.4%), to open up to other cultures (36.6%), and to respect other faiths with 19.4% in this direction. It can be concluded that the purpose of interfaith dialog, as perceived by the institution's experts, is essentially to convey the values of peace and rapprochement between cultures.



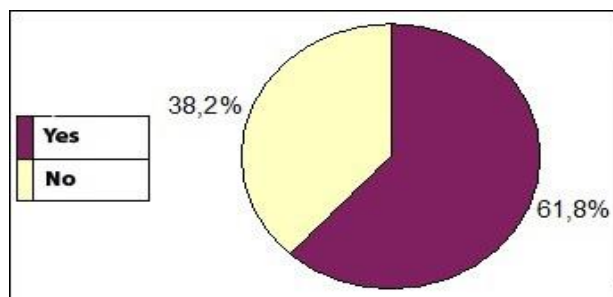
Graph 4: The most efficient media for promoting interreligious dialog

The responders prefer to use modern media to promote interreligious dialog, with 62% of respondents agreeing, which means that these channels are interactive, easy to access, and adapted to each type of population to popularize and disseminate the messages.



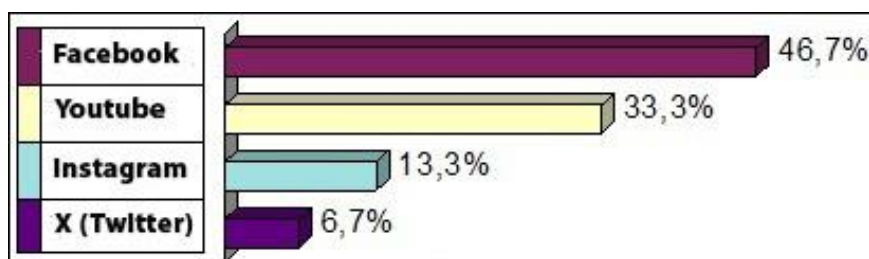
Graph 5: Ways to encourage interreligious dialog

Experts prefer to attend conferences (37.8%), and seminars (31.8%), take part in webinars (24.4%), or organize workshops (6.7%) mainly to spread the principles of interreligious dialog. By these means, the institution is able to disseminate issues related to peace and religious tolerance.



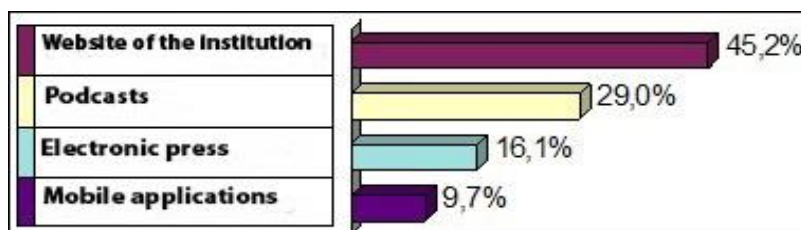
Graph 6: Events through modern media

The graph shows that more than half of respondents (61.1%) seek feedback on an event, seminar, or meeting, suggesting that our experts follow closely the impact of an event organized by the institution to reach out and impact as many Internet users as possible, whether through new media or social media.



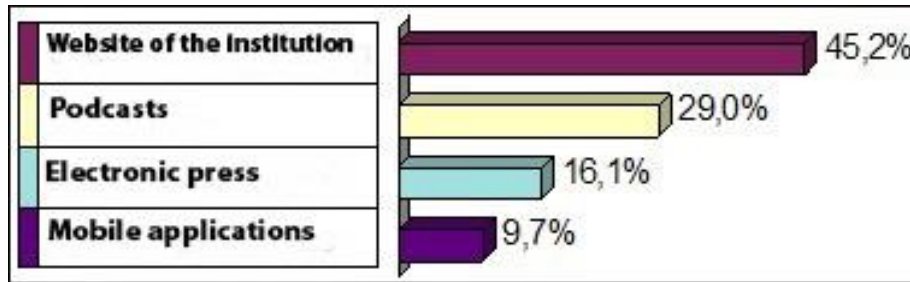
Graph 7: Social media as a tool to disseminate information

Our sample attaches interest to social media to disseminate and spread messages, mainly Facebook tool (46.7%) is privileged and comes in pole position since the institution has an official page that highlights the events in which it participates. YouTube (33.3%), Instagram (13.3%), and X (Twitter) (6.7%) come respectively in second, third and fourth position in terms of preferred channel.



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Graph 8: New media for disseminating information

We note that experts prefer the institution to invest more in new media, precisely to make institutional communication more effective on the ground by feeding even more content on the institution's website (45.2%), or by using podcasts (29%) which a user can easily download and transfer, thus impacting as many people as possible.

C. RESULTS AND DISCUSSION

Based on the results of the survey and the evaluation of the topic of interreligious dialog for the promotion of peace and religious tolerance through the prism of modern media, we can present the essence of our analysis that may prove necessary for future lines of reflection:

CHALLENGES IN MEDIA ENGAGEMENT

Experts at the headquarters level unanimously acknowledge a significant challenge faced by religious institutions: the maintenance of a consistent public identity and organizational image. This is particularly crucial when the religious organization engages in public relations, advertising, or other media initiatives to convey a cohesive stance to the public. These communication channels aim to advance the institution's mission, vision, values, and services. This necessitates engaging with and occasionally utilizing the emotional and social identities of

the organization's supporters or members. Consequently, these media initiatives must uphold the integrity of the mission, vision, and values at all costs to avoid perceptions of dishonesty or inauthenticity.

Engaging the public is challenging due to the contentious nature of several "hot-button issues," such as politics, social justice, and ethical arguments, which are influenced by diverse experiences and interpretations. Merely posting "hot button" subjects on social media is likely to alienate some, if not many, audience members without appropriate framing or elucidation. Furthermore, any religious organization is susceptible to misinformation, necessitating a response to maintain public faith and attendance. If the religious institution appears overly protective or secretive, it is likely to exacerbate disapproval and diminish attendance. Consequently, all matters must be treated with caution and thorough analysis.

RELIGIOUS AUTHORITY THROUGH INTERNATIONAL REFERENCES

The increasing interconnection of global religious communities and the influence of religious doctrines and leaders enhance religious discourse by incorporating perspectives from various traditions and schools of thought, promoting a more inclusive and universal understanding of spiritual concepts. Nonetheless, reliance on foreign sources for religious authority poses challenges. The interpretation of religious texts and teachings is often rooted in local contexts, and global references may overlook cultural nuances or social realities specific to different communities. This may create disputes between traditional, locally rooted interpretations and the broader, often more progressive or rigid, international viewpoints.

Moreover, the accessibility of foreign religious leaders and doctrines through Internet platforms may transform the perception of authority. Traditional, community-focused religious leaders may see a decline in their influence if followers seek guidance from internationally recognized scholars, preachers, or institutions. This may democratize access to religious material, but

it could also lead to a fragmentation of religious unity due to divergent foreign viewpoints.

Addressing this dynamic requires fostering engagement between local and global religious leaders, ensuring that international concepts are adapted to the specific needs and circumstances of individual communities. It underscores the importance of critically engaging with other religious perspectives to effectively balance local traditions and global influences.

THE DISCURSIVE TRADITION OF INTERRELIGIOUS

In an increasingly interconnected world characterized by globalization and technological advancements, interreligious conversations have expanded beyond academic and theological realms to include grassroots initiatives, social movements, and online forums. This trend indicates a growing recognition of the need to address shared global challenges – such as climate change, social justice, and conflict resolution – through collaborative and inclusive approaches rooted in religious and ethical principles.

In contemporary contexts, interreligious dialogue often emphasizes pragmatic cooperation alongside theological discussion, focusing on shared human concerns rather than doctrinal differences. However, the discourse faces new challenges, including rising religious intolerance, misinformation, and the politicization of faith, which could hinder efforts to cultivate community bonds. Social media and digital communication platforms have augmented both the opportunities and risks of interreligious dialogue, enabling the rapid distribution of positive messages of peace while also providing a medium for the propagation of divisive narratives.

The modern discursive tradition requires focused attention on inclusivity, involving not only religious scholars and leaders but also youth, women, and marginalized viewpoints. It must adapt to address contemporary concerns such as religious freedom, human rights, and cultural diversity while being grounded in the ethical principles of the respective faiths. This equilibrium ensures that interreligious communication is essential for peacebuilding and mutual advancement in modern society.

BROADENING THE IMPACT OF INTERRELIGIOUS DIALOG

To broaden its impact, interreligious dialog will be more inclusive and reflect the diversity of opinions within each community. Religious scholars in Morocco and other Muslim countries are increasingly being invited to take part in seminars and conferences on interfaith dialogue. While participants in interfaith dialog can be expected to be driven primarily by noble intentions and unwavering dedication to bridging religious divides, reality often diverges from this ideal. The motivation for engaging in such dialogs varies because different religious communities have different mindsets. Despite universal support for the noble goal of mutual understanding between religions, agendas often hide beneath the surface at various international meetings on this subject. These hidden agendas often lead to disagreements and hinder progress toward mutual understanding, and overcoming these obstacles is essential to achieving the overall goal of interfaith dialogue.

ENCOURAGING STUDIES FOR DIALOG

Moroccan religious leaders, in partnership with other Muslim countries, will be encouraged to undertake joint studies and research. They will entrust academic institutions and other religious organizations on both sides with organizing workshops on the importance of the issue of interreligious dialog and its purpose in spreading the values of peace. They will draft guidelines for the preparation of textbooks and teaching materials that will correct misconceptions and promote dialog and rapprochement between cultures.

It is worth recalling that interpretations within each religious tradition can vary considerably, sometimes leading to conflicting perspectives. These differences in interpretation often lead to divergent recommendations from religious leaders. Extremist interpretations can further complicate matters and potentially disrupt the dialog process. Facilitators have a responsibility to understand and recognize these divergent interpretations, ensuring the

participation of authoritative personalities who can properly deal with relevant issues¹⁰.

One of the fundamental objectives of peacebuilding efforts is to influence the attitudes and behaviors of radical factions that resist interaction and dialog. However, it is often under the influence of the most open-minded experts, esteemed within their communities and with links to these extremist elements, that progress can be made. To say that interfaith or intra-community dialogs play a crucial role in the preparation and integration of religious actors into the peacebuilding enterprise.

MAKING GREATER USE OF MODERN MEDIA

Interfaith dialog participants will make more creative use of the latest communication tools, such as **social media and new media**. This will make it possible to develop new supporters of dialog and raise awareness of this issue. In addition, these information efforts will help to break down prejudices and stereotypes related to different religious families and will insist on conveying themes such as peace and religious tolerance.

The rapid advancements in science and technology witnessed in the past century underscore the pressing need for increased dialogue. These challenges transcend religious boundaries, necessitating collaborative discussions to explore effective strategies for addressing them. Dialogue thus emerges as an opportunity to identify shared interests and solutions to concrete issues. This dialogue exhibits an inherent asymmetry: on one side, the pervasive influence of science and technology has achieved a near-universal status, impacting all cultures; on the other side, diverse religious cultures vary significantly from one another. However, this asymmetry also presents an opportunity¹¹. Despite their differences, all religious cultures must contend with the ramifications of the same scientific culture. Consequently, religious cultures can find common ground in

¹⁰ Catherine Cornille, *The Wiley-Blackwell Companion to Inter-Religious Dialogue*, (New jersey: John Wiley & Sons, 2020), P.162.

¹¹ Isaac Nahon-Serfaty and Rukhsana Ahmed, *New Media and Communication Across Religions and Cultures*, (Hershey: IGI global, 2014), P.4.

their collective response to these challenges, rather than directing their efforts against science itself.

Islam, as a universal faith, transcends spatial and temporal boundaries, offering teachings that are expansive and inclusive rather than confined or restrictive. Cultural expressions, borne out of human intellect and tradition, serve as viable mediums for disseminating Islamic teachings. In Indonesia for example, numerous approaches have been adopted to propagate Islam through cultural media, owing to its perceived effectiveness in reaching diverse audiences¹².

Consequently, the shared focal point of spirituality becomes increasingly salient when confronting the advancements in science and technology, particularly within the realm of religions, which inherently concern themselves with matters of spirituality, this common ground gains significance. As science and technology continue to pervade everyday life, the need to uphold and nurture spiritual dimensions becomes more pronounced.

SOCIAL MEDIA

Indeed, social media can play a significant role in this issue in several ways: Broad reach, social media provides a global platform for people from different religious backgrounds to connect, exchange ideas, and engage in conversations. Awareness, Interfaith campaigns and initiatives can be promoted through social media to raise awareness of interfaith issues and values of tolerance among a wider audience. Open dialog, Online discussions can foster open and inclusive conversations between people of different faiths, thereby encouraging mutual respect.

NEW MEDIA

New media provide a space for the dissemination of educational content on different religions, thus promoting mutual knowledge and tolerance. Podcasts,

¹² Mohammed Alawi and Wahdian Rijalil Hadi. Islamic Messages in the Sasak Tembang Tradition in Semoyang Village, West Nusa Tenggara. *Komunike: Jurnal Komunikasi Penyiaran Islam*, Vol. 15, No.2 (December, 2023), P7

explanatory videos, and online articles help demystify religious beliefs, dispel prejudices, and promote respect for other faiths.

As such, new media offers immense potential to foster interfaith dialog by connecting believers around the world, encouraging mutual learning, and facilitating open and respectful discussions. However, it is essential to use these materials wisely to preserve the authenticity and objectivity of the messages conveyed between the different communities.

MAKING INSTITUTIONAL COMMUNICATION MORE EFFICIENT

Institutional communication can play a crucial role in interreligious dialog by facilitating the dissemination of information, the creation of mutual understanding, and the promotion of peaceful coexistence between different religious traditions through:

The dissemination of information: Interreligious dialog efforts require transparent and accurate communication on the beliefs, practices, and values of different religions. Institutional communication channels such as websites, social media, and conferences can be used to share this information in an accessible way.

Creating discussion spaces: Conferences, workshops, and online forums organized by interfaith groups or religious organizations can provide spaces where members of different religions can come together to discuss, exchange views, and learn from each other.

Since 2000, structuration theory has honed in on the concept of the "four flows" within organizational discourse: (1) negotiating membership within organizations, (2) the reflexive self-structuring of organizations, (3) contextualizing, defining, and coordinating member actions and activities, and (4) positioning the organization within broader social systems. Therefore, we can conceptualize organizations as containers of power, where information is gathered through various mechanisms and utilized, alongside other resources, to steer organizational systems. This reflexive self-structuring fosters the development of strategic discourses and routines that vary across temporal and

spatial dimensions¹³. Structuration, therefore, occurs locally, serving to construct both compliant and resistant identities and action patterns. Organizational formalities, policies, communication styles, and organizational knowledge all emerge from these processes of reflexive self-structuring.

Lastly, interactions with external actors serve to position both individuals and the organization within a broader context, a phenomenon termed institutional positioning. Internal self-structuring plays a pivotal role in shaping the connections forged with the social environment, as well as in molding organizational discourse, the latter is crucial for attaining external objectives and legitimacy.

D. CONCLUSION

In this study, we aimed to portray the impact of modern media, mainly new and social media, in promoting interreligious dialog, especially as the current situation reinforces this impact. **In this sense, we can respond to our research problem** which seeks to correlate the Moroccan religious institutional sector with the modern media in strengthening the principles of tolerance within the different religious communities living in the kingdom. In this sense, we can affirm that the world today is becoming increasingly sophisticated and access to information has become imperative, given the importance of institutional communication today, it must play its indicative role in guiding, enlightening, and mentoring people on the importance of issues such as the principle of peace and religious tolerance.

The research implications that institutional communication, as deployed by the Mohammadia League of Scholars, would ultimately seek to influence citizens and impact them to get rid of stereotypes or prejudices related to different religions. But the organization must invest more in its interventions through new media, precisely to make the organization's missions more effective on the ground, whether at the local or regional level, especially since the current

¹³ Scott Craig and Laurie Lewis, *The International Encyclopedia of Organizational Communication*, (New jersey: Wiley publisher, 2017), P.1124.

situation is characterized by the rise of extremist and fundamentalist movements that seek to distort the image of the Muslim religion while undermining the principles of tolerance and peaceful coexistence between different faiths.

We recommend that the modern media, by associating themselves with a cause such as interfaith dialog, should emphasize in their communication the issues related to peace, living together, and mutual coexistence. Indeed, social and new media can play a great role in promoting the culture of peace, the preservation of rights, and living together, and at the same time be a catalyst in creating a bridge between cultures.

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