

**INTERRELIGIOUS DIALOGUE
AS A REPRESENTATION OF TRANSFORMATIVE
TOLERANCE EDUCATION**

**DIALOG ANTAR AGAMA SEBAGAI
TRANSFORMASI PENDIDIKAN TOLERANSI**

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Abstract

Interreligious dialogue on Habib Husein Ja'far Al-Hadar's YouTube channel, which continuously voices tolerance through interreligious dialogue. This research aims to investigate the values of tolerance contained in Habib Ja'far's Youtube Channel from the semiotic perspective of Charles Pierce. The purpose of this study is to analyze semiotics in Habib Ja'far's Youtube content on interreligious dialogue and discusses the gestures and words used by Habib Ja'far and other young religious leaders in the conversations. This research is qualitative and employs digital technology. The focus of this research is on representations with objects, where icons, symbols, and indexes are used as material for analysis to explore transformative tolerance education in interreligious dialogue content on Habib Ja'far's YouTube Channel under the name Jeda Nulis. Interreligious dialogue, which is a two-way conversation between religious leaders, reflects mutual respect, openness, knowing and understanding the values of each other's religions, and seeking common ground in diversity. Through interreligious dialogue, it becomes a mirror of the beauty of harmony in diversity.

Keywords: *Tolerance, Transformative Education, Interreligious Dialogue*

Abstrak

Dialog interreligius pada kanal youtube milik Habib Husein Ja'far Al-Hadar yang secara kontinual menyuarakan toleransi melalui dialog interreligius. Habib Ja'far merupakan seorang konten kreator dengan konten-kontennya yang bermuatan dakwah dan pendidikan dengan dikemas sedemikian rupa sehingga mudah diterima semua kalangan, baik oleh generasi old maupun generasi millennial. Penelitian ini adalah usaha untuk menggali nilai-nilai toleransi yang termuat dalam konten Habib Ja'far perspektif semiotika Charles Pierce. Tujuan penelitian ini untuk menganalisis semiotika pada konten Youtube Habib Ja'far pada konten dialog interreligius. Jenis penelitian ini yaitu kualitatif dengan menggunakan digital research. Fokus pada penelitian ini lebih kepada representamen dengan objek, di mana di dalam objek ada ikon, simbol, dan indeks yang menjadi bahan analisis untuk menggali pendidikan toleransi transformatif dalam konten dialog interreligius di Channel Youtube Habib Ja'far dengan nama Jeda Nulis. Pada episode dialog interreligius yaitu dialog terjadi dua arah antar tokoh agama, dalam proses dialog ini mencerminkan sikap saling menghargai, keterbukaan, saling mengenal dan memahami nilai-nilai dalam agama masing-masing, dan mencari titik temu dalam keberagamaan. Melalui dialog Interreligius, menjadi cermin indah harmoni dalam keberagaman.

Kata Kunci: Toleransi, Pendidikan Transformatif, Dialog Interreligius

INTRODUCTION

The advancement of media technology is currently accelerating; children, adolescents, and adults are all aided in accessing various types of information; they can access various types of information on their devices by moving their fingers (Dwiyudha Nugraha, Hanggara, Ameliola, 2010). Easy access to information is like two sides of the same coin: it makes it easier to convey good messages, but it can also have a negative impact on people's mentality, harmony, and mindset if what is accessed contains elements of hate speech, hoaxes, and negative information (Istiyanto, 2016; Yuhandra, E., Akhmaddhian, S., Fathanudien, A., & Tendiyanto, 2021).

Conflicts and disagreements are frequently rooted in content containing elements of hatred, fighting, and intolerance. This is the source of the radicalization and intolerance epidemic (Bina, 2021; Aisyah, Dika, Yasmin, Hanifah, & Pradana, 2022; Muhabatin, Prabowo, Ali, Rohmat, & Amalia, 2021; Parhan, Jenuri, & Islamy, 2021; Aditia, I. M., Dewi, D. A., & Furnamasari, 2021). Efforts to filter hoax content and those containing sara, hatred, and other negative content are not enough to stem the flow of information (Widodo, Julfia, Sibuea, Setiadi, & Sutabri, 2021; Nurpatria, B., & Ras, 2022; Rumbewas, 2022). Therefore, through strengthening and inculcating Pancasila values, people can make wise choices and filter information correctly (Beny Mukti Setiyawan, Aziz Zaelani, & Dona, 2022; Muvid, 2022). Filtering and blocking information should be accompanied by efforts

to create positive content, such as content that presents the values of local wisdom, tolerance, and togetherness. This is an effort to mainstream moderation (Husna, 2022; Yusuf & Mutiara, 2022; Mahyudin, Muhammad Alhada Fuadilah Habib, 2022; Mazaya, 2022; Wahyudi & Hadi, 2021).

Habib Ja'far's da'wah on YouTube is interreligious dialogue, which presents sources from various religious figures, discussing simple things but with a high tolerance value (Haq, 2022; Mukti, 2022; Fiardhi, 2021; Nurrohman & Mujahidin, 2022). The interreligious dialogues presented by Habib Ja'far are the most enjoyable to listen to, with light material, including jokes that will undoubtedly cause laughter, but the essence is conveyed to the audience (Firmansyah & Nasvian, 2022).

Interreligious dialogue is a new paradigm of communication and interaction between religions in order to get to know, understand, be open, maintain harmony, and build tolerance (Sahdin, 2020). Interreligious dialogue is a digital-era transformation of religious appreciation (Bartholomew, 2022; Ahmad, 2016; Fanani 1973; Esha, 2008; Abdullah 2006; Rojiati, U., Putri, O. N., Kusnandar, N., & Rachman, 2022; Moh David, 2022; Pradana, 2022).

The presence of Habib Ja'far as a preacher and content creator adds a new dimension to the community's popular interreligious dialogue. Interreligious dialogue content on Habib Ja'far's YouTube channel demonstrates dialogue in a positive light, which becomes

transformative tolerance education in the age of society. 5.0.

Tolerance education is now available not only through formal learning in schools and non-formal learning in Islamic boarding schools but also through YouTube videos. In fact, the spread of digital content is broader, reaching all circles, and noble values such as tolerance are more quickly and easily communicated (Hamdan, H., & Mahmuddin, 2021; Qodriyah, 2021). Along with the rapid growth of technology, communication media and social media can construct information such as Youtube, which can affect people's mindsets, emotions, and behavior, either directly or indirectly (Al-Hakim, L., & Bachtiar, 2021; Maulana, A., Fauzi, A., Musyaffa, N., Hidayatulloh, S., Andriani, A., Abdullah, NN., & Muslim, 2022). As a result, digital communication media can serve as a potential container for spreading tolerance principles and as a symbol of tolerance education that can reach all groups. This is what prompted us to look into this study.

Habib Ja'far symbolically presented messages of tolerance between religious communities on his YouTube channel. The evidence comes from several figures who are guests of various religions and beliefs; they converse, learn from each other, get to know and understand each other.

Based on the discussion above, the researchers are interested in researching da'wah in the form of interreligious dialogue on the Jeda Nulis channel as a form of transformative tolerance education. Tolerance

education is not only integrated into formal education but may also be transformed via the use of social media. This study is distinctive in that, because of the rapid development of technology and the flow of communication, it is necessary to research the values contained in the variety of information that is available on social media. It is hoped that this research will contribute to the search for tolerance values in digital da'wah and will serve as a reference for future research. The strategy of preaching tolerance through digital platforms is easier to accept, especially if the language used is light and not patronizing. But packaged in light language, by presenting the concept of tolerance in real terms through interreligious dialogue.

RESEARCH METHOD

This research is qualitative and uses digital research methods. Because digital data is the source of the study, the nature of this research is descriptive analytic, beginning with explaining, analyzing, and interpreting the research data. The source of this research is Habib Ja'far's Jeda Nulis Youtube channel on interreligious dialogue content, while the main source of study in this research is The Jeda Nulis Youtube channel on interreligious dialogue episodes. Scientific journal articles, social media, printed and electronic books, newspaper articles, dissertations, theses, theses, and other sources are also used.

The semiotic theory and analysis of Charles Sanders Peirce are used in this study. The three triadic peer models that are used are representamen, object, and interpretant

(Pilang, 2003). The semiotic analysis was chosen because the content on the Jeda Nulis YouTube channel presents interreligious dialogue in Habib Ja'far's distinct style. The interpreter examines the value of tolerance in interreligious dialogue, especially learning from one another, listening to one another openly, understanding one another, accepting one another, and respecting one another.

In this study, data was collected by observing and recording communication gestures from interreligious dialogue content, then documenting and interpreting messages of tolerance in interreligious content on the Jeda Nulis YouTube channel.

RESEARCH RESULTS AND DISCUSSION

1. Biography of Habib Husein Ja'far Al-Hadar

Habib Husein Ja'far Al-Hadar was born in Bondowoso, East Java, on June 21, 1988. He completed his studies at UIN Syarif Hidayatullah Jakarta in the Department of Aqidah and Philosophy before enrolling in a master's program in Tafsir Hadith at the same university. Habib Husein Ja'far Al-Hadar is the founder of the Cultural Islamic Academy Jakarta, which serves as a library, research, study, and development center for Indonesian Muslims. He is the founder of Maiyah Muthmainnah, namely Melong Syafaat in Bondowoso, East Java, as a cultural Islamic council that preaches Islam.

Habib Ja'far has been creating content since 2018. He frequently collaborates with various

figures from various backgrounds on his YouTube channel. This is the interest rate on Habib Ja'far's YouTube channel (commonly called). Even though he has a large number of subscribers on his YouTube channel, he refuses advertisements, demonstrating that his orientation is purely preaching, spreading the values of moderation and tolerance. Habib Ja'far's YouTube channel is Jeda Nulis, and it is based in Indonesia, with 9,220,000 subscribers as of September 23, 2022, and 219 videos (H. J. H. Al-Hadar, 2022).

Table 1.
The Profile of Habib Ja'far and The Jeda Nulis Channel.

Sign	Object	Interpretation
	The Profile of Habib Husein Ja'far Al-Hadar	Habib Husein Ja'far is a young scholar who has published several books and is involved in preaching (da'awah). He is a graduate of the Master of Science in Al-Qur'an and Tafsir at UIN Syarif Hidayatullah Jakarta. He is a moderate preacher (moderat da'i), with a simple appearance and a smile.
	The Jeda Nulis is Habib Ja'far's YouTube channel.	The Jeda Nulis YouTube channel is Habib Ja'far's da'wah medium. The Pause Nulis channel also empowers Habib Ja'far to express his ideas and da'wah through audio-visual media.

2. The Interreligious Content on the Jeda Nulis Youtube Channel

a. The Indonesia Rumah Bersama (Our primary residence is in

Indonesia)

The Indonesian *Rumah Bersama* content on the Jeda Nulis channel is a collection of 9 videos featuring Habib Ja'far and 6 religious and belief leaders, which is supported by Indihome. This content becomes a digital miniature of Indonesia, where 6 religions and various religions, as well as faiths of belief, live in harmony in peace and mutual cooperation (Hadar, 2022):

1) Sit next to the Aliran Perjalanan Kebatinan

In this episode, Habib Ja'far sits with Jesika Putri Natasya (Habib Husein Ja'far Al-Hadar, 2022b). In this dialogue, Habib Ja'far asked several questions about the Aliran Kebatinan Perjalanan perspective. Then Habib correlated Jessica's answer with the harmony of protecting the environment in Islam. When Jessica explained various aspects of this belief system, ranging from God's perspective, the Aliran Kebatinan Perjalanan, to the leaders of the Aliran Kebatinan Perjalanan, and the history of their emergence.

Table 2.
Sit next to the Aliaran Perjalanan Kebatinan

Sign	Object	Interpretation
	Habib Ja'far and Jesika Putri Natasya, a young figure from the Aliran Kebatinan Perjalan	Habib Ja'far and a young figure from the Aliran Kebatinan Perjalan, Jesika Putri Natasya, talked about it; they were two inspiring young figures who served as models of moderation and

		tolerance.
	A young female wearing a batik shirt appears to be explaining, and a man wearing white headgear appears to be listening intently. In the garden, they sat across from each other.	Jesika Putri Nastasy, a young figure from the Aliran Kebatinan Perjalan, explains several things about this Aliran, and it can be seen that Habib Ja'far listens carefully. They learn from each other, get to know each other's teaching concepts, and Habib also correlates the values taught in this flow with the values that exist in Islam. By remaining loyal to, respecting, and tolerating one another.

On the episode of Habib Ja'far's dialogue with young leaders of the Aliran Kepercayaan Perjalanan Kebatinan, which has been seen 119.000 times. netizens have responded warmly to this broadcast.

According to the responses above, the general public is looking forward to the show as an educational medium for promoting the ideals of tolerance, as Hanib Ja'far has presented in this debate. As a result, another Ja'far figure is required to create a spectacle that can serve as a guide. This episode demonstrates that kindness can come from anywhere.

2) Sit next to the Hindu


In this episode, Habib Ja'far sits with Yan Mitha Dyaksana (Habib Hesin Ja'far Al-Hadar, 2022a). Habib Ja'far asks about the importance of reading in Hinduism, to which Yan Mitha responds that reading

and studying are part of the highest *Swadharma*, and learning means making a holy and sincere sacrifice to God, such as spreading knowledge obtained even if one verse is very noble. Furthermore, Habib Ja'far correlates learning and reading from a Hindu perspective with an Islamic perspective, where the Prophet Muhammad ordered his followers to spread knowledge, and the meaning of reading in Islam includes reading oneself, the environment, and the universe, as well as reading books.

Romo Yan Mitha also explained the concept of God in Hinduism during this conversation, and Habib Ja'far listened carefully, understood each other, learned from each other, and respected each other. They occasionally laugh and joke to demonstrate their closeness and intimacy.

Habib Ja'far carefully listened to Hindu knowledge, both the noble values in Hinduism and the concern of Romo Yan Mitha, a very inspiring young Hindu figure, and Habib occasionally correlated the noble values of Hindu religious teachings with the noble values of existing teachings Through Islam, they listen to each other, accept, and value the diversity of beliefs found in Hinduism without justifying them.

Table 3.
Sit next to the Hindu

Sign	Object	Interpretation
	A drawing of two young people from different religions discussing Hinduism, Gods, and ceremonies. Young Hindus wear Balinese headbands, and Muslim youth wear white head coverings.	In this episode, Habib Ja'far dialogues with and sits with a Hindu figure named Yan Mitha Djaksana. Yan Mitha teaches about Hinduism, from the concept of God in Hinduism to the noble values that exist in Hinduism.
	Two young figures wearing distinctive head coverings, one wearing a white cap, and the other using Balinese udeng. They sat close together, exchanged ideas, and introduced each other to the noble values of their respective religions.	The picture represents Habib Ja'far carefully listening and occasionally asking questions about Hinduism, such as about God from a Hindu perspective. They listen, comprehend, accept, tolerate, and learn from one another.

Netizens have responded very positively to the episode of Habib Ja'far sitting and chatting with young Hindu leaders, which has been watched 202.000 times. This episode's viewership includes not only Muslims but also people of other faiths and religions. Most of them responded well to this episode, like other episodes.

3) Sit next to the Chatholic

In this episode, Habib Ja'far meets with Pastor Postinus Gulo (Habib Hesin Ja'far

Al-Hadar, 2022). At this point, Pastor Postinus explained things about Catholicism, beginning with the concept of God, Jesus, and other Catholic teachings. They occasionally joked with each other during this conversation, and their laughter could be heard. Habib Ja'far and Pastor Postinus learn from one another, listen with complete openness, understand one another, accept one another, and respect one another.

For example, when Pastor Postinor explained the philosophy of wine as Jesus' blood, Habib Ja'far did not deny or convey contradictory information, implying that Habib Ja'far heard, understood, and appreciated what Pastor Postinus said. They even joked with each other, and their laughter colored the conversation.

Table 4.
Sit next to the Chatholic

Sign	Object	Interpretation
	The picture represents two young people who will converse about Catholicism, the Vatican, and the Trinity.	In this episode, Habib Ja'far meets with Pastor Postinus Gulo, a young Catholic figure. This is a model of interreligious dialogue.
	Two young figures sitting close together drinking coffee seemed to be talking. Harmonious communication was established.	The youtube clip demonstrates that Pastor Postins and Habib Ja'far learn from each other, listen to each other openly, understand each other, and respect each other.

In the episode, Habib Ja'far sat with young Catholic leaders. This was not the first time they had a dialogue, and as in past episodes, netizens were quite happy about this episode. This episode has been seen 164,000 times in one year. The vast majority of the hundreds of thousands of viewers responded warmly and enthusiastically to this episode. It appears that people miss events that promote tolerance and diversity.

4) Sit next to the Buddha

In this episode Habib Ja'far approaches Monk Dhirapunno (Habib Husein Ja'far Al-Hadar, 2022c), The Monk introduces several aspects of Buddhism, ranging from the inner sect of Buddhism, the simple reason for the appearance of Buddhism, and the absolute concept of God in Buddhism. Furthermore, Habib Ja'far correlated the concept of God in Buddhism with the concept of God in Islam, where God can only be understood as signs of his existence, such as the existence of the universe and its contents as evidence of God's existence, as stated by the monk.

Table 5.
Sit next to the Budha

Sign	Object	Interpretation
	Seen in the picture are two young figures with clothes that show their identities. Trinity.	In this episode, Habib Ja'far sat with and conversed with Monk Dhirapunno, a young Buddhist figure. They talked about Buddha.



The clothes of two young figures indicate that they come from different religious backgrounds. They sat and talked.

The screenshot clearly shows how the monk conveys several aspects of Buddha, ranging from the concept of divinity to the monk's very simple way of life. They were learning from each other; listening, understanding, accepting, and appreciating each other, and Habib Ja'far appeared to be listening intently.

Sitting with a young Buddha's figure is a popular episode, with over 1000,000 (one million) views in less than a year. The level of interest in this inter-religious interaction event among netizens is astounding. Most of the one million viewers replied positively. It is commonly known that among young religious leaders, with one young Buddhist figure occasionally inviting amusement, this occasionally invites laughs. The tolerance preaching that is given is humorous while still containing tolerance instruction.

Some of the replies of netizens who expressed interest in Habib Ja'far's da'wah with friends of many religions and beliefs. According to the netizen responses we cited, they were moved by the portrait of togetherness shown by Habib Ja'far with several young interfaith leaders; this is actually to maintain the values of tolerance maintained and applied in everyday life,

but simply to provide an example of true togetherness, love, and compassion across religions in the form of interfaith dialogue. and this is a projected tolerance education to preserve the Indonesian nation's integrity.

5) Sit next to the Khonghucu

In this episode, Habib Ja'far sat with and talked with a young figure from Confucianism, namely WS Urip Saputra (Habib Husein Ja'far Al-Hadar, 2022). In this conversation, WS Urip Saputra explained several aspects of Confucianism, and Habib Ja'far asked some questions about Confucianism. WS Urip explained the differences between Indonesian and global Confucianism, beginning with the concept of God in Confucianism.

They listen to each other with great empathy and get to know each other during the conversation. Even WS Urip used an Islamic term to describe the concept of Confucianism, "*Hablum Minallah wa hablum Minannas*," to which Habib Ja'far responded with an intimate smile, indicating acceptance and appreciation, as well as a meeting point for the noble values shared by Confucianism and Islam.

It is clear that WS Urip and Habib Ja'far are very close as young figures from different religious backgrounds; they learn from each other, listen to each other with complete openness, understand each other, accept each other, and respect each other.

Table 6.
Sit next to the Khonghucu

Sign	Object	Interpretation
	picture you can see two figures. From the writing, the theme that will be discussed is about Confucianism.	In this episode, Habib Ja'far sat and talked with WS Urip Saputra, a young Confucian figure. They discussed the Confucian religion; this is an example of interreligious dialogue because the two figures come from different backgrounds.
	Two young figures converse at a table, one on the right wearing a white cap and the other on the left wearing a vest with Chinese embroidery, specifically dragon embroidery.	The YouTube clip of the Jeda Nulis YouTube video shows that they appear to be learning, listening, understanding, accepting, and appreciating each other. When Habib Ja'far asked questions about Confucianism, so WS Urip explained Confucianism information, they frequently correlated the noble values of their respective religious perspectives.

This episode of sitting with young Confucian religious luminaries has been seen 115,000 times. In Indonesia, one of the religions is Confucianism. The more comprehensive the ecumenical personalities who can be role models of tolerance.

Netizens response that a joint house


movement on different fronts is required, and this can become a transformational movement for the education of tolerance. It's maintain the unity of the nation and state, this movement must be achieved in a practical fashion in accordance with the needs of the people.

6) Sit next to the Protestant Christian

In this episode, Habib Ja'far sits with Pastor Tommy Simanjuntak, a young Protestant Christian figure who is familiar with Habib Ja'far (Habib Husein Ja'far Al-Hadar, 2022e). Pastor Tommy and Habib Ja'far begin the conversation by congratulating each other.

Pastor Tommy and Habib Ja'far were seen together on the Jeda Nulis channel on several occasions, and their closeness was obvious. They learn from one another, listen to one another with complete openness, understand one another, and respect one another.

Table 7.
Sit next to the the Protestant Christian

Sign	Object	Interpretation
	There are two figures in the picture, and based on the title, they are discussing Protestant Christianity.	In this episode, Habib Ja'far spent time with and spoke with one of the young leaders of the Protestant Christian religion, Pastor Tommy Simanjuntak, where the pastor shared knowledge about Protestant Christianity and Habib Ja'far

listened intently. They talked about the differences between Protestant and Catholic Christianity.



Two young men were seen sitting on the terrace and having a conversation.

As seen in the image, they sit together on the terrace's edge and casually discuss the noble values of Protestant Christianity. Habib Ja'far listened and occasionally compared the noble values of Protestantism to those of Islam. The interreligious dialogue has been established, which reconciles and serves as a transformative educational medium, particularly for the younger generation.

Habib Ja'far has preached tolerance with numerous Protestant Christian religious leaders, including Rev. Yerry and Pastor Tommy, on several occasions. In this episode, the majority of netizens responded enthusiastically.


it is demonstrating how much inspirational tolerance content is required today, where this tolerance content is a beautiful exemplary vessel that can inspire people to continue living side by side and to establish brotherhood, both human brotherhood and country brotherhood.

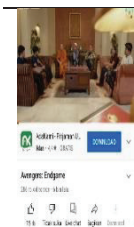
Habib Ja'far's tolerance preaching is a transforming teaching that is given in a humorous, pleasant, and easy-to-understand manner.

b. Indonesia is our home (*Indonesia Rumah Bersama*).

In this episode, all of the young religious leaders sit together in a relaxed environment, displaying their intimacy. Starting with a young Travel Mystery School figure, Jessica Putri, a young Protestant Christian figure, Pastor Tommy, a young Catholic Pastor Postinus, a young Hindu figure, Father Yan Mitha, a young Confucian leader, WS Urip Saputra, a young Buddhist figure, Bhikkhu Dhirapunno, and finally a young Muslim figure, Habib Ja'far Husein Al-Haddar.

Table 8. Sit next to young figures of different religions

Sign	Object	Interpretation
	There are seven young figures in the pictures, and the clothes they wear depict them from various religious backgrounds and beliefs. Everyone is smiling and laughing..	This is the final episode, in which representatives from Islam, Protestantism, Catholicism, Hinduism, Buddhism, Confucianism, and the Aliran Perjalanan Kepercayaan sit down to discuss tolerance, national commitment, and youth perspectives on religions and sects. This smile demonstrates their closeness, tolerance,



Two young men were seen sitting on the terrace and having a conversation.

acceptance, and intimacy.

They are seen in the picture sitting next to each other, talking, and occasionally laughing on the sidelines of the conversation.

This interreligious dialogue is presented in a casual setting, emphasizing the characters' intimacy and kinship. It is a miniature of tolerance displayed in the Nulis Break, an inspiration for building a generation that is tolerant, mutually cooperative, and puts the noble values of unity in diversity into practice.

1) Nationality Perspective of Religions and Sects

The national Catholic viewpoint is that wise words are 100% Catholic and 100% Indonesian. For example, during a pandemic, Catholics as citizens of the nation strictly adhere to health protocols, demonstrating a national attitude as well as a caring attitude for one another as a form of humanity. In response to Pastor Postinus' explanation, Habib Ja'far linked it to the NU slogan, "*Hubbul wathan minaliman*," which states that loving to protect the nation is a manifestation of one's faith in God.

The terms "Swadarmaning agama" and "*Swadarmaning negara*" are used in the Hindu Sloka to describe nationality. The love of religion manifests itself in the love of country. Habib Ja'far connected the noble term in Hinduism related to nationality with the Prophet's words about obeying Allah and the leader.

In terms of Buddhist national commitment, Bhikkhu Dhirapunno explained that *dharma* is taught in accordance with local language, culture, and customs. So, what is being taught is that teaching and continuing to follow the local government while not violating morality is the same as not respecting religion.

In terms of Confucian national commitment, if someone is a citizen, it is their absolute duty to truly protect the homeland from generation to generation, even if it means dying for the sake of the country. Habib Ja'far correlated Confucian national commitment with Islamic national commitment, claiming that anyone who died defending the country was a martyr and a hero regardless of religion.

The Protestant Christian perspective on national commitment is that Christians must be able to give good sense to society, be present in the midst of the country, maintain harmony, and be a light for others. Then Habib Ja'far linked the Protestant Christian commitment to the teachings of Islam, which are to always

maintain brotherly relations between the nation and the homeland, also known as "*Ukhuwah wathaniyah*".

From the perspective of the Aliran Kepercayaan Perjalanan, national commitment must be based on Pancasila, always obey state rules, avoid bad traits such as envy, and live based on God Almighty.

2) Tolerance

In this discussion of tolerance, Habib Ja'far asked Pastor Tommy about several things that happened to Christians, such as the destruction of places of worship, permits to build places of worship that were complicated, and tolerance from a Christian perspective, which incidentally became a victim in some of these cases.

In Catholicism, tolerance is reflected in the example of Jesus, who is an example of tolerance, namely, sincerely loving humans. According to Pastor Postinus, this was to honor the corpses of the Jews as a form of humanity, or human relations, when the Prophet was delivering his sermon, then pausing his sermon when the bodies of the Jews passed the place where the Prophet was delivering the sermon.

Tolerance from a Hindu perspective means that humans were created not only for Hindus but also for others, so it does not discriminate between Hindus and others. The same is true for mango trees

growing and bearing fruit, not only for Hindus but for all of humanity.

How beautiful the tolerance is in the real content of the dialogue above—together, even though they are not the same, different are still the same! With simple language and interactions between those who learn from each other, they listen to each other with complete openness, mutual understanding, and mutual respect. "Mutual" is mentioned as a sign of tolerant people, where the portrait of tolerance can be heard and watched openly and freely by all generations and groups. As they hope, young religious leaders—namely, tolerance—will no longer be a viral thing in the future but will be ingrained and grounded in Indonesia as a pluralistic nation. All of the comments are positive in response to the presence of this content. This serves as an example and inspiration for millennials to develop tolerance values in a pluralistic society.

The Interreligious Dialogue mentioned above is also a form of transformative tolerance education presented in audio-visual media, specifically YouTube, and is very promising in spreading tolerance messages to netizens, particularly the millennial generation. Because the general public is more familiar with the term "inter-religious dialogue" as a stage for debate between religious leaders, where each other attacks the other with their opinions and there is no communication to hear each other, dialogue like this has

not been widely spread or understood as educational content with honesty.

The presence of this writing break can add color to education, particularly through the use of media that students are more likely to accept. The information conveyed is knowledge that has value in life for forming human beings both in terms of knowledge and morals, and we refer to listeners as students. Tolerance education, demonstrated via conversation amongst religious communities, is a transformative education with high potential for maintaining unity and oneness in diversity. This can be implemented by all areas of business, including educational institutions and the government.

This program has been viewed approximately 70,000 times, and some netizens hope that a subsequent episode with representatives from each cross-faith figure will be broadcast on national television

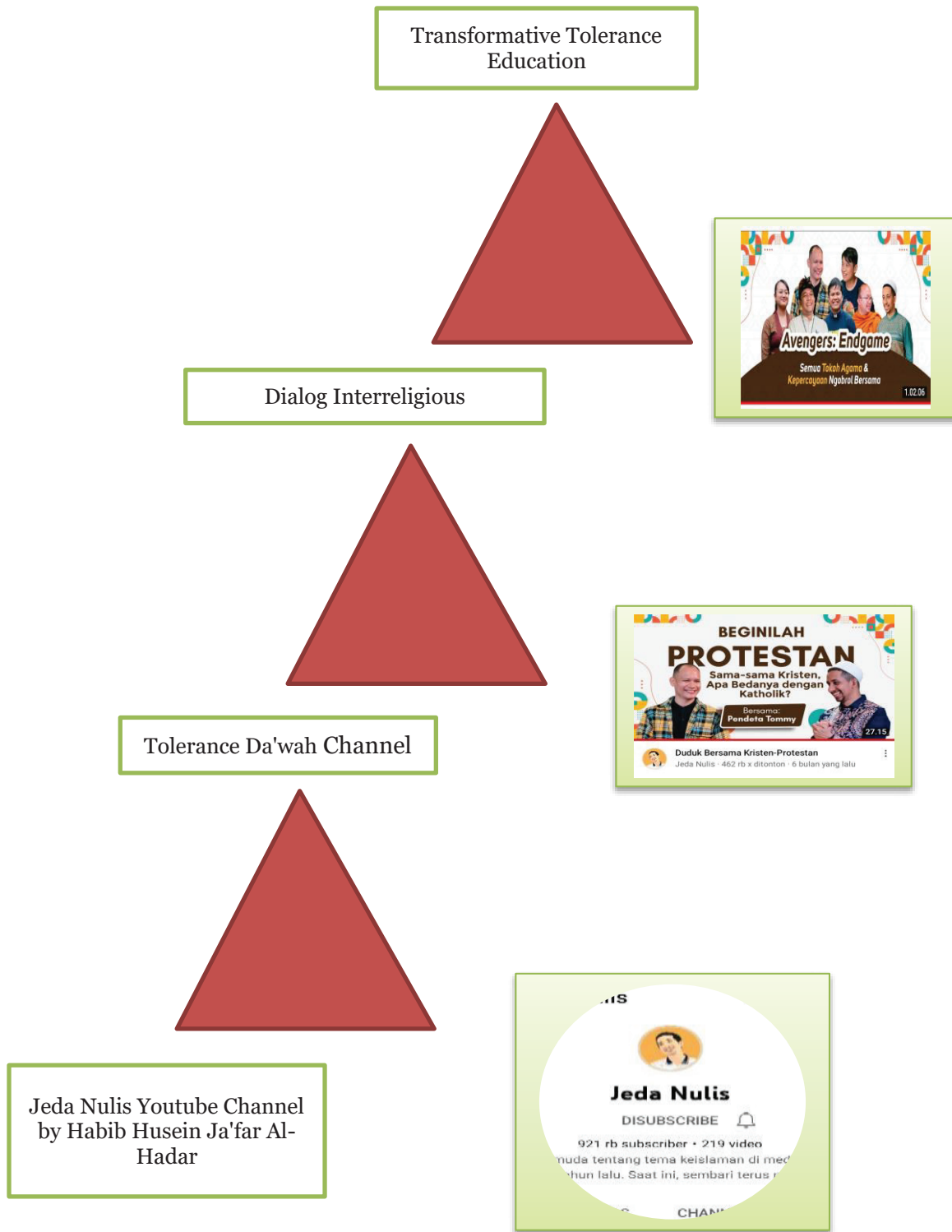
CONCLUSION

Habib Ja'far's YouTube channel, Jeda Nulis, features a transformative preaching of tolerance presented in dialogue episodes between religious leaders, also known as interreligious dialogue. When religious and belief leaders converse, they learn from each other, listen to each other with full openness, understand each other, accept each other, and respect each other. It is clear from the video that they are not skating but rather carefully listening to

each other, and it is not uncommon for one perspective to be correlated with another. There was laughter in the middle of their conversation, and the atmosphere was relaxed and friendly.

This is a medium for developing and spreading tolerance values across generations, specifically the Zet generation, Millennials, and Generation X. Tolerance and moderate values are being spread across religious and interfaith communities. This YouTube media is very protective in terms of instilling positive values such as tolerance education, because it depicts genuine action in both attitude and thought.

Another conclusion is that establishing tolerance principles through the dialogue approach used by Habib Ja'far and other religious leaders can lead to a transformation in tolerance education in both formal and non-formal settings.



Charles Sanders Pierce's Trichotomy Schematic: representing transformative tolerance education in interreligious dialogue at Jena Nulis

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