

INTERRELIGIOUS DIALOGUE TO THE RECOGNITION OF RELIGIONS: AN ANALYSIS OF HABIB JA'FAR AL HADAR INTERRELIGIOUS DIALOGUE ON LOG-IN CONTENT

Riza Muhammad

Syarif Hidayatullah State Islamic
University,
e-mail: rizadunia@gmail.com

Imronudin

Ummul Quro Bogor Institute,
e-mail: imronudin@iuqibogor.ac.id

Muhammad Hirzy Haikal Fasha

Syarif Hidayatullah State Islamic
University,
e-mail: hirzypasha@gmail.com

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Corresponding Author :

Riza Muhammad

Institution,
e-mail: rizadunia@gmail.com

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Abstract

Continuous concerns about intolerance among religious communities have given rise to new models of dialogue facilitated by religious communities on social media. Habib Ja'far al Hadar and Onadio Leonardo are unique and contemporary representations of the commitment to interreligious dialogue on social media for peace between religious communities. This research is qualitative, descriptive-exploratory. The data source for this study was obtained through the Log-in podcast content, while secondary data was taken from books, journals, and media related to interreligious dialogue. Data collection techniques are divided into Observation and Documentation. Data analysis techniques include data reduction and presentation using a pluralism approach. Log-in discussions between religious communities are comedic, honest, open, and enthusiastic about learning from different people without demanding absolute truth and not patronizing each other. The model of interreligious dialogue practiced in the Log-In Podcast is love dialogue. The term Love Dialogue is an exploratory meaning of several podcast episodes. It is taken from Habib Ja'far's sect of love, which has the principles of compassion and brotherhood in humanity. Interreligious dialogue shifts to religious recognition because of the same vision and mission.

Keywords: Intolerance. Log In, Interfaith Dialogue, Love Dialogue.

Abstrak

Kekhawatiran yang terus menerus terhadap intoleransi antar umat beragama telah melahirkan model-model baru dialog antar umat beragama di media sosial. Habib Ja'far al Hadar dan Onadio Leonardo merupakan representasi unik dan kekinian atas komitmen dialog antaragama di media sosial demi perdamaian antar umat beragama. Penelitian ini bersifat kualitatif, deskriptif-eksploratif. Sumber data penelitian ini diperoleh melalui konten podcast Log-in, sedangkan data sekunder diambil dari buku, jurnal, dan media terkait dialog antaragama. Teknik pengumpulan data dibedakan menjadi Observasi dan Dokumentasi. Teknik analisis data meliputi reduksi dan penyajian data dengan pendekatan pluralisme. Diskusi Log-in antar umat beragama bersifat komedi, jujur, terbuka, dan antusias untuk belajar dari orang yang berbeda tanpa menuntut kebenaran mutlak dan tidak saling menggurui. Model dialog antaragama yang dipraktikkan dalam Log-In Podcast adalah dialog cinta. Istilah Dialog Cinta merupakan makna eksplorasi dari beberapa episode podcast, diambil dari aliran cinta Habib Ja'far yang mempunyai prinsip kasih sayang dan persaudaraan dalam kemanusiaan. Dialog antaragama bergeser ke pengakuan agama karena kesamaan visi dan misi.

Kata Kunci: Intoleransi. Log In, Dialog Antaragama, Dialog Cinta.

INTRODUCTION

Social media has become an integral part of modern society, enabling anyone to publish content, access information, and build collaborative networks (Siddiqui & Singh, 2016, p. 71). In this context, Habib Ja'far al-Hadar and Onadio have collaborated positively through the Log-In Podcast to build active tolerance. Log-In is a podcast (a combination of iPod and broadcast), a type of digital audio and video content with the theme "Discussion of Religions: New Points of View Every Day," It is featured on Deddy Corbuzier's "Close the Door" YouTube channel. The first episode of Log-In aired on March 23, 2023/1st Ramadhan 1444 H. This program was broadcast daily throughout the 30 days of Ramadhan at 20.20 WIB. The episodes vary in duration, ranging from 30 minutes to 1 hour.

Deddy Corbuzier (Deddy Cahyadi Sunjoyo) is a prominent Indonesian YouTuber, presenter, actor, and mentalist who has received the Merlin Award twice. He began his YouTube career on December 8, 2009, and as of December 2, 2024, his channel boasts 23.7 million subscribers and features over 1.700 videos (<http://www.youtube.com/@corbuzier>) (Deddy Corbuzier, 2024.) After converting to Islam on June 21, 2019, at the Ora Aji Islamic Boarding School in Sleman, Yogyakarta, he was guided by Miftah Maulana Habiburrahman or popularly known as Gus Miftah (NU Online, 2019, p. 1).

Deddy, as he is commonly known, close relationships with several preachers, including Habib Husein b Ja'far al-Hadar. In addition to being a preacher, Habib Ja'far is an accomplished write with notable works including books entitled *Menyegarkan Islam Kita* (Jafar Al Hadar, 2015), *Seni Merayu Tuhan* (Al Hadar, 2019), *Tuhan Ada di Hatimu* (Al-Hadar, 2022). Habib Ja'far actively preaches on social media (social media), both on YouTube and Instagram platforms, using various types of relaxed and polite ways of preaching. This can be accessed on the channel <http://www.youtube.com/jedanulis>, which premiered on May 4, 2018. It has reached 395 videos and 1.55 million subscribers (Ja'far Al-Hadar, 2024).

In the Log-In content, Deddy and Habib Ja'far engaged in discussions with Onadio Leonardo (Onad), an Indonesian musician, actor, and YouTuber of Indian descent. Onad is the former vocalist and bassist for the music group "*Killing Me Inside*." Curiosity about Islam led to the figure of Habib Ja'far Al-Hadar - the conversation between the two can be accessed via Onadio's YouTube platform in "The Leonardo's" http://www.youtube.com/@TheLeonardos_. The channel has reached 1.19 million Subscribers and 524 videos (Onadio Leonardo, 2024).

Traditionally, interreligious dialogue has been limited to formal settings and higher social classes. Such activities are typically conducted in schools, universities, dormitories, religious communities, or specific institutions, and often only in certain villages or towns. This approach has created the perception that interreligious dialogue is intimidating or even aimed at conversion, which alienates many potential participants. In contrast, Log-In Podcast content takes a different approach, offering global yet relatable perspectives for lower and middle-class audiences. Its relaxed and approachable style makes it accessible and engaging, breaking down barriers to interfaith dialogue (Darussalam & Ferryandhi, 2024, p. 148).

Apart from being easily accessible to the public, the preaching approach in this content aligns with indicators of religious moderation, including a strong sense of Indonesian national identity, tolerance, non-violence, accommodation of local culture, and an emphasis on *Hikmah* (spiritual wisdom), *Mau'izah Hasanah* (good counsel), and *Mujādah* (mutual discussion) (Utomo & Adiwijaya, 2022, p. 212). However, the ease of access to information in podcasts can also give rise to negative consequences the monopoly of truth, a phenomenon described by Thomas Nichols as "the death of expertise" (T. Nichols, 2017, p. 4). Marshall Luhan (1964) and Benedict Anderson (1991) illustrate that tools often control human behavior, as seen in the shift from print media has shifted to new cultural standards brought by digital platforms (Athique, 2020, p. 4).

According to Fernand Braudel, the rapid development of social media, which is developing so rapidly, can be controlled through a dignified civilization because it has the potential to subdue the media system and global society. This opinion is different from Partha Chatterjee's (1991) that the speed of access to social media does not provide the ability and space to be able to verify differences in content; the more it is accessed sporadically, it has the potential to shorten civilization (Athique, 2020, p. 4).

Openness in the context of grounding religious teachings is a serious challenge for social media activists. Ease of access and publication has both positive and negative effects, namely the monopoly of truth without being based on competence, resulting in what Thomas Nichols calls "the death of expertise" (T. M. Nichols, 2017, p. 4). The collapse of scientific qualifications and hierarchical knowledge structures has led to social media becoming an often-hostile environment rife with hoaxes and hate speech. Nevertheless, social media can be a powerful tool to educate people about practicing religion properly and responsibly (Hosen, 2017, p. 4).

The Log-In Podcast addresses these challenges by emphasizing substantive moral preaching rather than focusing solely on outward appearances (Lestari, 2023, p. 217). The delivery is relaxed, meaningful, and approachable, which resonates strongly with Generation Z (Fadilah et al., 2024, p. 47). Generation Z (Gen Z) is defined as individuals born between approximately 1995 and 2010 and emerged alongside the commercial success of the internet. Often referred to as "Next Gen" or "digital natives," this generation is deeply integrated with the internet and social media, regularly interacting through digital platforms and mobile systems. The fast-paced digital environment has made Gen Z more demanding, seeking interactivity and expecting quicker and more seamless interactions than previous generations. They tend to trust information shared by social media users more than content from traditional or well-established information sources (Reinikainen et al., 2020, p. 186).

This is a challenge for a pluralistic society, namely providing religious content with the substance of the teachings adhered to, the principle of humanity, togetherness, the value of deliberation, harmonization of human interaction, and compassion for the universe based on faith in God. The goal is not only to reduce conflict and eliminate religious fanaticism but also to unravel the burden of hereditary psychology. This is done to build civilization within the frame of difference. (Imronudin, 2021, p. 3). Social media, such as Log-in content, fosters religious inclusivity in Indonesia. (Juhri & Hariani, 2023, p. 116). This content effectively reaches the community because the communication strategy is characteristic, relevant, and understandable. (Ningsih et al., 2023, p. 133).

The approach used in this podcast is highly relevant for all religious communities, helping them avoid the psychological burden of prolonged confrontations about tolerance models—whether in Islam, Christianity, Judaism, Buddhism, Hinduism, or other faiths. Mohammed Arkoun observes that Islamic and Christian dialogue is sometimes more effective than Jewish-Islamic dialogue, as the image of Jews has worsened due to historical events and disagreements in actions and references. This contrasts with Jewish-Christian dialogue, where Christians and Jews often find commonality in the Bible, a text that Muslims may regard as problematic and deviating from their beliefs (Arkoun, 1998, p. 129).

According to Gloria Durka, interreligious dialogue involves understanding one's religious position while remaining open to the possibilities within other religions (Gloria Durka, 2010, p. 1). Abdurrahman Wahid (Gus Dur) argued that dialogue cannot be called dialogue if it is mutually exclusive. His perspective aligns with scriptural teachings, as religions inherently promote spiritual systems that reject violence and exploitation and encourage compassion toward all humanity (Abdurahman Wahid, 2007, p. 312).

This research intends to analyze the model of interreligious dialogue to acknowledge the existence of other parties in polite and pleasant ways from the perspective of Habib Ja'far Al-Hadar (Islam), Onadio Leonardo (Catholic), and other religious figures who gather together in Enter. This research aimed to relieve the psychological burden of interfaith communities who have been haunted by violence in the name of religion and the rigid attitude that it is difficult for those who are different to be together. This dialogue is based on the principle of interreligious recognition, seeking to convey mutual understanding and acceptance without judgment of people of other religions and without pretending to be selfish and arrogant. The principles of this research are based on the idea of interreligious dialogue, which has the urgency of global demands for human rights, justice, peace, and the active involvement of religious communities to contribute to the common good (Evelina Orteza y Miranda, 2010, p. 6).

RESEARCH METHOD

Based on its analysis, this study uses a qualitative method. According to Max Weber, qualitative research does not rely on statistical procedures or calculations but focuses on understanding the meanings behind individuals' actions that drive social phenomena. This research paradigm requires the simultaneous observation of phenomena within their space and context rather than isolation. In addition, this type of research presents data descriptively and exploratively, which means it not only provides detailed explanations but also tries to find new phenomena that may not yet be fully recognized (Murdiyanto, 2020, p. 6).

In the context of the interreligious dialogue model featured in the Log-In Podcast, the analysis focuses on how participants engage in dialogue and interact with individuals from diverse ethnic, religious, and cultural backgrounds. Their relaxed and enjoyable approach to discussion is particularly notable. Such patterns reveal factual phenomena stemming from their interactions, which can only be effectively understood through a robust qualitative methodology that captures and explores the meaning behind their behaviors and actions.

In qualitative research, adequate data sources are needed: [1] Primary Data and [2] Secondary Data (Raco, 2010, p. 5). Primary data was obtained via YouTube via the Log In – Close The Door Podcast content and the International Handbook of Interreligious Dialogue (part one) (Engebretson et al., 2010). Secondary data as supporting data is obtained through books, journals, or media related to Interreligious Dialogue and Habib Ja'far al Hadar. The primary data was chosen because, in addition to being core data, it is also a material object in this study. The pre-log-in discussion on March 14, 2023, entitled "Is Eating Pork Still Allowed!? This Debate Can Be Fun" ("Makan Babi Masih Boleh!? Debat Gini Kan Asik"), was also used as primary data (Deddy Corbuzier, 2023). Meanwhile, secondary data is used as an analytical tool and formal object to dissect and elaborate further on the content.

Data collection techniques in this study were divided into two: [1] Observation and [2] Documentation. Observation involved systematically gathering information to address the research questions, utilizing the five senses, including sight and hearing, to understand events comprehensively. Documentation was employed to retrieve information from past records (Rahardjo, 2018, p. 4). Observation and Documentation in this study were conducted by listening, paying attention, and observing the Log-in contents on the YouTube account Close the Door Dedy Corbuzier.

The data analysis technique used in this study involves three steps: (1) reducing data, namely collecting data, sorting, classifying, and making summaries, focusing on important things, and looking for themes and patterns. (2) presenting data, activities where the data is narratively in concise description, charts, relationships between categories, and the like. (3) the pluralist-humanist approach respecting diversity and upholding human dignity (Saleh, 2017, p. 93). Therefore, specific episodes from the Log-In podcast were selected for analysis, including conversations featuring Habib Ja'far with Onad, Deddy Corbuzier, and artists as representations of Muslim, Catholic, and Muslim muallaf-abangan (cultural Muslims). Additionally, episodes involving Habib Ja'far with Buddhist monks (*Banthe*), Christian-Catholic priests, Hindus, and Confucians were analyzed to represent interfaith dialogues among Islam, Buddhism, Christian-Catholics, Hindus, and Confucians. These episodes showcase relaxed and warm discussions among individuals of different beliefs characterized by mutual respect and the absence of attacks or domination. Humor plays a significant role in fostering inclusivity and friendship, as deeper and more humorous exchanges encourage openness and strengthen interfaith relationships. However, such humor neither influences nor determines religious conversion, as this is ultimately considered a matter of divine will.

RESEARCH RESULTS AND DISCUSSION

Log-In: Lifting The Veil of Misunderstanding of Religions

As a pluralistic nation, Indonesia is home to a diverse array of cultures, religions, and ethnicities, unified under the national motto *Bhinneka Tunggal Ika*, meaning "Unity in Diversity." This motto embodies Indonesia's commitment to tolerance, harmony, and unity amidst its societal differences. However, when this principle is not properly reflected in societal attitudes and principles, as evidenced by SARA (ethnic, religious, racial, and inter-group) conflicts, it poses a threat to the integrity of the Unitary State of the Republic of Indonesia (NKRI). Religious leaders play a crucial role in maintaining harmony among religious communities and providing spiritual guidance. Interfaith understanding must be fostered from an early age, as interfaith cooperation and dialogue are essential foundations for peace and harmony in a diverse society (Darussalam & Ferryandhi, 2024, p. 148).

Log-In is a talk show on Dedy Corbuzier's YouTube channel with Habib Ja'far, Onadio, interreligious figures, and artists. The initial idea for Log-in emerged from a Podcast on the same platform with the theme "Makan Babi Masih Boleh!? Debat Gini Kan Asik" ("Is It Still OK to Eat Pork!? Debates like this are fun"), which aired on March 14, 2023. This broadcast garnered significant attention, with 7,564,542 views and 141,000 likes from social media users (Deddy Corbuzier, 2023).

Onadio's (Onad) ignorance of Islam often made him cynical, judgmental, and prone to stereotyping, frequently viewing people through the lens of their religion. This perspective often led to claims about majority and minority dynamics. His critical stance raised valid and important questions about Islam, such as: Why can't Muslims eat pork? Why are places of worship so strictly regulated? Why are tattoos prohibited in Islam? What is the Islamic concept of God? According to Habib Ja'far, there are no "stupid questions" when it comes to religion, even questions about God. He likened explaining God to someone asking about colors when they are blind. The prohibition on eating pork in Islam is answered with the simple *"There is much meat that is tastier than pork, so why eat pork when there are still lots of cows and goats."* Likewise, tattoos are expressed in a relaxed, illustrative, poetic manner and make people think, *"I can't imagine being old with wrinkled and stretched skin and getting tattoos, not pleasing to look at"* (Deddy Corbuzier, 2023).

Dedy Corbuzier used the opportunity presented by the holy month of Ramadan to create a podcast series centered on interfaith dialogue. Onad, a Catholic, was humorously referred to as an "Islamic Ambassador," a title reflecting his growing understanding of Islam despite not being a Muslim. The Log-in concept is natural, free, and relaxed, according to each person's creativity. According to Habib Ja'far, the primary objectives of the series are to spread goodness, dismantle prejudices between Muslims and non-Muslims, and foster a deeper, more comprehensive understanding of various religions. This effort seeks to move beyond superficial engagement, promoting meaningful interfaith understanding and reducing bias (Deddy Corbuzier, 2023).

Dismantling Religious Stigmatisation to Enter Interreligious Space

Podcast Log-in on YouTube Close The Door airs for 30 days during Ramadhan 1444H/March 23, 2023M with 30 episodes with varying video lengths. This podcast reveals a new perspective on religion according to their regulations and teaches how to mix, interact, and tolerate religions without any divisions between the majority and minorities. It is packaged in a relaxed and polite manner.

Their dynamic—marked by Onad's critical questioning of Islam and the contrast in their beliefs—expanded the scope of the discussions on the show. The goal was not to assert unilateral claims about religious truth but to foster mutual understanding of each other's teachings, enhancing collaboration and humanity. The discussions cover a wide range of topics, including theology (belief systems), Islamic law from the perspectives of various religions, Sufism (the Islamic spiritual tradition), spiritual traditions in other religions, eschatology (concepts of life after death), the relationship between religion and science, tolerance, and interfaith relations (Ja'far Al-Hadar & Onadio Leonardo, 2024).

In Episode 9, titled *Deddy Joins Habib, Onad Auto Log-In?!*, the discussion includes inter-religious judgment, mutual learning between faiths, finding joy in differences, and questions surrounding Pancasila and statehood. The podcast clarifies that Log-In is not a means of Islamization. This episode also explains corruption from an Islamic perspective, Islam's encouragement of sports, the Christian concept of stoning sinners, discussions of religion during casual hangouts, religion and politics, Islamic values in governance, the Medina Charter, and shared Islamic-Catholic principles such as prohibitions against anger, the importance of forgiveness, and the promotion of kindness. Additionally, Sufism, positive assumptions, psychology, science, and religion are explored (Onadio Leonardo et al., 2024).

In episode 13, titled *Three Religions Sitting Together, Have a Debate?* pastor Yeri joins the discussion. This episode includes lighthearted religious jokes, such as, "Qris is called Qiyu Ris, but Kris is on a different server," explanations about infidels, and the sharing of religious holidays. It also addresses spiritual topics, including the intersection of Muslim and Christian beliefs, aimed at clearing misunderstandings. Habib Ja'far and Pastor Yeri collaborate on efforts to eradicate drugs, address mental health and environmental issues, and break down negative stigmas. Since the podcast aired during the fasting month, both explained the practices of fasting in Islam and Christianity. Pastor Yeri described Log-In as an event fostering togetherness, humanity, and faith-building within each religion. He highlighted fasting with Muslims and celebrating Easter alongside Jews and Christians as examples of interfaith unity (Ja'far Al-Hadar, Onadio Leonardo, & Yeri, 2024).

In episode 15, titled *Banthe Buddha Buat Habib Resah!* (Banthe Buddha makes Habib restless!) the discussion with Banthe Buddha, named Banthe Dhira, explores various aspects of Buddhism. The episode begins with greetings in Buddhism, such as "Namo Buddhaya," a Pali phrase meaning "praise" or "may you be happy." Banthe explained that the essence of this greeting, much like Islamic greetings, is rooted in prayer. In a humorous tone, Habib Ja'far asked how one enters Buddhism, jokingly suggesting, "If Islam has the Shahada, does Buddhism require watching Journey to the West?" Banthe responded by outlining the initial steps to join Buddhism: First, one must enter with full awareness, without coercion or doubt, having studied and become convinced of its teachings. Banthe also highlighted a key Buddhist principle: "We are like candles in Buddhism; even as we burn, our purpose is to illuminate others." When Habib Ja'far inquired about the significance of shaving one's head, Banthe explained that it symbolizes reducing attachment and continuity (Ja'far al Hadar, Onadio Leonardo, & Banthe, 2024).

Regarding tattoos, Banthe noted that while there is no prohibition against tattoos in Buddhism, a monk's guiding principle is to avoid harming others. He shared his personal insight: "If I have learned from hurting myself that it causes pain, I should not inflict pain on others." Onad asked about the tradition of celibacy among monks, drawing a parallel to Catholic priests. Banthe affirmed that celibacy allows monks to focus on self-training and personal growth. He added that this involves leaving behind family life to fully dedicate oneself to spiritual practice. Banthe also noted that several prominent Islamic figures, such as Imam Nawāwī and Ibn Taimiyah, remained unmarried until their deaths, emphasizing that celibacy in Islam, as in Buddhism, is a choice rather than a requirement. When discussing the concept of traveling, Banthe stated, "Where I am needed, there I am." He shared that despite wearing his traditional orange robe, he often stays in mosques or Islamic boarding schools, underscoring the universality of his mission and his openness to engaging with different communities (Ja'far al Hadar, Onadio Leonardo, & Banthe, 2024)

Habib Ja'far and Onad invited several stand-up comedians from different religions to discuss religion, including Boris Bokir and Pras Teguh. In Episode 21, *Boris Bergamis Bikin Histeris!* (Boris in Gamis Causes Hysteria!), the collaboration between the three was notably smooth and engaging. Boris, a Protestant Christian, appeared in traditional gamis attire, often associated with Islamic culture, reflecting his familiarity with the Islamic world. According to Habib Ja'far, Log In aims to embody Islam Rahmatan lil 'Alamin (Islam as a mercy to all creation), a message of love that everyone, including non-Muslims, can experience. The discussion included the history of tolerance during the Prophet Muhammad's time, with a focus on the story of Adiy ibn Hatim. Onad and Boris also explained the significance of the day of Jesus' resurrection, touched on the facilities of houses of worship, and discussed halal food for Muslims. They emphasized the importance of learning about

different religions without necessarily converting to them (Ja'far Al-Hadar, Onadio Leonardo, & Boris Bokir, 2024) (Ja'far Al-Hadar, Onadio Leonardo, & Pras Teguh, 2024).

Islam and 2 Catholics chat in episode 26: *Romo Datang, Onad pun Menang! Yakin?! (Father comes, Onad wins! Are you sure?!)* This episode began with a discussion about salvation claims, which proceeded without any tension, as reflected in the participants' expressions. Comedy served as a powerful tool to address differences, leading to a deeper exploration of various topics. One such topic was the reason for priestly celibacy in Catholicism. Father Aldo (Romo Aldo), a Catholic priest, provided insights into the Seven Sacraments of the Catholic Church: baptism, the Eucharist (receiving the body and blood of Christ through bread and wine), chrismation (confirmation, which completes the grace of baptism), repentance, forgiveness of sins, anointing of the sick, marriage, and holy orders (priesthood) (Ja'far al Hadar, Onadio Leonardo, & Romo, 2024).

Romo explained about Drunkenness according to Christianity and Habib Ja'far Khamr according to Islam. The three of them also discussed the pre-passover Easter fast (Ash Wednesday) - Easter, marriage in Catholicism, salvation in Catholicism, and Islam; Catholic eschatology was also explored, focusing on the three realms of the afterlife: heaven, hell, and purgatory. Other topics included priestly symbols, the length of training required to become a priest, the importance of obedience in religious life, the challenges of obtaining permission to build places of worship, and the influence of majority religious groups in certain regions. They even discussed eating and drinking practices within Islam and Christianity, shared values such as the prohibition of pride, and the spiritual narratives surrounding Catholic Jesus and Prophet Isa (peace be upon him) in Islam, both of whom were tested by Satan. Similar stories about God's love for repentance - prostitutes giving dogs drinks go to heaven and Jesus' friend who repented while on the cross. Here, we explain the similarities in the story between Jesus and Isa, both of whom were tested by Satan. This means the Islamic and Catholic traditions have the same and equal story about Jesus even though they differ regarding the status of Jesus/Isa. The story of Catholic salvation at the Second Vatican Council, "there is salvation outside the church," and salvation in the Islamic world, "Even though the word of God states that only Islam will go to heaven. However, heaven and hell are God's prerogative, and it is forbidden to curse people." Major sins in Catholicism and Islam are the same, such as suicide and killing others (Ja'far al Hadar, Onadio Leonardo, & Romo, 2024).

Habib Ja'far & Onad also had a dialogue with Hindu religious leader Yan Mitha Dyaksana (Bli Arya) in episode 28: This time, *Hinduism intervened! (Kali Ini Hindu Turun Tangan!)*. According to him, there are several designations for Hindu religious figures, such as *Pandita* (has in-depth knowledge of Vedas and Hindu philosophy), *Pedanda* (religious people who have high spirituality and are often used in Bali), *Pinandita* (the same as Pandita), *Pemangku* (the term Hindu religious in Bali is in charge of carrying out religious ceremonies on a small scale). In the Hindu tradition in the archipelago, it has a special characteristic, namely wearing a cloth with a pointed tip, which has a philosophical metaphor, "Sapu Jagat," meaning to clean the road. According to Habib Ja'far, Islam also has a "Sapu Jagat," which is in the form of prayer. The three talked about tolerance. This means mutual respect, not feeling higher and dominant with each other. This can be felt in practice during the Nyepi period of Hindus and the beginning of Tarawih for Muslims (Ja'far Al-Hadar, Onadio Leonardo, & Yan Mitha Dyaksana, 2024).

Muslims in Indonesia have long tolerated each other with Hindus. This condition has been practiced by Sunan Kudus, who once slaughtered sacrificial goats to tolerate Hindus. Today, the two people and the others share the gift of connecting. Habib Ja'far and Bli Arya discussed with each other about Moksa – liberation in Hinduism and union with Brahman, the ultimate goal and supreme spirituality in Hinduism – in the Islamic spiritual tradition (Sufism) called Tajalli – occurs through spiritual stages that involve emptying the heart (Takhalli), then meditation, and dhikr (Tahalli). The tradition of molukat in Hinduism is similar to *ruqyah* in Islam, which is an effort to pray. Bli Arya also explained that "Sudhi Wedani" is the first door ceremony to enter Hinduism, while in Islam, it is called Shahadat. There are three frameworks of Hinduism: Tatwa (science), Susila (ethics), and Ceremony. The goals of Hinduism are Darma (goodness), Arta (prosperity), Kama (lust/pleasure), and Moksa. In Hinduism, there is also Dana Punyah (sincere giving), which, according to Islam, is likened to Zakat or Sadaqah (Ja'far Al-Hadar, Onadio Leonardo, & Yan Mitha Dyaksana, 2024).

Jiao Sheng Aldi Destian from the Confucian religion. This religion was revived by Abdurrahman Wahid (Gus Dur) after entering 1965. This religion is a minority; of 270 million, only 11 thousand. The nicknames of Confucian religious leaders were *Wen Shi* (teacher) and *Xue Shi* (priest). Confucianism originated in China through trade. Not all Confucians are Chinese; there are even indigenous people, such as Javanese. The use of the temple (Miao in China) as a tri dharma has been cultured in Indonesia; Buddhism, Confucianism, and Taoism, the temple's origin comes from China and is one of the places of worship. Confucianism also has a prophet called Confucius, considered the perfect Prophet. Confucian teachings: love, truth, decency (Lie), wisdom, trustworthiness. Books in Confucianism: *Si Shu* (basic Book), *Wu Jing* (Book before Prophet Kunche), *Yi Jing* (changes), *Shu Jing* (historical documentation), *Li Ji* (morality). Confucianism is different from Buddhism. The attributes of Confucianism are a robe, a Holing Tie (a kind of colored scarf), red joy, and blue sorrow (Ja'far Al-Hadar, Onadio Leonardo, & Aldi Destian, 2024).

Confucianism, the dragon symbolizes power and strength. Legend has it that two dragons surrounded the symbolic birth of the Prophet Confucius. Confucian animal mythology also includes the Phoenix, another symbol of significance. Tattoos are not prohibited in Confucianism; the decision is left to the individual and their family. Dietary practices in Confucianism allow the consumption of pork and alcohol, provided it is done in moderation. Fasting in Confucianism is practiced for self-purification and often involves abstinence during specific rituals. For instance, during Chinese New Year, fasting typically begins at 5:00 PM and ends between 7:00 and 7:30 PM. Major sins in Confucianism include disobedience to parents. The consequences of sins are not explicitly codified but follow a karmic principle: good leads to good, and evil leads to evil (Ja'far Al-Hadar, Onadio Leonardo, & Aldi Destian, 2024).

Dialogue of Love: A Model of Interreligious Dialogue in Podcast Log-In

The principles of interreligious dialogue in the Log-in Podcast are centered on love and humanity. Habib Ja'far, Onad, and the religious figures featured in the podcast consistently emphasize the theme of love. Habib Ja'far asserts that love is natural and inherent in every human being, whereas hate is learned and influenced by one's environment or family upbringing. He explains that love has no specific religion, but all religions give rise to love. If individuals faithfully adhere to the teachings of their respective religions, peace, and tranquillity will naturally follow, enabling collective efforts to build a harmonious nation (Onadio Leonardo et al., 2024).

The Log-In interpretation of love dialogue prioritizes interreligious equality, reflecting shared practices such as fasting, which is common to many religions in Indonesia, as well as universal values of goodness, togetherness, equality, and peace. Religious representatives on the podcast communicate their teachings in a relaxed and honest manner, often incorporating humor that is both engaging and profound. Despite differences, responses are always polite and respectful. Habib Ja'far Al-Hadar consistently upholds the principles of love dialogue, rooted in what he calls the "sect of love." His discussions never patronize, offend, or insult other religions. Instead, love dialogue fosters an attitude of mutual understanding and learning about different faiths, creating an inclusive and respectful space for interreligious engagement (Onadio Leonardo et al., 2024).

In its ideal form, dialogue involves a conversation or exchange in which participants are willing to listen to and learn from one another. The possibility of mutual learning makes dialogue more than a luxury or benevolent pastime for the curious. It renders it a matter of internal religious necessity or opportunity. Dialogue is thus broadly understood as comparative theology, a constructive engagement between religious texts, teachings, and practices oriented toward the possibility of change and growth. To be sure, far from every dialogue between religions will yield spiritual fruit. However, one may learn from the other, which moves religious traditions from self-sufficiency to openness to the other (Cornille, 2013, p. 35).

Dialogue participants refrain from claiming absolute truth for their beliefs and instead seek common ground within their respective faiths. They agree to disagree on certain matters while fostering mutual love, understanding, and closeness. Activities like these help dispel negative stigmas about religion and promote a positive attitude toward collaboration in nation-building. As a result, love dialogue becomes an existential practice among religious communities, characterized by genuine

communication, shared struggles, meaningful actions, and a willingness to learn and understand each other. It prioritizes kindness, avoids emotional biases, and seeks to connect through the shared values of God and humanity. For example, Habib Ja'far actively demonstrates this principle by engaging in interfaith gestures, such as sending parcels to Pastor Yeri on Christmas Day, receiving meat on Eid al-Adha, and exchanging gifts during Eid al-Fitr. Similarly, Father Reinald invited Habib Ja'far to visit a Catholic place of forgiveness, and Habib Ja'far gifted a sarong to Onad's father. These are just a few examples of positive activities that foster mutual respect and understanding (Ja'far Al-Hadar, Onadio Leonardo, & Yeri, 2024).

However, learning from a different religion requires meeting several demanding conditions. First, it calls for an acknowledgment that one's understanding of truth has room for growth, alongside a recognition of the other religion as a potential source of insight. This involves practicing epistemological humility and extending generosity or hospitality toward the truths of other faiths. Additionally, interreligious dialogue requires participants to identify with a particular religion as their starting point, trust that other religions address the same fundamental truths or ultimate questions, and believe that engaging with another religion's teachings and practices might bring new insights or actions to their own faith. These conditions—commitment, interconnection, and empathy—form the foundation for meaningful and transformative interreligious dialogue (Swidler, 2014, p. 20).

CONCLUSION

The type of interreligious dialogue in the Log-In podcast is referred to as love dialogue. This dialogue model emphasizes principles of love and brotherhood in humanity. The key elements of Log-In love dialogue include humor, honesty, openness, and genuine enthusiasm for learning from individuals of without demanding absolute truth or adopting patronizing tone. This approach aligns with the teachings of Islam and other religions, advocating honesty, mutual respect, communication tailored to individual capacities, rejection of violence in the name of religion, and fostering growth through diversity. In this way, the paradigm of interreligious dialogue in the Log-In Podcast shifts from mere conversation to active recognition of the existence and validity of other religions. This shift fosters active tolerance, characterized by a humanitarian vision, efforts to address global issues, and a strengthening of harmony and openness. Participants and individuals in these dialogues support each other in their respective beliefs and truths. For future research on similar themes, perspectives from communication theory, sociology, semiotics, or economics could be employed, especially considering the popularity of this content and its evolution into a cultural commodity. Such research would be particularly valuable if its findings contribute to the advancement of religious understanding and the promotion of humanistic values.

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