



Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan
issn 2354-6174 eissn 2476-9649
Tersedia online di: journal.iainkudus.ac.id/index.php/fikrah
Volume 12 Nomor 1 2024, (133-150)
DOI: 10.21043/fikrah.v12i1.23001

The Rise of Interfaith Dialogue: Social Media, Youth, and Religious Inclusivity in Indonesia

Muhammad Alan Juhri

Universitas Islam Internasional Indonesia

muhammad.alan@uiii.ac.id

Abstract

This paper investigates how interfaith dialogue discourse is now developing significantly with the role of social media and youth. Based on online research and virtual ethnography, this paper argues that creatively utilizing social media with involving youth as media-savvy is the main factor in significantly increasing the acceptance of interfaith dialogue discourse. In-depth content analysis with a focus on interfaith dialogue through YouTube podcasts reveals several strategies applied by the creator. This paper highlights several strategies, namely using hashtag and maximizing thumbnail, propagating podcasts with clickbait titles, consistently uploading content, and connecting with other platforms. In addition, youth involvement also plays an important role in achieving significant interfaith dialogue such as by engaging them with humor and comedy, eye-catching appearance and millennial style, and visual persuasion. Finally, great acceptability achieved by interfaith podcasts on youtube has proven the existence of religious inclusivity in Indonesia.

Keywords: interfaith dialogue, youtube podcast, youth, social media.

Abstrak

Artikel ini mengkaji bagaimana saat ini wacana interfaith dialog berkembang secara signifikan karena peran sosial media dan pemuda. Berdasarkan investigasi online dan virtual etnografi, tulisan ini berargumen bahwa memanfaatkan sosial media dengan melibatkan pemuda yang melek digital menjadi faktor utama dalam meningkatkan penerimaan wacana interfaith dialog secara signifikan. Analisis konten yang mendalam dengan mengambil fokus pada interfaith dialog lewat Youtube Podcast mengungkapkan beberapa

strategi yang diterapkan oleh kreatornya. Artikel ini menyoroti beberapa strategi, yaitu; menggunakan hashtag dan memaksimalkan thumbnails, menyebarkan podcast dengan judul yang klikbait, mengunggah konten secara konsisten dan menghubungkannya dengan platform lain. Selain itu, keterlibatan anak muda juga memainkan peran penting dalam mencapai interfaith dialog yang signifikan, misalnya dengan melibatkan mereka melalui humor dan komedi, penampilan yang menarik dan bergaya milenial, serta visual persuasif. Akhirnya, luasnya penerimaan yang diraih oleh interfaith podcast di youtube ini menunjukkan wajah inklusivitas beragama di Indonesia.

Kata kunci: Dialog antaragama, podcast youtube, pemuda, media sosial.

Introduction

Interfaith dialogue has been an essential tool in resolving religious tensions. The importance of interfaith dialogue, according to Andrabi (2020), is to build bridges of understanding between different communities while eliminating misunderstandings that are the main source of the conflict. Therefore, he even emphasized, in the context of multicultural Indonesia, interfaith dialogue is not only important, but has become a necessity. Interfaith dialogue is generally held by certain institutions in Indonesia that have been initiated by the government and non-governmental organizations (Sunarko OFM 2016). According to records, the first interfaith dialogue was held in 1967 which at that time was intended as a dialogue between leaders of religious communities to establish mutual understanding and respect each other. President Soeharto stated at the time that the government would not obstruct the spread of one religion as long as it was aimed at those who were not yet religious in Indonesia, while those who were already religious believers were encouraged to improve the quality of their religious teachings (A Qahar Masjkuri dkk 2003).

Furthermore, interfaith dialogue began to enter the realm of education and was used as teaching material in schools and on campus. In educational institutions, academics and religious leaders teach tolerant attitudes and multiculturalism to madrasa, pesantren and university students. More than just teaching materials, the academic sector frequently hosts seminars and discussions on interfaith dialogue topics (Bagir, t.t.; Halsall dan Roebben 2006; Kruja 2022). Even an interfaith community known by the abbreviation YIPC or Young Interfaith Peacemaker Community was founded by millennial youth. Unfortunately, these interfaith dialogue activities have not touched the realm of ordinary people or those who are not in educational institutions (Widhyharto 2014). Aside from their limited reach, interfaith dialogue

activities are typically dominated by speakers from senior individuals in each religion, with young people rarely given a platform to express their views. With a model that tends to be a monologue in the form of one-way oratory from religious leaders to the audience, interfaith dialogue activities are still considered monotonous and not very significant (Sunarko OFM 2016).

In recent years, interfaith dialogue has begun to rise alongside the development of digital da'wah utilizing social media platforms. Several scholars have conducted studies on this and argued that the emergence of social media has expanded the public sphere, allowing people from various backgrounds to spread their ideas freely and widely (Nisa 2017; Halim 2018; Slama 2018). Armed with creativity, communication skills and media strategies such as form and appearance, information is more easily disseminated and accepted by the wider community (Hew 2018). To date, instead of digital preaching, unfortunately no scholarly work focuses on interfaith dialogue through social media. Therefore, this present study attempts to fill this lacuna by focusing on how social media and youth as media-savvy play their role in achieving significant interfaith dialogue. I chose YouTube podcasts as part of social media, by taking two case examples, namely Login Program by Deddy Corbuzier's account and "Berbeda tapi Bersama" segment by Noice.id account. These two accounts are considered successful in becoming evidence of the rise of interfaith dialogue in social media because each of them has received significant acceptance, with more than 80 million people watching the Login Program and around 60 million for "Berbeda tapi Bersama" segment.

This article highlights the rise of interfaith dialogue in social media with an argument that the use of YouTube podcasts with creative strategies and involving young figures as media-savvy has led to significant popularity and reach. Based on online observation and virtual ethnography method, this qualitative research will be started by explaining the description of interfaith dialogue and its engagement with social media. The second part begins to explain the use of YouTube podcasts as a significant medium for interfaith dialogue. In this section, it will explain some of the social media strategies used. Then, the next section also explores the involvement of young religious figures which is also a strategy in achieving significant interfaith dialogue. In the section before the last, by observing and analyzing the responses and comments of the viewers, this article will also show cultivating religious inclusivity in Indonesia. Finally, the last section is the conclusion.

Interfaith Dialogue and Its Engagement with Social Media

In simple terms, interfaith dialogue can be interpreted as a forum for mediating differences in the thoughts and actions of each religious believer when interacting and cooperating to create a common understanding and mutual respect for one another's religious beliefs. It can be done individually, in groups, and between institutions (Benarrivo 2016). In the context of multicultural Indonesia, interfaith dialogue is important and necessary to achieve a harmonious life. But unfortunately, prior to the presence of various social media platforms, interfaith dialogue activities were still considered sensitive in Indonesia and therefore not very popular. This is possibly due to the issues discussed are quite advanced and the figures invited, both as speakers and participants, are scholars and intellectuals (Awang, Faruk, dan Kasan 2019). Some names regarded as the forefathers of interfaith dialogue in Indonesia are A. Mukti Ali, Ahmad Wahib, Nurcholis Madjid, Abdurrahman Wahid, Dawam Rahardjo, Budhy Munawar-Rahman, Komaruddin Hidayat, and others (Syamsuddin Arif 2016). The interfaith dialogue discourse was quite a trend at that time, but the conversation only touched the academic circles through educational institutions and the organizations they created (For spreading interfaith discourse. These figures initiate several institutions such as Masyarakat Dialog Antar Agama (MADIA) oleh Budhy Munawar-Rahman dkk, Institute for Interfaith Dialogue in Indonesia (Interfidei) in Yogyakarta, Indonesian Conference on Religion and Peace (ICRP) yang diresmikan oleh Gusdur, Center for Religious and Cross-culture Studies (CRCS), and so on) (Sihombing, Abdullah, dan Prasojo 2020).

The discourse of interfaith dialogue has begun to reach a wider range since entering the digital era, namely when linking it with the presence of various social media platforms such as Facebook, Instagram, Twitter, Youtube, Tiktok, and others (Sri Desti Purwatiningsih 2022). As Slama mentioned in his research that the power of such social media platforms has made significant difference in propagating religious teachings on a large scale and interacting more closely with a larger audience (Slama dan Barendregt 2018). Interfaith dialogue in the digital era also offers various models that are packaged creatively in visual forms such as videos, podcasts, memes, comics and animations. In addition, the emergence of social media has further

allowed every person to freely disseminate their ideas, regardless of their identity and background. The most important thing is the ability and skill in managing the media, or in Weng's term called by "media-savvy"(Hew 2018). Therefore, talking about interfaith dialogue and its engagement with social media, will show us a variety of creativity and strategies such as eye-catching appearance, interesting visuals, attractive voice, and so on. The more creative the content and strategy, the more and wider attention it will get.

To illustrate some examples, this can be seen from several social media accounts that actively promote interfaith discourse. On Instagram, for instance, accounts belonging to institutions or organizations such as interfaith social bodies (@basoliaofficial) and YIPC (@yipc.indonesia) have used Instagram to spread messages of diversity as well as inform interfaith dialogue activities that they will schedule. By emphasizing appealing designs, they quote the words of forefathers of interfaith dialogue such as Abdurrahman Wahid (Gus Dur), Abraham Halim, and others, or words that they compose themselves and then spread them. Their activeness in sharing information about interfaith dialogue events accompanied by post-documentation of these activities is one way that interfaith dialogue gets a wider reach ((@yipc.indonesia) | Instagram, t.t.).

Not only in the form of posters and pictures, interfaith dialogue on social media is also designed in the form of sound and video. Youtube and Tiktok are the most utilized media. Interfaith dialogue activities are deliberately recorded and then posted via a YouTube account. For TikTok, because the duration of videos that can be uploaded is limited, usually what is posted is video footage that is considered important and interesting. Too-long interfaith dialogue video recordings are picked, then reduced to the limit, and occasionally altered by adding background music or accompanying text and graphics. By disseminating interfaith dialogue video recordings via YouTube or TikTok, this makes interfaith dialogue easily accessible to anyone, anytime, and anywhere as long as they have an internet network. Quite a number of accounts both on Youtube and TikTok are actively sharing interfaith dialogue. At its peak, in recent years, there have been several accounts that specifically create interfaith dialogue programs by utilizing YouTube podcasts such as the Noice.id account with the "Berbeda tapi Bersama" segment ("(444) NOICE - YouTube," t.t.) and the Deddy Corbuzier account with the "Login" program ("(440) #logindiclosethedoor - YouTube," t.t.). The significance of interfaith

dialogue from these two programs is the object of discussion of this paper and will be presented in detail in the next section.

Utilizing Youtube Podcasts as Significant Medium for Interfaith Dialogue

Podcasts have recently become one of the most popular YouTube programs in Indonesia. Podcasts that are popular on YouTube are essentially dialogs between two or more persons discussing specific topics of conversation. Content creators typically ask guest speakers to participate in a discussion about a specific topic, which is subsequently captured on video and published via a YouTube account. According to podcast theory, this model is still regarded part of podcasts, despite the fact that podcasts are classified into numerous types: (1) basic podcast- audio only, which is created using a voice recorder, (2) enhanced podcast- audio with slides and pictures, (3) vodcast- video, which is created using a digital camcorder and video editing software. Basic audio podcasts in audio form tend to be accessed through Spotify, whereas video podcasts are frequently accessed through YouTube (Geoghegan dan Klass 2005). Interfaith dialogue, which has been less of a concern, with the presence of YouTube podcasts along with its various advantages, now seems to have reached the peak of its rise. It has received considerable and widespread acceptability in society, as seen by the "Berbeda tapi Bersama" Program and the "Login" Program.

"Berbeda tapi Bersama" Program, as stated in its banner, is a podcast program created as a dialogue forum to embrace and appreciate two different points of view. This program has actually started from Habib Jafar's Jeda Nulis account, which frequently posted content regarding interfaith dialogue, and subsequently a special section was posted through the Noice account. This program raises relevant and interesting themes from each faith by inviting guest speakers from many religions and beliefs. There are 47 video podcasts that have been uploaded in this program since its inception last year (2022). This program has received quite high enthusiasm from the public with the audience of each episode reaching tens of thousands, hundreds of thousands, even the highest reaching 6 million viewers ("(561) Berbeda Tapi Bersama - YouTube," t.t.). More recently, in Ramadhan 1444 H (2023 AD), an interfaith dialogue program named "Login" was provided through the account of Indonesia's most famous podcaster, Deddy Corbuzier. The program has been

aired exclusively every night at 20.20 WIB for 30 days of Ramadan. The program also received significant acceptance with each episode watched by millions of people, even the total audience until the last episode reached 80 million people (“(440) #logindiclosethedoor - YouTube,” t.t.).

Observing each post of the two programs, we found that there were several strategies implemented in achieving a wide reach. In accordance with what Cangara said in his research that the use of social media needs to be accompanied by the right strategy so that communication provides meaning and satisfying results (Cangara, Hafied 2017). In the case of interfaith podcasts through YouTube, in addition to the substance in mastery of knowledge, form and appearance are also important parts to attract a large audience. Here are some strategies in creatively using the interfaith podcasts:

Visually Attractive: Using Hashtag and Maximizing Thumbnail

Hashtags are one of the most important terms in social media. It was first used in 2007 on twitter as a marker for tweets related to one topic. Since then, the use of hashtags has grown to include not only Twitter, but also other social media platforms such as Instagram, Facebook, YouTube, and others (Oktriwina 2020). Cox (2020) defines a hashtag as a keyword phrase typed without spaces and preceded by a hash mark (#). The hashtags used are usually not remotely related to the content, such as #BerbedaTapiBersama, #HabibJafar, #Logindiclosethedoor, and others. When someone for example types #Logindiclosethedoor, or clicks on the hashtag, then all content that uses the hashtag will appear. The advantage of incorporating hashtags in postings is that it increases engagement, which is an effective approach to market content. With hashtags, audiences can find posts more easily because the results will be grouped according to the intended hashtag rather than being jumbled in with other posts.

These two programs, in addition to employing hashtags, also attempt to maximize thumbnails. Thumbnails are images that appear at the beginning of a video's content or on its cover on YouTube (Nandy, 2023). Thumbnails play an important function in giving audiences the first impression. Thumbnails that are displayed are attractive designed, colorful, and eye-catching, in addition to using bombastic and appealing language. The thumbnail, like the cover of a book, is a vital aspect of the post that serves to captivate the viewer. The use of hashtags and thumbnails in both interfaith podcasts can be seen in the following image.

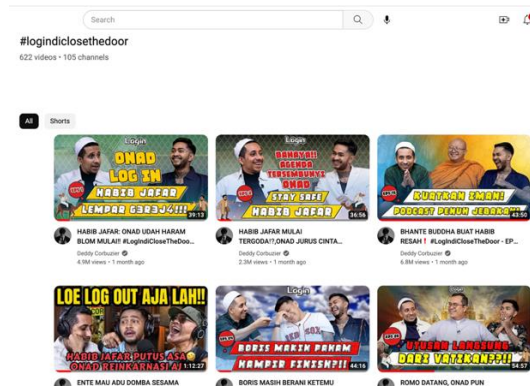


Figure 1: Login Program in using Hashtags and Thumbnails

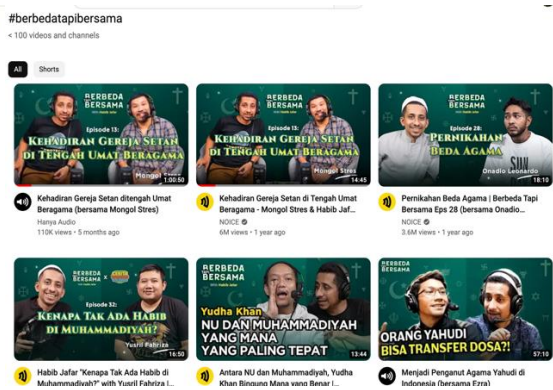


Figure 2: Berbeda tapi Bersama in using Hashtags and Thumbnails

Headline Appetite: Propagating Posts with Clickbait Titles

In the world of media marketing, a content creator needs to find ways to get the attention of netizens. One way is to create an interesting title, and sometimes spread it with a clickbait title. Clickbait, according to Shinta (2023), is a marketing strategy that aims to increase the audience for a content by creating an interesting title using hyperbole or even provocative language. In the two podcasts of this program, we find that almost all the titles use interesting diction, some of which are even made as clickbait. The purpose of the clickbait title is to lure readers. The language is deliberately designed to be very interesting so that people are provoked to click and then watch the content, regardless of whether the content matches the title or not. For more details, here are some examples of titles from these two programs.

Table.1: Titles and Speakers of Berbeda tapi Bersama Program

No	Title	Speakers
1	Kehadiran Gereja Setan di Tengah Umat Beragama <i>(The Presence of the Church of Satan in the Midst of Religion)</i>	Habib Jafar and Mongol
2	Pernikahan Beda Agama <i>(Interfaith Marriage)</i>	Habib Jafar and Onad
3	Filosofi Agama Taoisme <i>(Taoist Religious Philosophy)</i>	Habib Jafar and Suhu San Yuan, Suhu Xuan Yuan
4	Dewi-Dewi dalam Agama Budha	Habib Jafar and Biksu Zhuan Xiu

	<i>(Goddesses in Buddhism)</i>	
5	Mengenal Kepercayaan Hindu di Indonesia <i>(Getting to know Hinduism in Indonesia)</i>	Habib Jafar and Gusti Ngurah Panji
6	Inti Ajaran Kebatinan Perjalanan <i>(The Essence of Ajaran Kebatinan Perjalanan)</i>	Habib Jafar, Asmat and Jessika Putri
7	Ajaran dan Tradisi Agama Kong Hu Cu <i>(Confucian Religious Teachings and Traditions)</i>	Habib Jafar and Aldi Destian

Table.2: Titles and Speakers of Login Program

Eps	Title	Speakers
1	Habib Jafar: Onad Udah Haram Blom Mulai! <i>(Habib Jafar: Onad is Already Haram even Hasn't Started!)</i>	Habib Jafar and Onad
2	Habib Jafar Mulai Tergoda!? Onad Jurus Cinta Kasih! <i>(Habib Jafar is Getting Tempted!? Onad's Love Move!)</i>	Habib Jafar and Onad
3	Islam Tidak Menyembah Ka'bah! <i>(Islam does not Worship the Kaaba!)</i>	Habib Jafar and Onad
4	Surga Hanya Untuk Muslim! Non-Muslim Apa Kabar? <i>(Heaven is Only for Muslims! How are Non-Muslims?)</i>	Habib Jafar and Onad
5	Hidup Tidak Adil! Inikah Rencana Tuhan? <i>(Life is Not Fair! Is this God's Plan?)</i>	Habib Jafar and Onad
6	Omongan Bahaya! Kiamat Semakin Nyata! <i>(Dangerous Talk! The Hereafter is Getting Real!)</i>	Habib Jafar and Onad
7	Ayah Onad Nyaman Dengan Islam! <i>(Onad's Father is Comfortable with Islam!)</i>	Habib Jafar and Onad
8	Tuhan Tidak Baca Medsos! <i>(God Doesn't Read Social Media!)</i>	Habib Jafar and Onad
9	Deddy Gabung Habib, Onad Auto Log-in?!	Habib Jafar, Onad, and Dedy

	<i>(Deddy Joins Habib, Onad Auto Log-in?)</i>	Corbuzier
10	Islam Kebanyakan Gak Bolehnya! <i>(Islam is Mostly Not Allowed!)</i>	Habib Jafar and Onad
11	Wahai Manusia Serakah! Dengarkan ini! <i>(O Greedy Man! Listen to this!)</i>	Habib Jafar and Onad
12	Yakin Doamu Didengar Tuhan? <i>(Are You Sure Your Prayers are Heard by God?)</i>	Habib Jafar and Onad
13	Tiga Agama Duduk Bareng, Adu Debat? <i>(Three Religions Sitting Together, Debating?)</i>	Habib Jafar, Onad, and Pendeta Yerri
14	Podcast ini Isinya "Ghibah"! <i>(This podcast is all About "Ghibah"!)</i>	Habib Jafar and Onad
15	Banthe Buddha Buat Habib Resah! <i>(Banthe Budha Makes Habib Anxious!)</i>	Habib Jafar, Onad, and Banthe Dhira Phunno
16	Gak Usah Islam Kalau Gak Punya Akal!!! <i>(No Islam if You Don't Have Any Sense!!)</i>	Habib Jafar and Onad
17	Adu Mekanik Habib vs Duo Katolik! <i>(A Mechanical Fight Habib vs Duo Catholic!)</i>	Habib Jafar, Onad, and Juliana Priska Yanti
18	Waktunya Berjihad! <i>(It's Time To Jihad!)</i>	Habib Jafar and Onad
19	Anak Gue Makan Uang Haram?! <i>(My Child Eats Unclean Money?!)</i>	Habib Jafar, Onad, and Pras Teguh
20	Jadi Tuhan Ngajarin Ini! <i>(So God Taught This!)</i>	Habib Jafar and Onad
21	Boris Bergamis Bikin Histeris! <i>(Boris Wearing Gamis Causes Hysterics!)</i>	Habib Jafar, Onad, and Boris Bokir
22	Agama Banyak Larangan, Mending Ikut Setan? <i>(Religion has many prohibitions, should we follow Satan?)</i>	Habib Jafar, Onad, and Mongol

23	Islamnya Deddy Corbuzier Dipertanyakan? <i>(Deddy Corbuzier's Islam Questioned?)</i>	Habib Jafar, Onad, and Deddy Corbuzier
24	Boris Masih Berani Ketemu Habib!? Gak Ada Kapoknya!! <i>(Boris Still Dares to Meet Habib!? There's no Shame in that!!)</i>	Habib Jafar, Onad, and Boris Bokir
25	Kali ini Habib Kelihatan Aslinya! Ada Apa Ya? <i>(This Time Habib Looks Real! What's Going on?)</i>	Habib Jafar, Onad, and Arie Kriting
26	Romo Datang, Onad Pun Menang! Yakin?! <i>(Romo Comes, Onad Wins! Sure?!)</i>	Habib Jafar, Onad, and Romo Reinald.
27	Sejauh Mana Batas Toleransimu? <i>(How Far is Your Tolerance?)</i>	Habib Jafar, Onad, and Pendeta Yerry
28	Kali Ini Hindu Turun Tangan! <i>(This Time the Hindu is Stepping in!)</i>	Habib Jafar, Onad, and Bli Aryakamandanu
29	Kenalan Sama Agama yang Followersnya Dikit! <i>(Get to Know the Religion with the Least Followers!)</i>	Habib Jafar, Onad, and Causeng Aldi Destian
30	Genap 30 Hari! Inikah Akhirnya?! <i>(It's Been 30 Days! Is This the End?!)</i>	Habib Jafar and Onad

Consistently Uploading Content

It is not enough to be innovative and creative while using social media; consistency in uploading content is also required. According to Mckinsey's research, consistency is the key to keeping customers pleased. However, getting it correctly is challenging and demands the content creator's undivided attention (McKinsey, t.t.) In the case of these two programs, YouTube account owners are very concerned about consistency. The "Berbeda tapi Bersama" program consistently uploads video content at least once a month, although there is no fixed and definite schedule for its viewing. This program has continued to deliver new content until now and beyond (and counting). The "Log in" program, on the other hand, is more scheduled, uploading content every day of Ramadan at a predetermined time of 20:20 WIB. The benefit of this consistent fixed schedule is that it increases the

branding of these programs as eagerly awaited programs and makes them stick in the minds of viewers. When viewers remember the program, it will be easier for the program to acquire high views in each episode (Fitriansyah dan Lubis 2023).

Connecting with Other Platforms

The presence of various social media platforms in this digital era makes it easier for people to disseminate information as widely as possible. Each platform has its own unique set of features and characteristics. As a result, it is uncommon to encounter someone who owns a smartphone but only uses one social media platform. Generally, each gadget has more than one platform that a person can access. Based on this, connecting one platform to another to share material is an effective strategy to reach a larger audience. Habib Jafar, one of the speakers on the both podcast programs, promotes interfaith dialogue content on his YouTube Podcast by using all social media platforms such as Instagram, Facebook, Tiktok, and Twitter. Likewise, Deddy Corbuzier, the initiator of the Login Program, also connects his YouTube podcast with other social media. Habib Jafar and Deddy Corbuzier are influencers on social media, whose respective followers have reached millions of people. That is why, the interfaith podcasts that they spread always get a wide reach by being watched by millions of people as well.

Involving Youth, Engaging with Humor and Comedy

In addition to mastering media strategies properly, the role of youth as media-savvy is also important in disseminating interfaith dialogue. "Berbeda tapi Bersama" and the "Login" program, as a case in point, both involve youth from different religions as guest speakers. Some of the speakers invited by these two programs are even the same people, including Habib Jafar; a famous young Islamic preacher, Leonardo Arya a.k.a Onad; a young Catholic who is now active as an entertainer, Bante Dhira Phunno; a young Buddhist figure, Pastor Yerry Pattinasarany, Ronny Imanuel a.k.a Mongol; a young Satanist who is now active as a comedian, Boris Bokir; a Christian comedian, Bli Arya Kamandanu; a Hindu figure from Bali, Causeng Aldi Destian; a youth figure from the confusianism, and others.

Involving youth in the discourse of interfaith dialogue through YouTube podcasts, beside to attracting youth by getting closer to the context, also aims to make the dialogues more relaxed and easygoing. The Login

program's efforts to engage youth can be seen in the use of slang terms familiar to the millennial world such as "Log in"; a term intended to become a member of a new religion, "Log out"; a term to express people who leave a particular religion (apostates), "followers"; a term to express followers of a particular religion, "server"; a term that refers to a particular religion or sect, "double kill"; a term to express a major sin that is doubled, and so on. The use of these terms, although only understood by the youth, proved effective in making the youth feel close to the interfaith dialogue content. Furthermore, the significant visual appearance of these two programs is a distinguishing feature. With millennial designs, the surroundings are made as lovely and tidy as possible. Similarly, the lecturers frequently dress in informal and plain clothing, making them appear down-to-earth and bringing them closer to the hearts of many young people. Referring to Birgit Meyer's (2020) concept of the sensational form and the aesthetic of persuasion, it shows that these two programs use the mobilization of sensational forms and the aesthetics of persuasion in spreading the discourse of interfaith dialogue among young people (Meyer dan Moors 2006).

Moreover, the humor and comedy highlighted by the youth in the interfaith podcast program, both in the "Berbeda tapi Bersama" and the "Login" program, is a special attraction in its significant spread. Because interfaith is related to comparative religious issues considered quite sensitive, one of the best strategies to overcome it is through humor. This is in line with what Darmansyah (2011) mentioned in his work, that humor and comedy are good ways to start a topic of dialogue that can reduce tension, eliminate hostility, as well as provide pleasure and happiness, both to the humorist and the audiences. In these two podcast programs, there are many words, both in the form of statements and questions, that appear to degrade the teachings of other religions. However, because they recognized from the beginning that it was provided in the context of humor, what happened was that they were not dissatisfied but laughed together. This was agreed by Habib Jafar, in the Login Program he admitted that he did make humor a medium to get to know and understand each other. He believes that all humorous talks must be exciting, lively, relaxed, and pleasant (Deddy Corbuzier 2023).

Cultivating Religious Inclusivity

After discussing about interfaith podcasts through these two programs; "Berbeda tapi Bersama" and "Login", it can be perceived that interfaith dialogue by using podcasts with creative strategies and involving youth gives significant impact for the viewers. Based on research conducted by Noorhaidi (2018), the young generation born in the last 25 years is very close to digital culture. This millennial generation, especially students, are vulnerable to being exposed to radicalism, extremism and terrorism spread through the digital world and consumed literature. In this section, we do not intend to refute the research, but rather to demonstrate another reality that interfaith podcasts have an impact on religious inclusivity among youth. We will see the audience's response and attitude as evidence of this through analyzing their comments.

Habib Jafar, as one of the program's keynote speakers, informed through his Instagram account that more than 80 million people have watched the Login Program until the last episode. Through his caption, he also asked about "what did you get from Login? Please tell me!". As a result, more than 2,600 people commented on their impressions of Login Program. Overall, the audience's response and attitude towards Login Program was very good. Almost all of the comments were positive. These responses show not only the impact of Login Program in educating and awakening the audiences, but also how entertained they were by the way the program blended flexibility, unity, familiarity, and humor without offensiveness. For example, comments on Habib Jafar's Instagram account such as "learned a lot about tolerance", "got a lot of knowledge about other religions", "can get to know each other between religions", "I became aware", "more confident in my own beliefs", and so on, indicate that the program made the audience educated and aware.

In addition, comments such as "really hilarious", "fun and weighty", "entertaining", "serious spectacle packed with humor", and so on, also indicate that the audience is also entertained by this program. Comments such as these are in line with the results of Katz et al's (1974) research which says that people actively choose certain sources of information and entertainment to serve individual psychological needs such as learning or regulating mood. Moreover, the religious inclusivity of these two programs; "Different but Together" and "Login" is also evident in the comments not only from Muslim viewers, but also from many non-Muslim viewers. All religions expressed

their fondness and interest in the program. For example, Christian Theodorus acknowledges in his comment:

“As a non-Muslim, I really support educational content like this. I was born in a multicultural family with various religions. Catholic, Christian, Islamic, Confucian and not to mention while living in Bali. Our hearts and eyes were opened and being created differently is a beauty. It's a blessing to be friends and work with anyone regardless of their religion. Harmony.”

Some comments also came from viewers of other religions who openly expressed their identity such as "I am Muslim", "I am Hindu", "I am Buddhist", "I am Christian", and so on". Thus, this program not only succeeded in showing interfaith harmony through the familiarity and banter of the speakers, but also succeeded in proving the religious inclusiveness of the audiences through their comments. Referring to Nurcholis Majid's (1995) view, religious inclusiveness like this is called real tolerance. That is, mutual regard and religious respect between religions, which in turn leads to the logic of meeting points. Each religious follower holds fast to their convictions while maintaining good relations with individuals of other faiths, not antagonizing, let alone fighting.

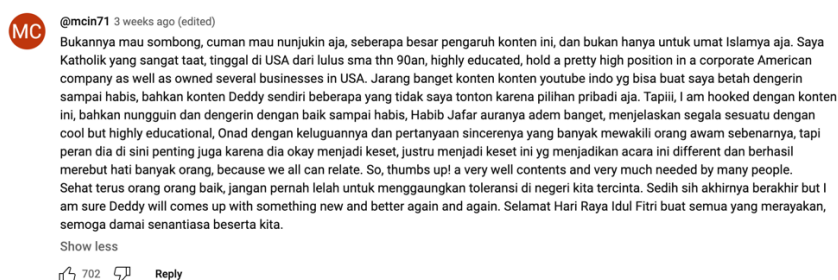


Figure 4: one of non-Muslim viewers commen on Youtube

Conclusion

The development of technology in the digital era has been utilized by many parties to disseminate information, proselytize, and include interfaith discourses. Therefore, in the context of multicultural Indonesia, I argue that interfaith dialogue is not only important to be carried out for the creation of religious harmony, but also its implementation needs to be developed following trends and technological advances in order to gain a wider reach. From the case of “Berbeda tapi Bersama” and “Login” Program, we can see how podcasts as part of the development of technology and social media have

successfully spread the interfaith discourse significantly. Instead of using youtube podcasts as a medium, it also succeeded in decorating podcasts with several media strategies such as using hashtag and maximizing thumbnail, propagating podcasts with clickbait titles, consistently uploading content, and connecting with other platforms. In addition, youth involvement also plays an important role in achieving significant interfaith dialogue such as by engaging them with humor and comedy, eye-catching appearance and millennial style, and visual persuasion. Finally, by analyzing the viewer's comment and attitudes on these two programs, it demonstrates religious inclusivity in Indonesia.

References

- A Qahar Masjkuri dkk. 2003. Pendidikan Agama Islam. Jakarta: Universitas Gunadarma.
- Awang, Jaffary, Umar Faruk, dan Hasnan Bin Kasan. 2019. "INTER-RELIGIOUS DIALOGUE AS A MEDIUM OF CONTEMPORARY ISLAMIC DA'WAH." *Mimbar Agama Budaya* 36 (1): 1–11.
- Bagir, Zainal. t.t. "Interfaith Dialogue and Religious Education."
- Benarrivo, Renaldo. 2016. "Diplomasi Indonesia dalam Membangun Interfaith Harmony melalui ASEM Interfaith Dialogue (2004-2009)." *Dinamika Global: Jurnal Ilmu Hubungan Internasional* 1 (01): 117–32. <https://doi.org/10.36859/jdg.v1i01.17>.
- Cangara, Hafied. 2017. *Perencanaan dan Strategi Komunikasi*. Jakarta: Rajawali Press.
- Darmansyah. 2011. *Strategi Pembelajaran Menyenangkan Dengan Humor*. Jakarta: Bumi Aksara.
- Fitriansyah, Nuzul, dan Torkis Lubis. 2023. "Mediating Alghorithm Mediating Da'wa: The New Preacher and Optimization of Social Media for Da'wa in the Case of Habib Ja'far." *JURNAL PENELITIAN*, Januari, 1–12. <https://doi.org/10.28918/jupe.v20i1.1092>.
- Geoghegan, Michael, dan Dan Klass. 2005. "Podcast Solutions, The Complete Guide to Podcasting," Januari. <https://doi.org/10.1007/978-1-4302-0054-3>.
- Halim, Wahyuddin. 2018. "Young Islamic preachers on Facebook: Pesantren As'adiyah and its engagement with social media." *Indonesia and the Malay World* 46 (134): 44–60. <https://doi.org/10.1080/13639811.2018.1416796>.
- Halsall, Anna, dan Bert Roebben. 2006. "Intercultural and Interfaith Dialogue through Education." *Religious Education* 101 (4): 443–52. <https://doi.org/10.1080/00344080600948571>.
- Hew, Wai Weng. 2018. "THE ART OF DAKWAH : social media, visual persuasion and the Islamist propagation of Felix Siau." *Indonesia and the Malay World* 46 (Januari):61–79. <https://doi.org/10.1080/13639811.2018.1416757>.

- Kruja, Genti. 2022. "Interfaith Harmony through Education System of Religious Communities." *Religion & Education* 49 (1): 104–17.
<https://doi.org/10.1080/15507394.2021.2009305>.
- Meyer, Birgit, dan Annelies Moors. 2006. *Religion, media, and the public sphere*.
- Nisa, Eva. 2017. "Creative and Lucrative Da'wa: The Visual Culture of Instagram amongst Female Muslim Youth in Indonesia." *Asiascape: Digital Asia* 5 (November). <https://doi.org/10.1163/22142312-12340085>.
- Oktriwina, Alifia Seftin. 2020. "Hashtag: Apa Itu, Cara Kerja, Manfaat, Dan Tips Menggunakannya." *Glints Blog* (blog). 25 Agustus 2020.
<https://glints.com/id/lowongan/hashtag-adalah/>.
- Shinta, Amelia. 2023. "Cara Membuat Clickbait yang Benar agar Bawa Traffic Tinggi." *Blog Dewaweb* (blog). 8 April 2023. <https://www.dewaweb.com/blog/kenali-apa-itu-clickbait/>.
- Sihombing, Adison Adrianus, Irwan Abdullah, dan Zaenuddin Hudi Prasajo. 2020. "Nostra Aetate and Space for Religious Moderation: Interfaith Dialogue in Multicultural Indonesia." *Journal for the Study of Religions and Ideologies* 19 (55): 142–57.
- Slama, Martin. 2018. "Practising Islam through social media in Indonesia." *Indonesia and the Malay World* 46 (Januari):1–4.
<https://doi.org/10.1080/13639811.2018.1416798>.
- Slama, Martin, dan Bart Barendregt. 2018. "Introduction: Online Publics in Muslim Southeast Asia: In Between Religious Politics and Popular Pious Practices." *Asiascape: Digital Asia* 5 (1–2): 3–31. <https://doi.org/10.1163/22142312-12340090>.
- Sri Desti Purwatiningsih, Desti. 2022. "Interfaith Debate Through Youtube Media as an Effort to Educate and Fortify the Faith of the Ummah." *Technium Social Sciences Journal* 30: 271–81.
- Sunarko OFM, Adrianus. 2016. "Interfaith Dialogue and Cooperation across Faiths: The Experience of Indonesia." *Theology Today* 73 (1): 46–59.
<https://doi.org/10.1177/0040573616629535>.
- Syamsuddin Arif. 2016. "'Interfaith Dialogue' Dan Hubungan Antaragama Dalam Perspektif Islam | TSAQAFAH," Mei.
<https://ejournal.unida.gontor.ac.id/index.php/tsaqafah/article/view/143>.
- "The three Cs of customer satisfaction: Consistency, consistency, consistency | McKinsey." t.t. Diakses 14 Mei 2023.
<https://www.mckinsey.com/industries/retail/our-insights/the-three-cs-of-customer-satisfaction-consistency-consistency-consistency#>.
- Widhyharto, Derajad S. 2014. "Kebangkitan Kaum Muda dan Media Baru." *Jurnal Studi Pemuda* 3 (2): 141–46.
- Youtube and Social Media**
- "(440) #logindiclosethedoor - YouTube." t.t. Diakses 13 Mei 2023.
<https://www.youtube.com/>.

“(444) NOICE - YouTube.” t.t. Diakses 15 Mei 2023. <https://www.youtube.com/>.

“(561) Berbeda Tapi Bersama - YouTube.” t.t. Diakses 12 Juni 2023.
<https://www.youtube.com/>.

Deddy Corbuzier, dir. 2023. *ROMO DATANG, ONAD PUN MENANG YAKIN #LogIndiCloseTheDoor - EPS. 26.*
<https://www.youtube.com/watch?v=9EtDR6R4ZDg>.

“YIPC Indonesia (@yipc.indonesia) | Instagram.” t.t. Diakses 11 Juni 2023.
<https://www.instagram.com/yipc.indonesia/>.