

ANALYZING THE RECEPTION OF INTERFAITH DIALOGUE ON SOCIAL MEDIA IN INDONESIA: INSIGHTS FROM DEDDY CORBUZIER'S YOUTUBE CHANNEL UNDER THE HASHTAG #LOGINCLOSETHEDOOR

**Hadiana Trendi Azami^{1*}, Tsaqifa Aulya Afifah²,
Ghina Syaikhah Mumtaz³**

^{1,2} *Islamic State University Sunan Kalijaga Yogyakarta, Indonesia*

³ *Al-Azhar University Cairo Egypt*

*1Corresponding email: hadiana0303@gmail.com

DOI: <https://doi.org/10.31291/jlka.v22i2.1196>

Received: 01-11-2024 | Revised: 15-12-2024 | Accepted: 31-12-2024

ABSTRACT

The trend of using social media for da'wah in Indonesia has sparked diverse perspectives. While some religious studies emphasize the negative aspects of social media, such as exclusivism and extremism, interreligious dialogue studies often focus on theological and ritualistic aspects. This study addresses a gap by analyzing the reception of interreligious dialogue on social media, specifically through a case study of Deddy Corbuzier's YouTube channel using the hashtag #LoginCloseTheDoor. Utilizing a qualitative approach, this research examines audience responses, both positive and negative, and the potential social impact of these dialogues. The study seeks to answer two key questions: How does Deddy Corbuzier's interreligious dialogue content under the hashtag #LoginCloseTheDoor influence social media users? What factors drive netizens to engage enthusiastically with this content? Findings indicate that the "LogInCloseTheDoor" content effectively introduces religious concepts and receives positive public reception, reflecting successful religious adaptation and high engagement.

Keywords: Interfaith Dialogue, Social Media, Religious Adaption, #LoginCloseTheDoor

ABSTRAK

Tren penggunaan media sosial untuk da'wah di Indonesia telah memunculkan berbagai perspektif. Sementara beberapa studi keagamaan menekankan aspek negatif media sosial, seperti eksklusivisme dan ekstremisme, studi dialog antaragama sering kali memusatkan perhatian pada aspek teologis dan ritualistik. Penelitian ini mengisi kesenjangan dengan menganalisis penerimaan dialog antaragama di media sosial, khususnya melalui studi kasus saluran YouTube Deddy Corbuzier dengan menggunakan tagar #LoginCloseTheDoor. Dengan pendekatan kualitatif, penelitian ini mengkaji respons audiens, baik yang positif maupun negatif, serta dampak sosial potensial dari dialog ini. Studi ini bertujuan untuk menjawab dua pertanyaan utama: Bagaimana konten dialog antaragama Deddy Corbuzier di bawah tagar #LoginCloseTheDoor mempengaruhi pengguna media sosial? Apa faktor-faktor yang mendorong netizen untuk berpartisipasi dengan antusias dalam konten ini? Temuan menunjukkan bahwa konten "LogInCloseTheDoor" secara efektif memperkenalkan konsep-konsep keagamaan dan mendapatkan respon positif dari masyarakat, mencerminkan adaptasi keagamaan yang sukses dan tingkat keterlibatan yang tinggi.

Kata Kunci : *Dialog antar Agama, Sosial Media, Adaptasi Keagamaan, #LoginCloseTheDoor*

INTRODUCTION

The use of social media platforms as a means of da'wah has become a trend in Indonesia. A 2021 study indicated that the highest mapping of religious learning through social media occurs via YouTube, with moral conduct being the most sought-after theme by the public.¹ Concurrently, numerous religious scholars, kyais, and ustadzs utilize social media as a medium to disseminate religious content. The abundance of religious content on social media has, however, led to the frequent occurrence of religious hate speech.² A PR2Media survey conducted in 2023

¹ Zaenal Abidin, "Pembangunan Pendidikan Perdamaian Dari Sekolah: Pendekatan Gerakan Sosial," *Suhuf* 31.2 (2019): 187-206. DOI: [10.23917/suhuf.v31i2.9044](https://doi.org/10.23917/suhuf.v31i2.9044)

² Achmad Fuaddin, "Pluralisme Agama, Tafsir Al-Qur'an dan Kontestasi Ideologis Pendakwah Online di Indonesia," *SUHUF* 15, no. 2 (9 Februari 2023), <https://doi.org/10.22548/shf.v15i2.750>.

revealed that 67.2% of the content frequently encountered on social media between January and March 2023 was hate speech.³ In a religious context, such phenomena can foster exclusivism, extremism, fanaticism, and the potential for social friction, particularly in Indonesia's multicultural society.⁴ Therefore, content with counter-extremism narratives is imperative to mitigate potential risks.⁵

This study is fundamentally based on two tendencies observed by the author in the literature review on interfaith dialogue on social media. First, numerous religious studies emphasize the negative aspects of social media in relation to exclusivism and extremism.⁶ Second, existing studies on interfaith dialogue predominantly explore theological, eschatological, worship, narrative, and religious practices domains.⁷ However, the scope of religious studies is broad and not limited to these aspects. There is a research gap concerning the reception of interfaith dialogue content. In this context, the author aims to examine the reception of interfaith dialogue content on Deddy Corbuzier's YouTube channel under the hashtag #LoginCloseTheDoor.

³Data Indonesia, "Inilah Konten Ilegal yang Sering Ditemukan di Media Sosial Indonesia," *DataIndonesia.id*, diakses 18 Juni 2023, <https://dataIndonesia.id/digital/detail/ini-konten-ilegal-yang-often-dijumpai-di-media-sosial-Indonesia>.

⁴Haidi Hajar Widagdo, "Dualisme Agama: Menilik Peranannya atas Kedamaian dan Kesengsaraan," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 14, no. 2 (22 Oktober 2013): 145–60, <https://doi.org/10.14421/esensia.v14i2.754>.

⁵Ahmad Khoiri, "Kontekstualisasi Multikulturalisme dalam Moderasi Beragama untuk Mengonter Narasi Ekstremisme," *Refleksi* 21, no. 1 (20 September 2022), <https://doi.org/10.15408/ref.v21i1.24677>.

⁶Hasse Jubba dkk., "Social Media Construction: Making Sense of Hadith Dissemination on Instagram," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 24, no. 2 (20 Mei 2023): 98–111, <https://doi.org/10.14421/esensia.v24i2.4782>.

⁷Milton Thorman Pardosi dan Siti Murtiningsih, "Refleksi Konsep Keilahian Agama Kristen Dan Islam Dalam Pandangan Filsafat Perennial," *Jurnal Filsafat Indonesia* 1, No. 3 (2018): 91–103, <https://doi.org/10.23887/Jfi.V1i3.16130>; Azimah Fitriani, "Konsep Puasa Dalam Kitab Quran Al Hadist Tripitaka (Studi Banding)" (S1 Universitas Muhammadiyah Surakarta, 2009), <https://eprints.ums.ac.id/6480/>; M. Hidayat dkk., "Studi Banding Konsep Nabi dan Kenabian dalam Islam dan Kristen Mormon," *Al-Hikmah* 7 (30 November 2021): 198, <https://doi.org/10.30651/ah.v7i2.9958>.

This paper aims to fill the gap in the previously mentioned literature studies. In this context, the author seeks to explore aspects that have not been covered in prior research and provide a more detailed new contribution. There are at least two questions that need to be answered in this study. First, what is the impact of Deddy Corbuzier's interfaith dialogue content on YouTube under the hashtag #LoginCloseTheDoor on social media? Second, what factors drive netizens to respond enthusiastically to Deddy Corbuzier's interfaith dialogue content on YouTube under the hashtag #LoginCloseTheDoor, making it highly popular among interfaith netizens?

This article assumes that public reception of interfaith dialogue content on social media has a high level of interest. This is not without reason. First, society is increasingly aware of the importance of interfaith dialogue in enhancing mutual understanding, respect, and harmony among different religious communities. Second, the advancement of technology and internet accessibility has made interfaith dialogue easily conducted through social media. Netizens can quickly share views, ask questions, and engage in discussions with people from various religious backgrounds worldwide. Third, social media provides a safe and open space for discussion where netizens can participate in religious dialogues without fear or shame. They feel comfortable expressing opinions, asking questions, and seeking further understanding without worrying about stigma or conflict that might arise in direct interactions. Fourth, proselytizing through social media (YouTube) can reach a wide audience, especially the younger generation, quickly, thereby effectively conveying messages that promote the values of moderation and religious tolerance. Fifth, many netizens are interested in learning about and understanding other religions as part of their search for life's meaning and spiritual identity. They want to explore the differences and similarities between religions to enrich their understanding of spirituality and life's purpose.

The purpose of interfaith dialogue has also been articulated by researchers such as Regus;⁸ Cullel, Rodriguez, Marauri & Plaza;⁹ Ron Kronish;¹⁰ and Saidi,¹¹ who argue that internet-mediated interfaith relations increase the number of interfaith encounters by weakening religious exclusivism and leading society towards religious fundamentalism and interfaith polarization. Similarly, studies by Swidler L.,¹² Giordan & Andrew,¹³ Scheffler,¹⁴ and Issa Khan, Elius & Mansur¹⁵ assert that interfaith dialogue is not about debate. Followers of different religions must be willing to listen to the perspectives of other religions openly and sympathetically. This approach is referred to as tolerance or, in contemporary terms, religious moderation.

The practice of interfaith dialogue is not limited to Indonesia. This trend has also dominated in other ASEAN

⁸ Maksimus Regus, "Strengthening Interreligious Studies and Interfaith Dialogue in Asia: A Preliminary Overview," *KnE Social Sciences*, 5 Juli 2022, 472–82, <https://doi.org/10.18502/kss.v7i10.11386>.

⁹ Roger Campdepadrós-Cullell dkk., "Interreligious Dialogue Groups Enabling Human Agency," *Religions* 12, no. 3 (12 Maret 2021): 189, <https://doi.org/10.3390/rel12030189>.

¹⁰ Ron Kronish, "Interreligious Dialogue In The Service Of Peace," *CrossCurrents*, vol. 58, no. 2, 2008, pp. 224–46. JSTOR, <http://www.jstor.org/stable/24461419>.

¹¹ Redouan Saidi, "Carl Sterkens, Interreligious Learning: The Problem of Interreligious Dialogue in Primary Education, Leiden: Brill, 2001, 282pp", *Exchange* 31, 4 (2002): 389-391, doi: <https://doi.org/10.1163/157254302X00092>.

¹² Leonard Swidler, "The Dialogue Decalogue: Ground Rules for Interreligious Dialogue," *Horizons* 10, no. 2 (1983): 348–51, <https://doi.org/10.1017/S0360966900024087>.

¹³ Giuseppe Giordan&Andrew P.Lynch, "Introduction Interreligious Dialogue: From Religion to Geopolitics," *Annual Review of The Sociology of Religion*, Vol. 10 (2019), 1-9, https://doi.org/10.1163/9789004401266_002.

¹⁴ Thomas Scheffler, "Interreligious Dialogue and Peacebuilding," *Religion, Krieg und Frieden*, Vol.8, No.2/3 (2007), 173-187, <https://www.jstor.org/stable/23773933>.

¹⁵ Issa Khan dkk., "A Critical Appraisal of Interreligious Dialogue in Islam," *SAGE Open* 10, no. 4 (Oktober 2020): 215824402097056, <https://doi.org/10.1177/2158244020970560>.

countries such as Malaysia,¹⁶ the Philippines,¹⁷ Brunei,¹⁸ and Thailand,¹⁹ as well as in Europe,²⁰ the UK,²¹ and Turkey.²² However, in Turkey, the focus is more specifically on the polemic between different sects within the religion, such as Sunni and Shia.

METHOD

This research employed a qualitative approach to understand and describe the phenomena related to the reception of interfaith dialogue on social media, focusing on Deddy Corbuzier's YouTube channel under the hashtag #LoginCloseTheDoor.²³ The data for this study were collected from social media posts, specifically comments responding to religious dialogues in Deddy Corbuzier's YouTube content. The primary platform used

¹⁶ Wan Sabri Wan Yusof dan Arfah Ab Majid, "Inter-Religious Dialogue Models in Malaysia," *Global Journal Al-Thaqafah*, 2012, 7–13, <https://doi.org/10.7187/GJAT092012.02.01>.

¹⁷ Gozum, I. E. A., Galang, J. R. F., & Sarmiento, P. J. D., "Integrating ecumenism and interreligious dialogue in peace education in the Philippines from a Catholic perspective," *International Journal of Christianity & Education*, 27(2) (2023), 209-222. <https://doi.org/10.1177/20569971221092397>.

¹⁸ Müller Dm, "Bureaucratic Islam Compared: Classificatory Power and State-ified Religious Meaning-Making In Brunei And Singapore," *Journal of Law and Religion*, 2018;33(2):212-247, doi:10.1017/jlr.2018.29

¹⁹ S. Pattemore, "God Talk: Christians Talking with Muslims in Buddhist Thailand," *The Bible Translator*, 74(3) (2023), 469-481, <https://doi.org/10.1177/20516770231215069>.

²⁰ W. Weisse, "The European Research Project ReDi: Religion and Dialogue in Modern Societies. An Overview," *Religion & Education*, 46(1) (2019), 1–19. <https://doi.org/10.1080/15507394.2019.1577709>

²¹ R. Jackson, "Religion, education, dialogue and conflict: editorial introduction," *British Journal of Religious Education*, 33(2) (2017), 105–109. <https://doi.org/10.1080/01416200.2011.545266>

²² T. Kayaoglu, "Explaining Interfaith Dialogue in the Muslim World," *Politics and Religion*, 2015;8(2):236-262, doi:10.1017/S1755048315000267

²³ Nailil Huda dan Ade Pahrudin, "Orientasi Kajian Hadis Kontemporer Indonesia (Studi Artikel E-Jurnal Dalam Portal Moraref 2015-2017)," *Refleksi* 17, no. 2 (27 Desember 2018): 169–92, <https://doi.org/10.15408/ref.v17i2.10204>.

is YouTube, where Deddy Corbuzier's content tagged with #LoginCloseTheDoor is hosted.

The data collection process involved selecting videos featuring interfaith dialogues tagged with #LoginCloseTheDoor, chosen based on their relevance to the study's objectives and popularity, such as the number of views and comments. Comments are selected for their engagement with the interfaith dialogue content, particularly those providing insights into audience reception, including expressions of support, critique, or discussion.

Netnography was utilized to study the online interactions and community behaviors, systematically analyzing comments on selected videos to understand the audience's reception of the interfaith dialogue. Data sources include publicly available comments, interactions, and discussions on YouTube, supplemented by video metadata such as the number of views, likes, and shares. YouTube's search feature was used to identify relevant videos, and comments and interactions are recorded and organized using qualitative data analysis software.²⁴

The data analysis was guided by Stuart Hall's reception theory, focusing on the encoding and decoding of media messages. Initial coding is conducted to identify themes and patterns in the comments, developed based on recurring topics, sentiments, and reactions related to the interfaith dialogue content. Both inductive and deductive coding methods are employed to ensure a comprehensive understanding of the data. Themes are identified based on the initial coding and categorized into broader patterns of reception, including positive and negative responses and the social impact of the dialogues. Sub-themes related to specific aspects of interfaith dialogue, such as tolerance, understanding, and conflict, are also explored.

Stuart Hall's reception theory was applied to interpret the findings, analyzing how audiences (netizens) decode the interfaith dialogue messages and the factors influencing their interpretations. The analysis considers the cultural and social contexts

²⁴ Rulli Nasrullah, "Politik Siber dan Terorisme Virtual," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 13, no. 1 (22 Januari 2012): 109–22, <https://doi.org/10.14421/esensia.v13i1.724>.

of the audience, as well as the intended meanings encoded by the content creators. Ethical guidelines are followed to ensure the privacy and anonymity of online participants, using only publicly available comments and anonymizing any identifiable information. By detailing these methodological steps, this study aims to provide a thorough and systematic analysis of the reception of interfaith dialogue on social media, contributing to the broader understanding of digital religious discourse and its social implications.

FINDING AND DISCUSSION

Finding

There are several keywords that the authors obtained during the data analysis. These keywords are essential in constructing the reader's understanding. The keywords the author intends to explain include: Reception, Religious Dialogue, Habib Ja'far, Onad Leonardo, and Deddy Corbuzier's YouTube Content.

1. Reception

According to Stuart Hall, reception theory is an approach in cultural studies that transforms our understanding of the interaction between cultural messages (such as mass media, film, literature, etc.) and their audiences or recipients. Stuart Hall, an influential cultural theorist, developed this theory by highlighting that the meanings of these messages are not static or determined solely by the message creators, but are formed through a dynamic interaction process between the message creators (senders) and message recipients (audiences). Here are the key points that shape Stuart Hall's reception theory:²⁵

- a. Encoding and Decoding: Hall distinguishes between encoding, where cultural messages are constructed and delivered by the message creators with intended meanings. However, Hall emphasizes that audiences do not passively receive messages. They engage in decoding (interpreting)

²⁵ Stuart Hall, "Encoding and Decoding in the Television Discourse," dalam *CCCS Selected Working Papers* (Routledge, 2007), 387–89.

these messages. The decoding process is influenced by cultural codes, life experiences, values, and social contexts of each individual in the audience.

- b. **Cultural Codes:** Audiences possess various cultural codes that affect how they understand and interpret cultural messages. These codes include assumptions, values, traditions, and norms related to their social and cultural identities. Therefore, the meaning of messages is not universal but contextual and dependent on the audience receiving them.
- c. **Negotiation of Meaning:** Hall's reception theory highlights that audiences do not always passively accept the intended meanings of message creators. Instead, they are active in negotiating meaning. This means audiences can interpret messages differently based on their own backgrounds. This allows for various interpretations that may contradict the intended meaning of the message creators.
- d. **Dominance and Resistance:** Hall also emphasizes that while message creators attempt to embed specific meanings in their messages (hegemony), audiences have the ability to reject or reinterpret these meanings. This reflects power dynamics in cultural communication, where audiences may resist certain cultural dominance by interpreting and responding to messages in their own ways.

Patterns of Reception: Hall and his followers conducted empirical research to identify various patterns of reception that may occur among audiences towards specific cultural messages. They found significant variations in how audiences respond to and interpret these messages, depending on contextual factors and individual differences.

2. Interfaith Dialogue

According to Ali Mukti, interfaith dialogue is the convergence of hearts and minds among adherents of various religions. Dialogue is the communication between individuals who believe at a religious level. Dialogue is a shared path towards truth and cooperation in projects concerning common interests. It is a

meeting between adherents of religions without feeling superior or inferior, and without hidden agendas or goals.²⁶

In interfaith dialogue, several principles must be upheld to ensure its effectiveness, including: 1) The dialogue between religions is based on an attitude of openness and acceptance towards the religious beliefs and practices of others; 2) Religious dialogue must be based on the principle of equality, where each party is respected and considered to have equal value; 3) Willingness to listen to each other, understand the perspectives of others, and avoid prejudice; 4) Efforts to achieve harmony, respect differences, and embrace universal values recognized by many religious traditions; 5) Building brotherhood, cooperation, and peace among religious communities.²⁷

3. *Habib Ja'far Husein*

Habib Ja'far is well-known among Indonesians, and in academic research, Habib Ja'far is often a subject of study for scholars. Notable figures include Habib Ja'far Al-Idrus and Habib Husein Ja'far Al-Hadar, more popularly known as Habib Ja'far, the millennial preacher of the archipelago. Habib Ja'far was born on June 21, 1988, in Bondowoso, East Java. His title "*Habib*" signifies that his family lineage traces back to the Prophet Muhammad, with his father's name being Ja'far and his family name being Al-Hadar, while his mother's lineage includes the title Syarifah.²⁸

From a young age, Habib Ja'far studied Islam under the direct guidance of his father, who served as his teacher. He used to spend time learning various subjects with his father before returning home from school or after the Maghrib prayer. As a teenager, he attended the YAPI (Yayasan Pondok Pesantren) boarding school, which included Shia Islam as one of the Islamic

²⁶ A. Mukti Ali, *Ilmu perbandingan agama di Indonesia* (IAIN Sunan Kalijaga Press, 1988), 208.

²⁷ Samsi Pomalingo, *Membumikan Dialog Liberatif* (Deepublish, 2016), 5.

²⁸ Nur Rahmah, "Khazanah Intelektual Ulama Betawi Abad ke-19 dan ke-20 M," (2018), *Jurnal Lektur Keagamaan*, 16(2), 195-226. <https://doi.org/10.31291/jlk.v16i2.564>

thought schools taught and studied openly alongside other schools of thought. He pursued higher education in Philosophy and later a Master's degree in Qur'anic Studies and Tafsir at UIN Syarif Hidayatullah Jakarta.²⁹

There are several interesting aspects about Habib Ja'far Husein. First, in his younger years, his style of dress adapted to that of typical children. While many Habaib or Islamic preachers traditionally wear robes or formal attire when preaching, Habib Ja'far opts for hoodies, jeans, sneakers, and a white cap. Second, unlike most preachers who deliver sermons in mosques, Habib Ja'far preaches in cafes and other youth hangouts. This approach ensures that those interested in learning about religion do not feel embarrassed or distanced. When preaching, Habib Ja'far positions himself as a friend, engaging in casual conversations rather than lecturing, creating a relaxed atmosphere. Third, in every dialogue, he consistently promotes messages of peace and counters extremism. These unique qualities have made Habib Ja'far particularly popular among the youth.³⁰

4. *Onadio Leonardo*

Leonardo Arya, popularly known as Onadio Leonardo, was born on January 4, 1990. He is an Indonesian musician, actor, and presenter. He is also a YouTuber with the channel The Leonardo's. Onadio Leonardo has been widely discussed by netizens due to his humorous chats with Habib Ja'far on several podcast occasions. Despite their different religious beliefs, their discussions about religion are respectful and harmonious, with no elements of blasphemy, highlighting their mutual respect and peaceful interaction.³¹

²⁹ Husein Ja'far Al Hadar, *Menyegarkan Islam Kita* (Elex Media Komputindo, 2015).

³⁰ Husein Jafar Al Hadar, "Kenapa Habib seperti itu? Tak Lagi Pakai Gamis, Malah Aktif di YouTube Lagi," *Mojok.co* (blog), 14 April 2021, <https://mojok.co/esai/kolom/habib-kok-gitu/>.

³¹ *Tatap Muka Dengan Onadio Leonardo - Habib Ja'far*, 2022, <https://www.youtube.com/watch?v=Ukdxbvdivu8>.

5. *The YouTube Podcast of Deddy Corbuzier: From #CloseTheDoor to #LoginCloseTheDoor*

Deddy Corbuzier's YouTube podcast, #CloseTheDoor, is among the most popular podcasts on social media. The #CloseTheDoor Podcast consistently addresses current sensitive issues, often sparking controversy and flooding netizens with reactions to Deddy and his guests' statements. Due to its popularity, each episode release garners at least 500,000 views and thousands of comments from netizens. Since joining YouTube on December 8, 2009, as of this article's writing, Deddy Corbuzier's YouTube channel boasts 2.17 million subscribers, 1,004 videos, and 4,907,204,944 views, solidifying its status as a popular podcast.³²

Overview of Dedy Corbuzier's # LogInCloseTheDoor



Source: <https://www.youtube.com/@corbuzier>

Figure 1. Deddy Corbuzier's YouTube Channel

Deddy Corbuzier's podcast content is divided into three groups: Close The Door Podcast, Close The Door (Selection), and Close The Door (Deddy Corbuzier Podcast). The first group, Close the Door Podcast, contains only two videos. The second group, Close the Door (Selection), features 338 videos. The third

³² "(88) Deddy Corbuzier - YouTube," diakses 22 Mei 2024, <https://www.youtube.com/>.

group, Close the Door (Deddy Corbuzier Podcast), includes 998 videos. In total, Deddy Corbuzier's account has 1,338 videos.³³

During Ramadan 2023, Deddy Corbuzier aired a unique and intriguing podcast series on his YouTube channel, focusing on Islamic teachings. This special series was tagged with the hashtag #LogInCloseTheDoor. The podcast aired daily at 20:20 WIB throughout the month of Ramadan 2023.

The #LogInCloseTheDoor podcast quickly became as popular as the regular #CloseTheDoor series. This was largely due to the engaging presence of Habib Ja'far and Onad Leonardo. Habib Ja'far, known for his successful content aimed at guiding wayward youth,³⁴ and Onad Leonardo, noted for his interfaith dialogues with Habib Ja'far, brought fresh and compelling perspectives to the podcast.³⁵ Their contributions created a viral sensation, attracting significant attention and interaction from viewers, who appreciated the respectful and insightful discussions on religion and spirituality.

What makes it unique is the anti-mainstream concept of Islamic teachings presented in the *#LoginCloseTheDoor*. Rather than being called Islamic sermons, these themes are better described as interfaith dialogues.³⁶ This is because Onad, who is a Christian, participates in the discussions about each other's religions. The podcast also features a pastor and even a Buddhist Bhante as main guest stars³⁷, along with other religious leaders like Pastor Yerry.³⁸ In this rare opportunity, Habib Ja'far, repre-

³³ "(88) Deddy Corbuzier - YouTube."

³⁴ *Kultum Remaja yang Hilang*, 2020, <https://www.youtube.com/watch?v=5DaBeDe-n3w>.

³⁵ *Face To Face Dengan Onadio Leonardo - Habib Ja'far*.

³⁶ Munawir Muin, "Agama: Sebuah Upaya Pembebasan Manusia (Perspektif-Dialogis Islam dan Kristen)," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 13, no. 1 (22 Januari 2012): 139–50, <https://doi.org/10.14421/esensia.v13i1.726>.

³⁷ *Bhante Buddha Buat Habib Segar ! #Logindiclosethedoor - Eps. 15*, 2023, <https://www.youtube.com/watch?v=Wm2eakusnau>.

³⁸ *ROMO DATANG, ONAD AKAN MENANG ! PASTI ? ! #Logindiclosethedoor - EPS. 26*, 2023, <https://www.youtube.com/watch?v=9etdr6r4zdg>.

senting Islam, Onad, representing Christianity, and invited guest stars representing other religions, come together in one forum and discuss in a relaxed atmosphere. They share their religious views and experiences, providing a platform for understanding and respecting religious differences peacefully.³⁹ This concept can be described as introducing interfaith dialogue through social media.⁴⁰

Netizens' Reception of #LogInCloseTheDoor Content

To study the content of LogInCloseTheDoor, the author chose one of the popular contents titled "ROMO DATANG, ONAD MENANG! YAKIN?! #LogInCloseTheDoor- EPS. 26" with a duration of 54 minutes 56 seconds uploaded on April 17, 2023. In this episode, Habib Ja'far as a representative of Islam, Onadio Leonardo as a representative of Catholic Christians, and Romo Yerry as a representative of Catholic believers, engage in a discussion. The arrangement of the content consists of an opening, main content, and closing.⁴¹



Source: <https://www.youtube.com/@corbuzier>

³⁹ Muhammad Chirzin, "Dinamika Terjemah al-Qur'an" 17, no. 1 (2016).

⁴⁰ Landy Trisna Abdurrahman, "Moderatisme sebagai Konsep Berkehidupan Bersama dalam Perspektif Tafsir Al-Qur'an Kontemporer," *SUHUF* 15, no. 1 (11 Oktober 2022): 21–42, <https://doi.org/10.22548/shf.v15i1.692>.

⁴¹ *ROMO DATANG, ONAD AKAN MENANG ! PASTI ? !* #Logindiclosethedoor - EPS. 26 , 2023, <https://www.youtube.com/watch?v=9etdr6r4zdg>.

Figure 2. Interfaith Dialogue #LoginCloseTheDoor Episode 26

As an opening, the content begins with a relaxed atmosphere where Habib Ja'far and Onad Leonardo engage in casual conversation with a guest star to create a friendly and relaxed atmosphere before delving into the main topic. The core discussion begins with the proposed topic of interfaith dialogue between Habib Ja'far, Onad Leonardo, and Father Yerry. They discuss the topic from various perspectives of Islam and Catholicism, incorporating elements of comedy to alleviate tension and make the content more engaging. The content concludes with a summary or conclusion of the discussion that has taken place, as well as important messages to be conveyed to the audience.⁴² Here are some discussion topics that are addressed in the interfaith dialogue the episode:

Discussion on Khamr

At 8:44 minutes into the episode, Habib Ja'far asks Father Yerry about the permissibility of drinking alcohol in the Catholic faith. In response to the question, Father Yerry explains that the essence of Catholic religious teaching is not about whether consuming alcoholic beverages is permitted or prohibited, but rather about liberation from anything that disrupts one's bonds of kinship.⁴³ One cannot be bound by things that disturb oneself. However, if such material becomes something binding, individuals will find it difficult to release their dependence and may develop disruptive addictions.⁴⁴

Discussion on Fasting

⁴² ROMO DATANG, ONAD AKAN MENANG ! PASTI ? ! #LogIndiclosethedoor - EPS. 26 , 2023, <https://www.youtube.com/watch?v=9etdr6r4zdg>.

⁴³ Adison Adrianus Sihombing dan Masmedia Pinem, "The St. Fransiskus Xaverius: Misionaris, Teladan Iman Dan Guru Bagi Masyarakat Katolik," (2021), *Jurnal Lektur Keagamaan*, 19(2), 555-582. <https://doi.org/10.31291/jlka.v19i2.887>

⁴⁴ ROMO DATANG, ONAD AKAN MENANG ! PASTI ? ! #LogIndiCloseTheDoor - EPS. 26 .

At 09:52 minutes, Habib Ja'far once again inquires of Father Yerry about the obligatory fasting in the Catholic faith. Father Yerry explains that in Catholicism, Lenten fasting has a different structure compared to fasting in Islam. The Church mandates a minimum of 40 days of fasting starting on Ash Wednesday, whereas in Islam it's 30 days. Additionally, the concept of fasting in Catholicism entails being satisfied with eating only once a day. The term "being satisfied" here implies reducing the usual portion of food consumed. Habib Ja'far also elucidates that from the Islamic perspective, fasting is recommended to commence with a pre-dawn meal (sahur) to garner energy for activities throughout the day, followed by breaking the fast. In Islamic fasting, there are two meals, although having sahur is recommended, not obligatory.⁴⁵ Father Yerry further expounds that the essence of fasting in Catholicism lies in our choice to select what to fast from, when, and to adhere to the prohibitions that have been established. Habib Ja'far provides an example of reducing gaming time, to which Father Yerry responds that this would be considered a prohibition. The essence of fasting in Catholic teaching is to practice obedience and adherence to the stipulations that have been set.⁴⁶

Discussion on Marriage

At 15:14 minutes, Habib Ja'far asks Father Yerry about the framework for marriage in the Catholic faith, specifically in cases where domestic violence is serious enough for the couple to consider divorce. Habib Ja'far inquires if there is a solution in Catholicism akin to the concepts of talaq (divorce) and divorce in Islam. In response, Father Yerry explains that in Catholicism, once a marriage is declared valid and consummatum (consummated through sexual intercourse) has occurred, the marriage is considered perfectly valid and indissoluble. Therefore, in Catho-

⁴⁵ Alvian Aditya Seambaga dan Muhammad Rifqi Ramadhan, "Pengaruh Puasa terhadap Sistem Pencernaan Tubuh bagi Umat Muslim" 1 (2023). doi: <https://doi.org/10.55606/religion.v1i6.810>

⁴⁶ *ROMO DATANG, ONAD PUN MENANG ! YAKIN ? !*
#LogIndiCloseTheDoor - EPS. 26.

licism, if there are issues in the marriage, the approach taken is to offer counseling, consider sleeping apart for a certain period, and seek resolution by consulting with a priest.⁴⁷ In this context, separation becomes the last resort, but the marital bond remains intact. Separation means that there is no shared life together, and the individuals involved cannot remarry. If they do remarry, the second marriage is considered invalid and is regarded as adultery.⁴⁸

Discussion

Enthusiasm Factors and Forms of Netizen Responses to LogInCloseTheDoor Content

Social media, which has developed extensively, is considered the "God" of communication by Generation Z netizens. It is used for accessing information, interacting with others, developing hobbies, earning money, and as a lifestyle choice.⁴⁹ The digitalization encompassing all aspects of life poses unique challenges for nations in addressing various issues. This phenomenon also affects the dissemination of Islamic preaching (dakwah).⁵⁰ This generation is technologically savvy, active on social media, and expressive in responding to issues and information that emerge on these platforms.⁵¹ To effectively preach Islam to this generation, sophisticated strategies are required. It is essential to maintain a continuous presence alongside them.

⁴⁷ Ahmad Yunani, "Gereja Hati Yesus Yang maha Kudus - Katedral (sejarah Gereja Katolik di Sulawesi Selatan dan Tenggara)," (2017), *Jurnal Lektur Keagamaan*, 15(1), 125-148. <https://doi.org/10.31291/jlk.v15i1.518>

⁴⁸ ROMO DATANG, ONAD PUN MENANG ! YAKIN ? ! #LogIndi CloseTheDoor - EPS. 26.

⁴⁹ Mutohharun Jinan, "New Media dan Pergeseran Otoritas Keagamaan Islam di Indonesia," (2015), *Jurnal Lektur Keagamaan*, 10(1), 181-208. <https://doi.org/10.31291/jlk.v10i1.178>

⁵⁰ Sony Tian Dhora dkk., "Dakwah Islam di Era Digital: Budaya Baru 'e-Jihad' atau Latah Bersosial Media," *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan* 17, no. 1 (29 Januari 2023): 306, <https://doi.org/10.35931/aq.v17i1.1804>.

⁵¹ Hamam Faizin dan UIN Syarif Hidayatullah, "Mencium dan Nyunggi Al-Qur'an," *SUHUF* 4.1 (2011): 23-40. <https://doi.org/10.22548/shf.v4i1.63>

One approach is to use social media platforms as a means to preach and capture their hearts.

Online communities, commonly known as netizens, play a significant role in popularizing the content of LogInCloseThe Door. There are many ways they contribute, such as liking, sharing, and commenting on content. For example, on YouTube, one of the videos titled "RELIGION HAS MANY PROHIBITIONS, BETTER TO FOLLOW SATAN?? #LogInCloseThe Door-Eps.22" has garnered extensive attention from netizens. As of June 19, 2023, at 1:31 PM WIB, the video has been viewed 11,487,813 times, liked 179,000 times, and received 11,295 comments.⁵² Netizen responses after engaging with LogInCloseTheDoor content are diverse, with the majority leaning towards a positive impression. Here are some of the netizen reactions after following the LogInCloseTheDoor-themed content:

Table 1. Positive Testimonials from Netizens

Title of Content LogInCloseTheDoor	Viewer Frequency, Likes, and Comments	Netizen Responses
SURGA HANYA UNTUK UMAT MUSLIM! NON- MUSLIM APA YANG BARU? #LogInCloseTheDoor- EPS.4 ⁵³	3.715.957 viewers +86.000 likes 8.454 comment	Elsa Durotun Nafisyah: " <i>Aku paling suka Sama setiap penjelasan habib nya. Karena mudah dicerna oleh orang awam, pendekatan personal nya, tidak mengintimidasi . Mantap Masya Allah Sehat selalu. Terima kasih om ded Sudah kasih konten bermanfaat "</i> Wisnu Atmoprawiro: " <i>Konten dakwah dengan pendekatan toleransi seperti ini cocok untuk disaksikan khalayak umum. Landasan ilmu tanpa campur aduk misi terselubung atau menyudut-</i>

⁵²Kultum Pemuda Tersesat.

⁵³SURGA HANYA UNTUK MUSLIM ! NON-MUSLIM APA KABAR? #LogIndiCloseTheDoor - EPS. 4, 2023, <https://www.youtube.com/watch?v=AS1zwlXBFxo>.

		<p><i>kan pihak-pihak non-Islam. Bingkainya sungguh untuk mengajak kebaikan sesuai keyakinan agama masing-masing.”</i></p>
		<p>Asep Dullah: “<i>Dengarkan dialog ini yang lucu Tapi Cerdas Onad yang berkualitas minta berpadu dengan jawaban habib yang pintar, jadi sajiannya yang renyah, enak dan mengenyangkan.</i>”</p>
		<p>Arroyan: “<i>Dengan mendengarkan dialog ini Gua Jadi lebih menghargai orang/kerabat yang berbeda kepercayaan padahal dulu Gua selalu berpandangan negatif/berpandangan buruk tentang mereka. Terima kasih Habib dan Onad</i>”</p>
		<p>Roslin Wanggai: “<i>Saya seorang Kristen pentakosta dan saya sangat suka dengan penjelasan ayah setiap kali menjelaskan tentang pemahaman iman kepada Yesus Kristus terima kasih paman ded telah membuat acara ini kami anak-anak muda zaman sekarang Banyak Belajar toleransi karena Tuhan disembah semua orang manusia lebih banyak besar dari agama.</i>”</p>
<p>ROMO DATANG, ONAD MENANG! YAKIN?! #LogInCloseTheDoor- EPS. 26⁵⁴</p>	<p>3.960.568 viewers +88.000 likes 8.774 comment</p>	<p>Kopitiam Manggala: “<i>Sebagai umat Katolik, saya merasa menikmati kedatangan Romo ke konten ini sangat menyegarkan . Dan saya juga sangat menghormatinya sekaligus terkesan dengan cara Habib Jafar memposisikan diri untuk bertoleransi antar umat beragama. Di sini kami tunjukkan bahwa perbedaan itu indah, dan setiap agama mengajarkan kebaikan kepada umatnya.</i>”</p>

⁵⁴ ROMO DATANG, ONAD PUN MENANG ! YAKIN ? ! #LogIndi CloseTheDoor - EPS. 26.

Sehat selalu untuk kalian semua. Bagus."

Florenthe Lacaden: *"Senang sekali Sama seperti episode kali ini, mengundang bapak sebagai narsum yang tentunya ahli di bidangnya . Tolonglah kami, umat Katolik, sering kali banyak yang menanyakan hal ini. terima kasih ya bapak sudah jelaskan dengan cara yang sederhana mudah dimengerti dan kocak juga ha ha ha semoga kalian yang menonton video ini semuanya jadi sadar dan pola pikir terbuka serta semakin paham jika perbedaan itu indah dengan toleransi ."*

Handikaindra: *"Saya Budha dan selalu dikatakan kalau itu Budha/Buddha bukan agama, tapi hanya ajaran yang bisa dijadikan pedoman hidup. Siapa pun bisa mempelajari agama Buddha meskipun mereka dari agama lain. Dulunya aku bersekolah di SMA Negeri, minoritas, tapi setiap pernah belajar Islam keluar kelas (karena tidak ada teman lain yang keluar) tapi seru juga mendengarkan gurunya berbagi agama Islam. Sampai Al Fatimah saja apa Karena setiap Pagi selalu membacanya. Indonesia yang indah, asli masyarakatnya yang sadar dengan agamanya masing-masing. Ingat, agama adalah yang terbaik. Itu agamamu sendiri. Jangan bandingkan agamamu dengan agama orang lain. Toleransi Itu penting. Saya berharap masyarakat Cilegon bisa mulai sadar dan*

**BHANTE BUDDHA
MEMBUAT HABIB
TAKUT!**
#LogInCloseTheDoor-
EPS. 15⁵⁵

7.414.763
viewers
+143.000
likes
+11.016
comment

⁵⁵ BHANTE BUDDHA BUAT HABIB SEGAR ! #LogIndiCloseThe Door - EPS. 15 .

		<i>permisif membangun vihara atau gereja. Dari saya lahir dan tiba sekarang saya tidak pernah memiliki vihara."</i>
		<i>Inspirasi Bonsai: " Saya Katolik, setelah lebaran saya ingin masuk Islam, mohon doanya."</i>
		<i>Egaputradarma: " Setelah nonton full. Jadi akan lakukan semuanya dengan baik."</i>
		<i>Benaya Alberth Jastin Tanka: " Saya seorang Protestan dan memang benar kata habib, habib mengubah cara pandang saya yang dulu sangat yakin bahwa Islam adalah agamanya teroris (karena begitu merasakan situasi gereja saudara saya dibom) namun Sekarang saya lihat Islam keren. Hebat, Semoga Tuhan memberkatimu selalu!"</i>
		<i>Nila Faradillah: " Terima kasih tontonannya pak. Semakin saya mengenal agama lain, saya semakin mencintai agama saya (Islam). Alhamdulillah bersyukur sekali ."</i>
		<i>Boyke Dewanto Raintung: " Awalnya agak aneh sm diskusi habib...kak onad..dan boris..tapi kemari kemari. Konten yang mereka bertiga ini terkesan unik, lucu, tidak ada perubahan kecil, berisi, segar, dan berkualitas. Toleransi yang tidak terletak di sekitar itu indah. "</i>
		<i>Adi: "Untuk menangkal radikalisme di kalangan anak muda saya, menurut saya podcast seperti ini yang kita perlukan, santai tapi saling mencintai dan</i>

BORIS DALAM GAME MEMBUAT HISTERIS! #LogInCloseTheDoor – EPS. 21⁵⁶	9.869.922 viewers +256.000 likes 23.099 comment	
---	--	--

⁵⁶ BORIS DALAM GAME MEMBUAT HISTERIS ! #LogIndiClose TheDoor - EPS. 21, 2023, <https://www.youtube.com/watch?v=79cCPN crvdI>.

		<i>menghormati. Salut buat kalian semua, semoga semua bisa melihat apa itu toleransi dan saling menghormati dalam acara ini, bagus sekali.”</i>
		<i>Hamzah Haidar 01: “Saya sangat suka pertemuan antaragama Islam dan Katolik yang sejuk dan damai, saya suka yang mantap.”</i>
		<i>Harimurti Mangunkusumo: “Ini Saya Suka. Diskusi antar pemeluk agama yang tidak saling menjatuhkan dan tidak merasa unggul. Diskusi Santai penuh canda tanpa rasa kesal .”</i>
PERTARUNGAN MEKANIK HABIB VS DUO KATOLIK! #logInCloseTheDoor – EPS. 17⁵⁷	3.325.007 viewers +65.000 likes 4.616 comment	<i>Sudut Pandang: “Menghibur dan asik dibandingkan konten apolo- gis “Islam Kristen atau konten muaf yang murtad yang saling serang. Kami umat Kristiani juga tidak tersinggung dengan canda- an “Habib justru agak terhibur. Kangen zaman Gusdur.”</i>
		<i>Joko pi: “Keren sekali rasanya”</i>

Factors determining netizens’ positive responses

There are two primary factors that contribute to netizens' enjoyment of following LogInCloseTheDoor content. These factors can be categorized into internal and external elements. Internal factors pertain to aspects stemming from the host and guest stars during the delivery of the material. Firstly, the use of a casual dialogue approach, humor, and mutual respect has become a favorite among netizens on social media. Often, netizens are reluctant to engage in religious studies or dialogues due to their length and the formal, non-interactive nature typical of traditional formats such as Friday sermons. Thus, the casual dialogue approach, characterized by humor and mutual respect, is highly valued by netizens. This approach fosters a more relaxed and

⁵⁷PERTARUNGAN MEKANIK HABIB VS DUO KATOLIK! #LogIndi CloseTheDoor - EPS. 17, 2023, <https://www.youtube.com/watch?v=KxoH3CMZFEM>.

friendly environment, making netizens feel comfortable participating in and interacting with religious dialogues. The more interactive and relaxed nature of this approach, combined with appropriate humor and jokes, helps to alleviate rigidity and encourages netizens to engage in religious discussions. It also promotes an inclusive atmosphere where everyone feels valued and heard. Moreover, this casual and interactive approach makes religious dialogues easier to understand and more appealing to netizens who are not accustomed to formal religious study formats. By preserving the core teachings of religion while presenting them in a more engaging and interactive manner, netizens become more interested and involved. Additionally, by employing contemporary and inclusive dialogue methods, the preacher Habib Husein Ja'far has effectively captured the attention and interest of the millennial generation, leading them to enthusiastically respond to his podcast content.

Secondly, the presenters are adept at emphasizing narratives of counter-extremism, tolerance, and peace. They do not focus on the differences between religious teachings but rather highlight the similarities and share experiences related to religious doctrines. For instance, they discuss the proposed legislation banning marriage. Bhante, as a Buddhist, is prohibited from marrying, allowing him to concentrate more on spiritual practice. Habib Ja'far shares experiences from an Islamic perspective, noting similar situations faced by previous Islamic scholars who chose not to marry in order to pursue knowledge, such as Imam Nawawi. He also mentions that marriage is recommended in Islam and that its legal status can vary depending on individual circumstances.

Thirdly, Habib Husein's preaching style is rhetorically sensitive, characterized by his ability to adapt quickly to his environment and audience.⁵⁸ Recognizing that his target audience is the younger generation, Habib Husein adjusts his preaching style to captivate and engage this demographic. This aligns with the

⁵⁸ Zaini, Ahmad. "Retorika Dakwah Mamah Dedeh dalam Acara "Mamah & Aa Beraksi" di Indosiar." *Ilmu Dakwah: Academic Journal for Homiletic Studies* 11.2 (2017): 219-234.

research conducted by Anisah, which found that communication methods tailored to peer environments are effective in disseminating values of religious moderation and tolerance, thereby promoting harmony and social well-being among the millennial community.⁵⁹

The three factors mentioned above characterize Habib Ja'far's preaching approach when engaging with a multicultural netizen audience in a religious context. This is crucial because the primary focus of Habib Ja'far's preaching is to effectively convey and ensure the comprehension of messages of religious moderation and tolerance within society.

Moreover, several external factors influence netizens' interest in following LogInCloseTheDoor content. First, netizens seek role models who can deliver messages of peace, tolerance, and counter-extremism, offering solutions to contemporary issues they face.⁶⁰ Second, there is a scarcity of interfaith dialogue content featuring presenters with high-quality communication skills. Third, concerns exist about discussing other religions among peers, which might be perceived as immoderate and not in line with Indonesian cultural values. Fourth, the public is weary of political content and religious studies that appear rigid and monotonous, as evidenced by comments on LogInCloseTheDoor's content. Fifth, Deddy Corbuzier has effectively leveraged the opportunity by recognizing quality content and giving a platform to the rising figure, Habib Ja'far, to share his perspectives on a larger stage.

The content of LogInCloseTheDoor has a significant and wide-reaching impact. At least several effects are felt by netizens, including: first, enhancing religious understanding and

⁵⁹ Ach Baiquni, "Perkembangan Pemikiran Hadis Kontemporer di Indonesia (Studi Hasil Penelitian di Jurnal Bereputasi Nasional Tahun 2015-2020)," *AL QUDS: Jurnal Studi Alquran dan Hadis* 6, no. 2 (3 September 2022): 679, <https://doi.org/10.29240/alquds.v6i2.4212>.

⁶⁰ Arif Nuh Safri, "Radikalisme Agama Penghambat Kemajuan Peradaban," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 14, no. 2 (22 Oktober 2013): 183–202, <https://doi.org/10.14421/esensia.v14i2.756>.

tolerance.⁶¹ Interfaith dialogue content helps netizens gain a deeper understanding of various religions, allowing them to appreciate differences, prioritize tolerance, and reduce negative prejudices against certain religions.⁶² This is evidenced by the testimony provided by Benaya Alberth Jastin in the table above. Second, alleviating tensions and conflicts related to religious issues. Through dialogues based on mutual understanding, netizens can reinforce universal values of equality in religion and find common goals to promote peace and harmony.⁶³ Third, interfaith dialogue content broadens netizens' perspectives and knowledge about religion. The wider the netizens' views on religious openness, the greater the opportunities for tolerance among them. Fourth, it helps raise community awareness of the religious diversity that exists.⁶⁴ This reminds netizens that religious pluralism is a reality that should be respected and accepted with an open attitude. These impacts demonstrate that LogIn CloseTheDoor content positively influences netizens by enhancing understanding, tolerance, and harmony among different religious communities.

Netizens' Reactions Towards LogInCloseTheDoor Content

The available data indicates that the LogInCloseTheDoor podcast is highly popular among netizens across all demographics, particularly the millennial generation. This is because the preaching approach undertaken by various communities requires a deep understanding of the uniqueness, preferences, and chal-

⁶¹ Bagus Purnomo, "Toleransi Religius, Antara Pluralisme dan Pluralitas Agama dalam Perspektif Al-Quran," *SUHUF* 6, no. 1 (8 November 2015): 83–103, <https://doi.org/10.22548/shf.v6i1.36>.

⁶² Ahmad Khoirul Fata, "Diskursus dan Kritik Terhadap Teologi Pluralisme Agama di Indonesia," *MIQOT: Jurnal Ilmu-ilmu Keislaman* 42, no. 1 (25 Agustus 2018): 105, <https://doi.org/10.30821/miqot.v42i1.393>.

⁶³ Muhamad Ridho Dinata, "Konsep Toleransi Beragama Dalam Tafsir Al-Qur'an Tematik Karya Tim Departemen Agama Republik Indonesia," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 13, no. 1 (22 Januari 2012): 85–108, <https://doi.org/10.14421/esensia.v13i1.723>.

⁶⁴ Azhari Andi dan Ezi Fadilla, "Menyikapi Pluralisme Agama Perspektif Al-Qur'an," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 17, no. 1 (1 April 2016): 39, <https://doi.org/10.14421/esensia.v17i1.1277>.

nges faced by this population. The social and cultural values of millennials, born roughly between the early 1980s to mid-1990s and early 2000s, differ from previous generations due to growing up in a highly connected digital era. To effectively convey religious messages to this generation, preaching must employ approaches that are appropriate and relevant to millennials.

Based on the data above, netizens tend to respond positively after viewing LogInCloseTheDoor content. For example, as stated by Gladys Manguni: “*Saya Muslim Nad, ...tapi saya salut sama Romo, bijaksana, dia bicaranya sopan, lemah lembut, menenangkan, humoris juga...salam hormat untuk Bapak.*” Swara H.ran5 : “*Saya beragama Katolik tetapi saya terkesan dengan jiwa Habib Jafar, toleransinya baik dan kuat Untuk kepercayaan orang lain.*” The views and reactions of netizens reflect that LogInCloseTheDoor content possesses unique qualities that distinguish it from other religious content. Firstly, the narrative is constructed to be counter-extremist, promoting peace without being explosive, thereby making the material acceptable to all audiences, including non-Muslims. Secondly, the dialogue is conducted with mutual respect, active listening, and efforts to understand different viewpoints without judgment or condemnation. Thirdly, many netizens affirm that the delivery methods used by figures like Habib Ja'far and other guest stars employ common, light, and relaxed language, making it easily understandable for the general public. Fourthly, the content design avoids monotony, often eliciting laughter from viewers and presenting messages of religion with various creative approaches. Fourthly, the method of delivering the material maintains dignity and respect, focusing not only on the will of the judge but also on mutual understanding to promote tolerance, all done with humility.⁶⁵ This has led to the content being embraced by a wide range of audiences.

Based on various comments and netizens' attitudes mentioned above, the writer can conclude that the LogInCloseTheDoor

⁶⁵Husein Jafar Al Hadar, “Tutorial *Dakwah* Umat Islam yang Memadati Ruang Digital,” *Mojok.co* (blog), 9 September 2022, <https://mojok.co/esai/tutorial-dakwah-untuk-umat-muslim/>.

content on Deddy Corbuzier's YouTube channel serves as a form of religious harmony moderation packaged in a format highly suitable for current times, especially for the youth to resist intolerance ideologies. Upon observation, it beautifully portrays in the podcast that religion does not hinder interfaith brotherhood, particularly in Indonesia with its diverse religions and beliefs. Instead, religious diversity provides an opportunity for collaboration and exchanging ideas on matters of common good, as every religion fundamentally teaches values of kindness and compassion.

Analysis of LogInCloseTheDoor Content from Stuart Hall's Reception Perspective

Based on the data provided, let's analyze the content of the "LogInCloseTheDoor" podcast from Stuart Hall's reception theory perspective.

Habib Ja'far and Romo Yerry encode messages about Catholicism and Islam through their podcast "LogInCloseTheDoor." They consciously choose accessible language and a personal approach to explain religious concepts such as fasting and marriage. This encoding aims to convey specific meanings about tolerance, interfaith understanding, and universal values. The podcast strongly promotes interreligious tolerance and deeper understanding of other religious beliefs. Not only do they explain differences in religious practices, but they also emphasize universal values such as respect and kindness. Using relevant case studies like marriage and fasting practices helps audiences grasp concepts that may initially seem complex or unfamiliar.

The reception of netizens towards this podcast reflects the decoding process, where audiences interpret the encoded messages by Habib Ja'far and Romo Yerry based on their life experiences, values, and social contexts. They interpret meanings such as tolerance, religious understanding, and the importance of interfaith dialogue according to their own perspectives. The netizens' reception of the podcast is highly positive, with many expressing appreciation for the approach taken by Habib Ja'far and Romo Yerry. They see the podcast as building understanding and inspi-

ring appreciation for religious differences. This podcast appears to have a significant influence on netizens' perceptions and attitudes towards religious pluralism, making them more open and appreciative of universal values in religions and supporting interfaith dialogue.

Hall emphasizes that the interpretation of a message is influenced by cultural codes held by the audience. In the case of this podcast, audiences interpret explanations of Catholicism and Islam based on their religious values, personal experiences with religion, and the social context in which they live. For instance, netizens from different religious backgrounds might interpret values of tolerance and interfaith dialogue differently.

Hall's theory highlights that audiences not only passively receive meanings but actively negotiate and modify meanings based on their perspectives and contexts. In the reception of this podcast, netizens negotiate meanings of religious tolerance in various ways, depending on their life experiences and their understanding of the presented religious concepts.

Hall also indicates that audiences may accept the intended meanings of message creators (hegemony), but they can also reject or reinterpret messages differently. In the context of this podcast, despite efforts to encode meanings about tolerance and religious understanding, netizens also demonstrate elements of resistance against cultural domination or narrow views of religion. They explore and appreciate differences in a broader and more inclusive manner.

Stuart Hall's reception theory provides a framework to understand how the "LogInCloseTheDoor" podcast engages audiences in actively interpreting and negotiating meanings related to religious tolerance and interfaith understanding, highlighting the dynamic interaction between message creators and receivers in shaping perceptions and attitudes towards cultural and religious diversity.

CONCLUSION

The interfaith dialogue content on Deddy Corbuzier's YouTube channel, under the hashtag #loginclosethedoor, significantly impacted social media by enhancing interfaith awareness

and tolerance, and fostering deep open discussions. Figures like Habib Ja'far attracted new viewers, diversified the audience, and increased subscribers. This content helped netizens understand different religious perspectives, reduce prejudice, and inspire constructive discussions. The success of this dialogue format also encouraged other content creators to adopt similar approaches, despite the controversies and challenges of managing mixed reactions on social media.

Data analysis revealed that LogInCloseTheDoor content had significant implications for netizens, highlighting the importance of moderation in religious harmony. Habib Ja'far's approach created a comfortable and inclusive environment, facilitating netizens' participation and interaction in religious discussions. He effectively engaged the millennial generation with adaptive and rhetorical preaching methods tailored to their needs and interests. Additionally, the content promoted narratives of counter-extremism, tolerance, and peace, which were highly relevant amidst current social issues.

The impact of this content was evident in the increased religious understanding and tolerance, the easing of tensions related to religious issues, and the broadening of netizens' insights into religious diversity. To further advance these positive outcomes, it is recommended that content creators continue to adopt inclusive and adaptive dialogue formats. Future research should focus on the long-term effects of such content on societal attitudes towards religious diversity and the potential for new media to foster interfaith harmony in increasingly digital societies.

REFERENCES

Books

- Ali, A.Mukti. *Ilmu Perbandingan Agama Di Indonesia*. IAIN Sunan Kalijaga Pers, 1988.
- Hadar, Husein Ja`Far Al. *Menyegarkan Islam Kita*. Elex Media Komputindo, 2015.
- Moelong, Lj. *Metode Penelitian Kualitatif*. Bandung: Pt. Pemuda Rosdakarya, 2021.
- Pomalingo, Samsi. *Membumikan Dialog Liberatif*. Penerbitan mendalam, 2016.
- Hall, Stuart. "Encoding and Decoding in the Television Discourse." Dalam *CCCS Selected Working Papers*. London: Routledge, 2007.
- Soehadha, Moh. "Metode Penelitian Sosial Kualitatif Untuk Kajian Agama." Yogyakarta: Suka Press, 2018.

Journal Articles

- Abdurrahman, Landy Trisna. "Moderatisme sebagai Konsep Berkehidupan Bersama dalam Perspektif Tafsir Al-Qur'an Kontemporer." *SUHUF* 15.1 (2022): 21-42. <https://doi.org/10.22548/shf.v15i1.692>.
- Abidin, Zaenal. "Pembangunan Pendidikan Perdamaian dari Sekolah: Pendekatan Gerakan Sosial." *Suhuf* 31.2 (2019): 187-206. DOI: [10.23917/suhuf.v31i2.9044](https://doi.org/10.23917/suhuf.v31i2.9044)
- Andi, Azhari, and Ezi Fadilla. "Menyikapi Pluralisme Agama Perspektif Al-Qur'an." *ESENSIA: Jurnal Ilmu-Ilmu Ushu-luddin* 17.1(2016):39-52. <https://doi.org/10.14421/esensia.v17i1.1277>.
- Baiquni, Ach. "Perkembangan Pemikiran Hadis Kontemporer di Indonesia (Studi Hasil Penelitian di Jurnal Bereputasi Nasional Tahun 2015-2020)." *AL QUDS: Jurnal Studi*

Alquran dan Hadis 6.2 (2022): 679-698. <https://doi.org/10.29240/alquds.v6i2.4212>.

Bustamam, Ridwan. "Mengenal Ulama Melalui Inskripsi Keagamaan (Studi Kasus di Martapura Kalimantan Selatan)." *Jurnal Lektur Keagamaan* 10.2 (2012): 373-406. <https://doi.org/10.31291/jlk.v10i2.187>

Campdepadrós-Cullell, Roger, et al. "Interreligious dialogue groups enabling human agency." *Religions* 12.3 (2021): 189. <https://doi.org/10.3390/rel12030189>.

Chirzin, Muhammad. "Dinamika Terjemah Al-Qur'an." *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 17.1 (2016). <https://doi.org/10.22548/shf.v15i1.692>.

Dhora, Sony Tian, et al. "Dakwah Islam di Era Digital: Budaya Baru" e-Jihad" atau Latah Bersosial Media." *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan* 17.1 (2023): 306-320. <https://doi.org/10.35931/aq.v17i1.1804>.

Dinata, Muhamad Ridho. "Konsep Toleransi Beragama Dalam Tafsir Al-Qur'an Tematik Karya Tim Departemen Agama Republik Indonesia." *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 13.1 (2012): 85-108. <https://doi.org/10.14421/esensia.v13i1.723>.

Faizin, Hamam. "Mencium dan Nyunggi Al-Qur'an Upaya Pengembangan Kajian Al-Qur'an Melalui Living Qur'an." *SUHUF* 4.1 (2011): 23-40. DOI: <https://doi.org/10.22548/shf.v4i1.63>

Fata, Ahmad Khoirul. "Diskursus dan Kritik Terhadap Teologi Pluralisme Agama di Indonesia." *MIQOT: Jurnal Ilmu-ilmu Keislaman* 42.1 (2018): 105. <https://doi.org/10.30821/miqot.v42i1.393>.

Fuaddin, Achmad. "Pluralisme Agama, Tafsir Al-Qur'an dan Kontestasi Ideologis Pendakwah Online di Indonesia." *SUHUF* 15.2 (2022): 355-378. <https://doi.org/10.22548/shf.v15i2.750>.

- Giordan, Giuseppe, and Andrew P. Lynch. *Interreligious dialogue: From religion to geopolitics*. Brill, 2019. https://doi.org/10.1163/9789004401266_002.
- Gozum, Ivan Efreaim A., Joseph Renus F. Galang, and Philip Joseph D. Sarmiento. "Integrating ecumenism and interreligious dialogue in peace education in the Philippines from a Catholic perspective." *International Journal of Christianity & Education* 27.2 (2023): 209-222. <https://doi.org/10.1177/20569971221092397>.
- Huda, Nailil, and Ade Pahrudin. "Orientasi Kajian Hadis Kontemporer Indonesia (Studi Artikel E-Jurnal Dalam Portal Moraref 2015-2017)." *Refleksi* 17.2 (2018): 169-192. <https://doi.org/10.15408/ref.v17i2.10204>.
- Jackson, Robert. "Religion, education, dialogue and conflict: editorial introduction." *British Journal of Religious Education* 33.2 (2011): 105-109. <https://doi.org/10.1080/01416200.2011.545266>
- Jinan, Mutohharun. "New Media dan Pergeseran Otoritas Keagamaan Islam di Indonesia." *Jurnal Lektur Keagamaan* 10.1 (2012): 181-208. <https://doi.org/10.31291/jlk.v10i1.178>
- Jubba, Hasse, et al. "Social Media Construction: Making Sense of Hadith Dissemination on Instagram." *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 24.1 (2023). <https://doi.org/10.14421/esensia.v24i2.4782>.
- Kayaoglu, Turan. "Explaining interfaith dialogue in the Muslim world." *Politics and Religion* 8.2 (2015): 236-262. doi: 10.1017/S1755048315000267
- Khan, Issa, et al. "A critical appraisal of interreligious dialogue in Islam." *Sage Open* 10.4 (2020): 2158244020970560. <https://doi.org/10.1177/2158244020970560>.
- Khoiri, Ahmad. "Kontekstualisasi Multikulturalisme dalam Moderasi Beragama untuk Mengonter Narasi Ekstremis-

- me." *Refleksi* 21.1 (2022): 1-22. <https://doi.org/10.15408/ref.v21i1.24677>.
- Kronish, Ron. "Interreligious dialogue in the service of peace." *CrossCurrents* (2008): 224-246. <http://www.jstor.org/stable/24461419>.
- Muin, Munawir. "Menggali Prinsip-Prinsip Pluralisme Agama dalam Sorotan Al-Quran: Analisis Hermeneutis Pemikiran Wahbah Zuhaili dalam Tafsir Al-Munir." *MAGHZA: Jurnal Ilmu Al-Qur'an dan Tafsir* 6.1 (2021): 113-134. <https://doi.org/10.24090/maghza.v6i1.4697>.
- Müller, Dominik M. "Bureaucratic Islam compared: Classificatory power and state-ified religious meaning-making in Brunei and Singapore." *Journal of Law and Religion* 33.2 (2018): 212-247. doi:10.1017/jlr.2018.29
- Muin, Munawir. "Agama: Sebuah Upaya Pembebasan Manusia (Perspektif-Dialogis Islam dan Kristen)." *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 13.1 (2012): 139-150. <https://doi.org/10.14421/esensia.v13i1.726>.
- Muhtar, Muhammad Zakki. "Moderasi Beragama dalam Kitab Tasawuf Al-MuntakhabÄ t karya KH. Ahmad Asrori Al-Ishaqi." *Jurnal Lektur Keagamaan* 19.1 (2021): 269-306. <https://doi.org/10.31291/jlka.v19i1.928>
- Nasrullah, Rulli. "Politik Siber dan Terorisme Virtual." *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 13.1 (2012): 109-122. <https://doi.org/10.14421/esensia.v13i1.724>.
- Pattemore, Stephen. "God Talk: Christians Talking with Muslims in Buddhist Thailand." *The Bible Translator* 74.3 (2023): 469-481. <https://doi.org/10.1177/20516770231215069>.
- Pardosi, Milton Thorman, and Siti Murtiningsih. "Refleksi Konsep Ketuhanan Agama Kristen Dan Agama Islam Dalam Pandangan Filsafat Perennial." *Jurnal Filsafat Indonesia* 1.3 (2018): 91-103. <https://doi.org/10.23887/Jfi.V1i3.16130>;

- Rozie, Fachrur, and Siti Nur Ami'in. "Krisis Epistemologis Pesantren dalam Kajian Pluralisme Agama." *Islamic Review: Jurnal Riset dan Kajian Keislaman* 10.1 (2021): 39-58. DOI: 10.35878/islamicreview.v10i1.274
- Saidi, Redouan. "Carl Sterkens, Interreligious Learning. The Problem of Interreligious Dialogue in Primary Education. Leiden: Brill, 2001, 282pp." *Exchange* 31.4 (2002): 389-391. doi: <https://doi.org/10.1163/157254302X00092>.
- Swidler, Leonard. "The dialogue decalogue: Ground rules for interreligious dialogue." *Horizons* 10.2 (1983): 348-351. <https://doi.org/10.1017/S0360966900024087>.
- Scheffler, Thomas. "Interreligious dialogue and peacebuilding." *Die Friedens-Warte* (2007): 173-187. <https://www.jstor.org/stable/23773933>.
- Said, Hasani Ahmad. "Potret Studi Alquran di Mata Orientalis." *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an dan Tafsir* 3.1 (2018): 22-41. <https://doi.org/10.32505/tibyan.v3i1.474>.
- Suprpto, Suprpto, Bambang Sumardjoko, and Waston Waston. "Peran Majelis Ulama Indonesia (MUI) Dalam Proses Deradikalisasi dan Moderasi di Kota Surakarta." *SUHUF* 34.2 (2022): 197-212. DOI: [10.23917/suhuf.v34i2.20956](https://doi.org/10.23917/suhuf.v34i2.20956).
- Sihombing, Adison Adrianus, and Masmedia Pinem. "The St. Fransiskus Xaverius: Misionaris, Teladan Iman dan Guru Bagi Masyarakat Katolik." *Jurnal Lektur Keagamaan* 19.2 (2021): 555-582. <https://doi.org/10.31291/jlka.v19i2.887>
- Seambaga, Alvian Aditya, and Muhammad Rifqi Ramadhan. "Pengaruh Puasa terhadap Sistem Pencernaan Tubuh bagi Umat Muslim." *Religion: Jurnal Agama, Sosial, dan Budaya* 1.6 (2023): 895-904. DOI: <https://doi.org/10.55606/religion.v1i6.810>
- Safri, Arif Nuh. "Radikalisme Agama Penghambat Kemajuan Peradaban." *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 14.2

(2013):183-202.<https://doi.org/10.14421/esensia.v14i2.756>.

Safri, Arif Nuh. "Otentisitas risalah kenabian (pluralisme dan kemanusiaan)." *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 13.1 (2012): 167-186. <https://doi.org/10.14421/esensiv13i1.728>.

Widagdo, Haidi Hajar. "Dualisme Agama: Menilik Peranannya atas Kedamaian dan Kesengsaraan." *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 14.2 (2013): 145-160. <https://doi.org/10.14421/esensia.v14i2.754>.

Weisse, Wolfram. "The European research project ReDi: Religion and dialogue in modern societies. An Overview." *Religion & Education* 46.1 (2019): 1-19. <https://doi.org/10.1080/15507394.2019.1577709>

Yusof, Wan Sabri Wan, and Arfah Ab Majid. "Inter-religious dialogue models in Malaysia." *Global Journal Al-Thaqafah* 2.1 (2012): 7-13. <https://doi.org/10.7187/GJAT092012.02.01>

Yunani, Ahmad. "Gereja Hati Yesus Yang maha Kudus-Katedral (sejarah Gereja Katolik di Sulawesi Selatan dan Tenggara)." *Jurnal Lektur Keagamaan* 15.1 (2017): 125â-148. <https://doi.org/10.31291/jlk.v15i1.518>

Zaini, Ahmad. "Retorika Dakwah Mamah Dedeh dalam Acara "Mamah & Aa Beraksi" di Indosiar." *Ilmu Dakwah: Academic Journal for Homiletic Studies* 11.2 (2017): 219-234. DOI: 10.15575/idajhs.v12i.1900

Website

Agama banyak pantangannya, mending gabung di S3t4n ??
[#Logindiclosethedoor](https://www.youtube.com/watch?v=Grg9Ot5Fo80&list=PLe_K9e2LM-ikYAejBk45lep4Tr_n64C53) - Eps. 22, https://www.youtube.com/watch?v=Grg9Ot5Fo80&list=PLe_K9e2LM-ikYAejBk45lep4Tr_n64C53

Bhante Buddha Buat Habib Segar ! #LogIndiCloseTheDoor - Eps. 15, 2023, [https://Www.Youtube.Com/Watch? V=Wm2eakusnau](https://Www.Youtube.Com/Watch?V=Wm2eakusnau).

BHANTE BUDDHA BUAT HABIB SEGAR ! #LogIndiCloseTheDoor - EPS. 15 .

BORIS DALAM GAME MEMBUAT HISTERIS ! #LogIndiCloseTheDoor - EPS. 21 , 2023, <https://www.youtube.com/watch?v=79cCPNcrvdl>.

Data Indonesia. “Inilah Konten Ilegal yang Sering Ditemukan di Media Sosial Indonesia.” [Dataindonesia.id](https://dataindonesia.id), diakses 18 Juni 2023. <https://dataindonesia.id/digital/detail/ini-konten-ilegal-yang-often-dijumpai-di-media-sosial-Indonesia>.

Face To Face Dengan Onadio Leonardo - Habib Ja'far .

Husein Jafar Al Hadar. “ Tutorial *Dakwah* Umat Islam yang Memadati Ruang Digital,” *Mojok.co* (blog), 9 September 2022, <https://mojok.co/esai/tutorial-dakwah-untuk-umat-muslim/> .

Kultum Pemuda Tersesat, 2020, <https://www.youtube.com/watch?v=5DaBeDe-n3w>.

ROMO DATANG, ONAD AKAN MENANG ! PASTI ?! #Login diclosethedoor - EPS. 26 , 2023, [Https://Www.Youtube.Com/Watch?V=9etdr6r4zdg](https://Www.Youtube.Com/Watch?V=9etdr6r4zdg).

SURGA HANYA UNTUK MUSLIM! NON-MUSLIM APA KABAR? #LogIndiCloseTheDoor - EPS. 4, 2023, <https://www.youtube.com/watch?v=AS1zwlXBFxo>.