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**ANALYSIS OF RELIGIOUS TOLERANCE IN THE TRADITION OF “WAR TAKJIL” IN THE MONTH OF RAMADAN: A CASE STUDY OF @EVELYNHUTANI’S TIKTOK CONTENT**

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**Abstract**

266

The tradition of “War Takjil” during the month of Ramadan in Indonesia has evolved into a unique cultural phenomenon that symbolizes religious tolerance and social solidarity. This study explores the representation of interfaith harmony through the TikTok content of @evelynhutani, a non-Muslim Chinese-Indonesian content creator whose humorous yet meaningful videos about the takjil-sharing tradition have gone viral. Using a qualitative research method, this study analyzes content narratives, visual elements, and user responses to understand how messages of togetherness and tolerance are conveyed and received on digital platforms. The results show that the War Takjil tradition is not only a moment of sharing food but also a reflection of inclusive values that bring together individuals of different faiths. Through entertaining and relatable storytelling, @evelynhutani’s content successfully breaks religious boundaries and fosters a spirit of mutual respect. Social media, especially TikTok, proves to be a powerful tool for promoting interreligious dialogue in informal yet effective ways. Audience interactions reveal a strong public appreciation for such content, indicating that positive, humorous digital expressions can foster empathy and coexistence in a multicultural society. Furthermore, War Takjil activities contribute economically by supporting small local businesses during Ramadan. This research confirms that simple, everyday actions such as distributing takjil can become meaningful moments of unity. The study suggests that similar content creation approaches and interfaith collaboration in digital media should be encouraged to promote tolerance, inclusivity, and social harmony in diverse societies like Indonesia.

**Keywords:** War Takjil, Ramadan, Religious Tolerance

## 1. INTRODUCTION

The holy month of Ramadan 1446 AH has just passed. It is a special month for Muslims all over the world and our country Indonesia is no exception. Besides being a time to increase worship and strengthen spirituality, Ramadan also brings a happy and unique social atmosphere. One of them is through the tradition of hunting for takjil or snacks to break the fast. In recent years, a phenomenon known as “War Takjil” has become a hot topic of conversation on various social media (Tiktok and Instagram platforms), as well as in the community. This term describes the enthusiasm of the community in getting their favorite takjil before the time to break the fast.

The phenomenon of war takjil between Muslims and non-Muslims in Indonesia symbolizes that Ramadan brings blessings to everyone, regardless of religion and background. This War Takjil actually indirectly, in addition to helping MSMEs, also builds theological awareness about the importance of living together and being together (Barsihannor, 2024). In this context, ar Takjil is a place to get to know, help and benefit each other. War Takjil has a positive impact, one of which is the creation of social interaction relationships (harmony and tolerance) between religious communities. Social interaction is a social process that shows a reciprocal relationship between two or more individuals. The active participation of people of other religions, such as Christians, Hindus and Buddhists, in this activity shows that Indonesian people have a deep understanding of the importance of peaceful coexistence and mutual respect for differences.

The War Takjil phenomenon not only reflects a religious tradition, but also a social practice that highlights the values of inclusivity in a multicultural society. However, research on the socio-cultural impact of this phenomenon is still very limited. From this explanation, War Takjil activities can be associated with the value of Ukhuwah Bashariah, namely the occurrence of social interactions that contain the meaning of tolerance and respect for others, equality and justice regardless of other religions such as gathering people with different backgrounds to get takjil, avoiding usury that can harm others, sharing happiness with others, solidarity and the welfare of fellow human beings. By realizing the values of Ukhuwah Bashariah, it can build a solid foundation in living in a plural and multicultural country (Nilai et al., 2025). This approach provides a deeper understanding of the social and cultural factors that influence their participation in this tradition. By understanding these dynamics, we can explore broader implications about interfaith integration, multicultural awareness and the process of cultural adaptation in an increasingly globally connected society. Through careful analysis, this article aims to shed light on the phenomenon of takjil wars among non-Muslim communities and provide valuable insights into the socio-cultural dynamics associated with this practice (Conference et al., 2024).

### 1.1. Theoretical Framework

This research uses the concept of Ukhuwah Bashariyah as a theoretical basis, which is the principle of brotherhood between human beings that upholds universal human values such as tolerance, social care, and equality. This concept is very relevant in understanding the phenomenon of “War Takjil” which is not only limited to the tradition of hunting for food to break the fast, but also becomes a social space that strengthens interactions across religions and cultures in pluralistic Indonesian society (Barsihannor, 2024).

The active participation of people from various religious backgrounds in War Takjil activities, whether as buyers, sharers, or content creators on social media, is clear evidence that Ukhuwah Bashariyah does not stop at the concept level, but is present in daily actions. Values such as togetherness, mutual respect, and social care are reflected in simple interactions when sharing takjil. This is in line with the view of who stated that War Takjil creates an inclusive space of togetherness, where every individual, regardless of religion, can participate in the joy of Ramadan (Nilai et al., 2025).

Interestingly, this phenomenon also has a positive economic impact. Kantari, Ashari, and Purnawan (2023) explained that War Takjil plays a major role in supporting the sustainability of local MSMEs. The increase in takjil buying and selling activities during Ramadan boosts the economy of the lower community, showing that religious values can also synergize with the strengthening of the people's economy. This is where the value of ukhuwah is expanded not only in a spiritual context, but also socially and economically.

Furthermore, social media such as TikTok is a very effective space to spread messages of tolerance in a broad and lighthearted manner. Creators like @evelynhutani use humor and entertaining narratives to convey the values of togetherness and mutual respect. According to, social media can be a powerful tool to foster collective awareness of the importance of harmony, as creatively delivered messages are more easily accepted by the wider community (Aminah et al., 2022). Therefore, the qualitative approach in this research is very relevant. As argued by Sarosa (2021), this approach is able to capture the social meanings that emerge from cultural and religious practices, especially in the context of digital media that are rich in symbols and narratives. Overall, this theoretical framework frames War Takjil as more than a viral phenomenon or seasonal tradition. It is a space for social, economic and cultural encounters that reflect the noble values of Ukhuwah Bashariyah, and is proof that diversity is not a barrier to harmonious coexistence, but rather a wealth that needs to be celebrated together.

## 2. METHOD

This research uses qualitative methods to find the data needed by researchers. Qualitative research was chosen because it emphasizes in-depth and descriptive analysis, which aims to understand social phenomena comprehensively through descriptive and interpretive data collection. The focus in this research is on several main aspects, namely the identification of themes in the content, narrative and visual analysis, user responses and interactions with the content. This research was conducted online through the TikTok platform, focusing on content uploaded by the @evelynhutani account, which describes the cultural diversity between religious communities in the month of Ramadan. The data source comes from the TikTok platform about content on tolerance between religious communities. Data collection techniques are carried out by observation of TikTok content such as analyzing comments and the number of likes (Samiaji, 2021).

This research employs a qualitative approach as the primary method for gathering and analyzing the data required by the researcher. The qualitative method was chosen because it allows for an in-depth, holistic, and contextual understanding of social realities. Rather than focusing on large quantities of data, this method aims to explore the meanings embedded in specific social phenomena through interpretative analysis of descriptive data collected through direct or indirect observation. As stated by Samiaji Sarosa, qualitative research emphasizes sensitivity to context and seeks to capture the subjective meanings of social, cultural, and communicative behaviors within society (Samiaji, 2021).

In the context of this study, the qualitative approach is used to investigate how cultural diversity and values of interfaith tolerance are represented in social media content, specifically on the TikTok platform. The research focuses on the TikTok account @evelynhutani, which actively uploads content showcasing harmonious interactions among people of different religions, particularly during the month of Ramadan. These videos portray how values such as togetherness, mutual respect, and tolerance are practiced in the daily lives of Indonesia's multicultural society.

The data sources in this study consist of relevant TikTok videos and various forms of user responses to the content, such as comments, the number of likes, and other interactions found in the comment section. Data collection is conducted through non-participant observation of the TikTok content. The researcher performs a content analysis of the videos, the narratives presented, the visual expressions in the content, and the user interactions as public responses to the messages conveyed. Additionally, the researcher identifies key themes that emerge from user comments, including the tone of responses (positive, neutral, or negative), forms of appreciation or criticism, and interaction patterns among users. Through this approach, the research aims to provide a comprehensive understanding of how social media platforms like TikTok serve as a space for public discourse and a medium for delivering social messages on important issues such as interfaith tolerance. The study also seeks to explore the potential impact and reach of these messages on the perceptions of social media users in Indonesia.

### 3. RESULT

The month of Ramadan always brings a distinctive atmosphere, a month full of blessings and is always looked forward to by Muslims. The fasting service is carried out from sunrise to sunset (Syamsuddin, 2015). The fasting service carried out by Muslims throughout the month of Ramadan is not only a form of respect for the teachings of Islam which teaches about social care, cooperation, and solidarity in building a just and equitable society (Kardina, 2016). The month of Ramadan is not only known as a time to fast and multiply worship, but also brings a tradition that is inherent in Indonesian society, namely hunting takjil. In the midst of the lively atmosphere of Ramadan this year, a unique trend emerged on TikTok called “War Takjil”. This term refers to a phenomenon that describes it's a “war-like” atmosphere as people scramble for free takjil, and has now become viral content and has drawn a wide variety of reactions from netizens. One of the famous content creators is @evelynhutani.

269

Tiktok Account Profile @evelynhutani

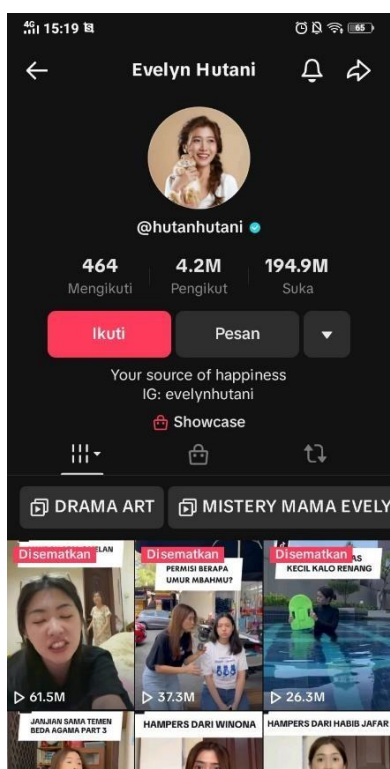


Figure 2. War Takjil Content



Evelyn Hutani is an Indonesian content creator known through her TikTok account @evelynhutani. On the platform, she has over 4.2 million followers and has amassed around 194.9 million likes. Evelyn's content is dominated by comedy videos, parodies, and snippets of daily life that often feature family dynamics and Asian culture, especially in the context of parenting. Evelyn was born on December 25, 1997 in Jakarta, Indonesia. She studied at Multimedia Nusantara University in Tangerang. As a Chinese-Indonesian and a Christian, Evelyn often brings a unique perspective to her content that reflects her cultural background.

One of the content that has received great enthusiasm from the public during the month of Ramadan is the “War Takjil” trend. The TikTok account @evelynhutani enlivens the “War Takjil” trend during Ramadan with its signature style of humor, exaggerated expressions that invite laughter, and smart and dramatic storytelling. Evelyn featured herself participating in a “War Takjil” moment, but with a unique perspective as a non-Muslim showing enthusiasm and excitement to experience togetherness in the holy month, thus not only creating fresh entertainment, but also conveying a strong message of tolerance. Through her content, Evelyn manages to illustrate that Ramadan traditions such as “War Takjil” do not only belong to Muslims, but can also be a cross-faith gathering space filled with warmth, laughter, and respect for one another. Her involvement in this trend has been welcomed positively by netizens, because besides being funny and relatable, her content is considered to reflect the values of diversity and social solidarity that should be upheld in a multicultural society like Indonesia.

In the midst of a digital world that is often filled with hate speech and division, war takjil content that displays tolerance and diversity is a breath of fresh air that shows that Indonesian society, with all its diversity, is still able to maintain harmony and the spirit of mutual cooperation that has been part of our culture for a long time. The presence of non-Muslims in the “War Takjil” activity is also a real symbol that diversity is not a barrier to participating in special moments of Muslims, but rather a bridge that strengthens relations between communities across faiths. They are not only present as spectators, but also help to buy takjil, distribute takjil, laugh together, and even create creative content that elevates the atmosphere of Ramadan with a fun perspective. This phenomenon reflects that tolerance does not always have to be shown in formal statements or big events, but can also grow from daily interactions full of mutual respect. “War takjil”, in this context, is not only a place to fight over iftar food, but also a place to celebrate diversity and strengthen the spirit of unity in a society with diverse cultures, ethnicities and religions.

It shows a moment of togetherness of people from different backgrounds coming together to celebrate Ramadan. Through these videos, viewers are invited to see how Ramadan can be a time to strengthen social solidarity and deepen their understanding of the cultural and religious diversity that exists in Indonesia. One video that stands out is “War Takjil Ramadhan”. This video seems to have a positive impact on the tolerance of its viewers. This can be seen from the number of comments that appear, many of which reflect changes in views after watching. The discussions that ensued went beyond the usual commentary, but became a space for constructive conversations about the importance of collaboration between groups. This shows that the video not only encourages personal reflection, but also opens a space for healthy dialogue about cooperation across differences. The success of content like this is also due to the highly interactive nature of social media. Social media allows for a two-way relationship between creators and audiences. The many positive responses that appear in the comments column prove that the message of tolerance carried is felt and well received by the community. Interactions like this strengthen the impact of the content itself (Aminah et al., 2022).



Creators like @Evelyn Hutani have a unique way of conveying the message of tolerance. She utilizes creative and engaging storytelling, where she portrays various characters in one video. With a light, entertaining, and humorous style, the message of Islamic values and togetherness becomes easier to accept. This approach has made his videos go viral, as well as fostering tolerance among his audience. Not only that, but he also added personal touches and stories from the individuals involved in the “takjil war”, complete with Ramadan-themed music and interesting visual effects. All of these elements make the video feel more inclusive and touching. Looking deeper, the success of “War Takjil Ramadhan” is also closely related to four characteristics of new media. First, its decentralized nature allows anyone to access or even create similar content. Secondly, the speed at which information is disseminated makes it easy for trends like this to spread and be enjoyed. Third, its high level of interactivity opens up a space for communication between creators and audiences. And finally, the flexibility of new media means that content can be tailored to a variety of audiences. In other words, “War Takjil Ramadhan” is not just entertainment content. It is proof that social media can be a powerful tool to spread important messages such as tolerance, harmony, and mutual respect for differences in a way that is close, fun, and easily accepted.

### **3.1. Public Perceptions of Interreligious Harmony Fostered by the War Takjil Activity**

This research shows that the tradition of “war takjil” during Ramadan has a much deeper meaning than just hunting for food to break the fast. Behind the crowds and laughter of people fighting over takjil, there are human values that foster tolerance, togetherness and mutual respect. What is interesting about this finding is how people from different religious backgrounds, including non-Muslims, can share in the warmth of the holy month of Ramadan. They are not only present as observers, but also as active participants in these moments of togetherness. From this, we see that Ramadan, in the context of Indonesian society, is not just a celebration of Muslims, but can be an inclusive shared space for everyone.

Through the TikTok platform, especially from content creators like Evelyn Hutani, the spirit of togetherness is conveyed in a light and humorous way. Evelyn, who is a non-Muslim, appears with her trademark funny and exaggerated expressions, which serves as a bridge for many people to see Ramadan from a different perspective that is more open, more fluid, and far from exclusive. Content like this makes people feel close and connected, not alienated because of different beliefs. In a simple way, Evelyn shows that we can share in other people's happiness without having to belong to the same faith. What is also quite moving is how netizens responded to the content. Many of them responded positively, even to the point of being touched. The comments were not just about whether the video was funny or not, but also about the pride of seeing a tolerant, warm and respectful Indonesia. There is a growing collective awareness that differences are not something to be feared, but can actually be a strength if we are able to celebrate them together. Social media, which has often been considered a place full of hate speech, in this case became a very powerful tool to spread good messages.

We learned that tolerance doesn't always have to come through speeches, seminars or formal meetings. Sometimes, it's through funny and honest short videos like “war takjil” that messages reach deeper into people's hearts. Ultimately, this research shows that the simple things in life like buying takjil, joking on the street, or simply sharing moments on social media can be important spaces for building mutual understanding. And perhaps, from such small moments, we can begin to believe that living together in diversity is not just a discourse, but something that is truly possible and real.

#### 4. CONCLUSION, DISCUSSION AND RECOMMENDATIONS

The war takjil content uploaded by the TikTok account @evelynhutani during Ramadan is not only part of an entertaining viral trend, but also carries a strong social message about the importance of tolerance, diversity, and togetherness between religious communities. Evelyn was able to elevate the phenomenon of the takjil scramble, which is usually only considered a normal activity before breaking the fast, into a viral dish. Before breaking the fast into a digital presentation that evokes laughter while touching the emotional side of the audience. Her presence as a non-Muslim in a typical Ramadan moment like this actually strengthens the meaning of tolerance, namely when differences in beliefs do not become a barrier to feeling and appreciating other religious traditions.

Through this content, Evelyn shows that Ramadan does not only belong to Muslims, but is also an inclusive space for anyone who wants to share in the warmth and spirit of sharing inherent in this holy month. The interactions created in her videos illustrate how Muslims and non-Muslims can respect each other, joke around, and work together in an atmosphere of laughter and joy. In addition to being entertaining, Evelyn's war takjil content also makes a positive contribution to the image of social media, which is often colored by negative content, by presenting soothing, inspiring, and humanitarian value-laden shows. Thus, @evelynhutani's version of war takjil content not only deserves appreciation for its success in attracting the attention of netizens, but also for being able to become a strong symbol of the importance of inter-religious harmony, which is displayed naturally through simple but meaningful moments. This content is proof that from laughter and takjil, we can learn the true meaning of togetherness.

This study highlights several key insights. First, social media platforms like TikTok play an increasingly important role in shaping public perception and fostering social cohesion. The humorous and emotionally relatable content shared by creators like @evelynhutani becomes a vehicle for delivering messages of peace, unity, and tolerance. Second, the tradition of "War Takjil" reveals the inclusivity embedded in Indonesian society, where religious observances can also become moments of collective joy and solidarity across religious lines.

The effectiveness of such content lies in its approach: simple, entertaining, and close to everyday experiences. This kind of informal storytelling often has greater emotional resonance than formal campaigns or speeches. Additionally, the positive response from netizens demonstrates that messages of tolerance are welcomed and can go viral when packaged in relatable and creative ways. Theologically and sociologically, the practice of non-Muslims participating in Ramadan traditions can be interpreted as an embodiment of *Ukhuwah Bashariyah*, emphasizing the universal values of compassion, cooperation, and coexistence. The research also shows that this digital tradition has economic value by promoting MSMEs and increasing public interaction in a peaceful context.

Based on the findings of this study, it is recommended that content creators continue to produce inclusive and meaningful content that highlights values of tolerance and interfaith harmony through engaging and lighthearted approaches. Educators and religious leaders should also utilize social media as an effective platform for interfaith education and dialogue that can reach broader audiences. The government and cultural institutions are encouraged to provide support in the form of training, incentives, or digital campaigns to promote more positive content that reflects Indonesia's cultural diversity. For future academic development, further research could explore similar content in the context of other religious celebrations to understand the role of social media in bridging cultural and religious differences. The general public is also encouraged to view shared moments like

the “War Takjil” as opportunities to strengthen interreligious relationships, as it is through these simple interactions that empathy, mutual respect, and unity can grow and become deeply rooted in everyday life.

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