

## The Influence of Indonesian Religious Youtuber in Socializing Interfaith Dialogue

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### ABSTRACT

*This article analyzes the content of religious preaching delivered by Habib Ja'far on YouTube, focusing on interfaith dialogue and its impact on the understanding of diversity among viewers. In Indonesia, which is known for its diversity, intolerance often arises where differences are considered negative and subjective truths are imposed. To overcome this, efforts are needed to raise awareness of the importance of respecting differences. One method that has proven effective is religious preaching through social media, such as that carried out by Habib Ja'far, who emphasized the importance of moderation in religion in a country with high diversity. The main problems in this study: First, how is the message of religious moderation conveyed by Habib Ja'far on YouTube? Second, how do viewers react to the preaching? Third, how much does Habib Ja'far's religious preaching content contribute to shaping the understanding of diversity among viewers? The research method used is qualitative with a content analysis approach, which allows researchers to systematically assess video content and viewer responses through comments on YouTube. The theories applied include religious moderation and digital communication, which are the basis for analyzing the spread of moderation messages in the context of digital platforms. The results of the study show that the positive reaction of the audience to Habib Ja'far's preaching can play a significant role in increasing the understanding of diversity and instilling an attitude of tolerance. Many comments from the audience expressed appreciation for this moderate preaching, which helped them realize the importance of respecting differences. Habib Ja'far's preaching has succeeded in creating an inclusive discussion space where religious diversity is respected, while also demonstrating the potential of social media in effectively disseminating messages of diversity and tolerance in the digital era.*

### ABSTRAK

Di Indonesia, yang dikenal dengan keberagamannya, sering muncul masalah intoleransi di mana perbedaan dianggap negatif dan kebenaran subjektif dipaksakan. Untuk mengatasi hal ini, diperlukan upaya untuk meningkatkan kesadaran tentang pentingnya menghargai perbedaan. Salah satu metode yang terbukti efektif adalah dakwah melalui media sosial, seperti yang dilakukan oleh Habib Ja'far, yang menekankan pentingnya moderasi dalam beragama di negara dengan keragaman tinggi. Tujuan utama dalam penelitian ini yaitu untuk melihat pesan moderasi beragama yang disampaikan oleh Habib Ja'far di YouTube. Serta reaksi penonton terhadap dakwah yang disampaikan oleh Habib Ja'far. Metode penelitian yang digunakan adalah kualitatif dengan pendekatan analisis konten, yang memungkinkan peneliti untuk menilai konten video dan tanggapan penonton melalui komentar di YouTube secara sistematis. Teori yang diterapkan mencakup moderasi beragama dan komunikasi digital, yang menjadi dasar untuk menganalisis penyebaran pesan moderasi dalam konteks platform digital. Hasil penelitian menunjukkan bahwa reaksi positif penonton terhadap dakwah Habib Ja'far dapat berperan signifikan dalam meningkatkan pemahaman keberagaman dan menanamkan sikap toleransi. Banyak komentar penonton yang mengungkapkan apresiasi terhadap dakwah moderasi ini, yang membantu mereka menyadari pentingnya menghargai perbedaan. Dakwah Habib Ja'far

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telah berhasil menciptakan ruang diskusi yang inklusif di mana keberagaman agama dihargai, sekaligus menunjukkan potensi media sosial dalam menyebarkan pesan-pesan keberagaman dan toleransi secara efektif di era digital.

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## A. INTRODUCTION

Indonesia has a lot of diversity, one of which is the diversity of cultures, ethnicities, tribes, and beliefs. In this digital era, how the community is religious and builds harmonization between individuals and groups in this case it is also important to understand collective responsibility in the use of positive social media in building harmony and respecting differences. Kamarudin hidayat, stated that there were five typological attitudes, namely, exclusivism, inclusivism, pluralism, eclecticism, and universality.<sup>1</sup>

Religious diversity has characterized Indonesia, with Islam being the majority religion. All recognized religions and beliefs in Indonesia now grow well side by side, even in a small hamlet where there is interfaith harmony. However, in recent years, Indonesia has been faced with challenges related to religious extremism and intolerance that are troubling and suspected of harming the unity of the nation and the peace of others, as revealed by some of the findings of research institutions that pay attention to this matter.<sup>2</sup>

Social media is one of the many forms of media that have emerged as a result of historical progress. Social media is an online platform that allows people to connect, share information, cooperate, express opinions, and create virtual relationships with other users. Social media creates a virtual world where social realities thrive and engage, transcending the boundaries of time and space. Through social media, a digital environment is created where social realities can grow and interact without recognizing the boundaries of time and place. Social media often reflects society's ideals, either in ways that are identical or different to things that happen in the real world.<sup>3</sup>

YouTube is a popular video sharing website where users can load, watch, and share video clips for free, generally videos on YouTube are music clips (video clips), films, TV, and videos made by its own users.<sup>4</sup> While Youtubers, Youtubers are people who create content that is then aired on YouTube. A person can be called or said to be a youtuber, if he makes YouTube a medium for sharing videos about himself interfaith dialogue is one of the best ways to establish love between religious people who have different beliefs.

This dialogue is held not without reason, but as a response to interfaith issues. The aim is to find common ground for peace and prevent future conflicts. Interfaith dialogue is one of the

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<sup>1</sup>Isnah Faridah Uyun, "Peran Media Sosial Dalam Membangun Harmonisasi Dan Keberagaman Dalam Perspektif Agama Islam" 3, no. 1 (2024): 18–30.

<sup>2</sup>M. Ikhwan et al., "Peran Pendidikan Agama Islam Dalam Memperkuat Moderasi Beragama Di Indonesia," *Realita: Jurnal Penelitian Dan Kebudayaan Islam* 21, no. 1 (2023): 1–15, <https://doi.org/10.30762/realita.v21i1.148>.

<sup>3</sup>Anang Ma'arif et al., "Peran Media Sosial Dalam Membentuk Sikap Mahasiswa Terhadap Toleransi Dalam Beragama," *J-Alif: Jurnal Penelitian Hukum Ekonomi Syariah Dan Budaya Islam* 9, no. 2 (2024): 192, <https://doi.org/10.35329/jalif.v9i2.5625>.

<sup>4</sup>Moch Firmansyah and Moch Fuad Nasvian, "Dakwah 'Pemuda Tersesat: Gaya Bahasa Dakwah Habib Ja'far Al Hadar,'" *JiIP - Jurnal Ilmiah Ilmu Pendidikan* 5, no. 5 (2022): 1525–33, <https://doi.org/10.54371/jiip.v5i5.599>.

best ways to build love and understanding among people of different faiths. This dialogue is not held without reason; precisely because there are various problems between religious communities, dialogue becomes a means to find common ground, build peace, and prevent potential conflicts in the future.<sup>5</sup>

Interfaith dialogue must be based on clear principles and the most fundamental reasons. Interreligious dialogue occurs for two main reasons: sociological and theological. Interreligious dialogue can help each participant to cultivate his or her own beliefs, as well as help to enhance interreligious cooperation, according to sociological needs. The theological reason for the importance of interfaith dialogue is that humanity has only one origin, God. It is this belief that drives people to promote universal peace. Such a theological basis requires religions to have a positive attitude towards other religions. There is a certain amount of effort to thaw the ice in interfaith relations that can give rise to conflict and tension. Finding common ground between religions can be a way to break the theological ice between religious communities. Dialogue and encounter between religions is constructive. Every believer has the willingness to listen and express himself or herself equally. Interreligious dialogue will not succeed if there is still suspicion and prejudice. Religious dialogue will happen indirectly if every believer has a sincere and honest heart.<sup>6</sup>

In this context, the role of religious leaders is very important. Religious figures have a great influence in shaping public opinion and instilling moral values to society. One of the contemporary religious figures known for his tolerant thinking is Habib Jafar Al-Hadar. As a young scholar, Habib Jafar utilizes a *da'wah* approach that is inclusive, humanist, and relevant to the challenges of the times. He not only speaks to Muslims, but also reaches out to interfaith communities with messages that promote respect for diversity. Habib Jafar is known for his ideas that emphasize that Islam is a religion that is *rahmatan lil 'alamin*- mercy for the entire universe. His thoughts on tolerance not only reflect the universal values of Islam, but also answer social challenges in the context of pluralistic Indonesia. With a relaxed yet substantial communication style, Habib Jafar is able to reach the younger generation who are often the main targets of intolerance propaganda. He also actively uses digital media as a means of preaching, making his thoughts easily accessible to various groups.<sup>7</sup>

More than just theory, Habib Jafar also practices the values of tolerance in his daily life. Through interfaith dialogues, social activities, and cooperation with non-Muslim communities, he shows that tolerance is not just a concept, but a real action that can strengthen interfaith relations. His thinking is relevant in the midst of increasing polarization and exclusivism in society.<sup>8</sup>

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<sup>5</sup>S Setiawan, "Peran Komunitas Young Interfaith Peacemaker Community Indonesia Di Surabaya Dalam Menumbuhkembangkan Sikap Toleransi Antar Umat Beragama," *Kajian Moral Dan Kewarganegaraan*, 2018, 136–50, <https://ejournal.unesa.ac.id/index.php/jurnal-pendidikan-kewarganegaraan/article/view/22825%0Ahttps://ejournal.unesa.ac.id/index.php/jurnal-pendidikan-kewarganegaraan/article/download/22825/20931>.

<sup>6</sup>Abdul Wasik and Gerardette Philips, "Konsep Toleransi Beragama Perspektif Integritas Terbuka (Analisis Dialog Para Agamawan Pada Channel Youtube Jeda Nulis)," *Integritas Terbuka: Peace and Interfaith Studies* 1, no. 1 (2022): 1–12, <https://doi.org/10.59029/int.v1i1.1>.

<sup>7</sup>Dhuhaa Istianah et al., "Pengaruh Pemikiran Toleransi Habib Jafar Al-Hadar Dalam Membangun Keharmonisan Antarumat Beragama Di Indonesia," *Jurnal Ilmu Pendidikan Dan Sosial* 3, no. 4 (2024): 253–63, <https://doi.org/10.58540/jipsi.v3i4.673>.

<sup>8</sup>Istianah et al.

Research on the impact of YouTube content on religious moderation has been widely studied in previous studies such as research conducted by Willy Zulfan et al. in the Representation of Religious Moderation in Youtube Content Log In Season 2 Episode 30 Titled 6 Religious Leaders So One in *Lebaran/ Eid* (Charles Randers Peirce Semiotic Analysis). This research explains how the values of Religious moderation is shown in the content of log- in season 2 episode one. Where in this episode 6 religious leaders talked in one *podcast*. Meanwhile, Arifin Siregar in his study Social Media as a *Syiar* of Religious Moderation Values emphasizes that social media can be used as a medium to socialize religious moderation to the wider community. While in a study entitled Persuasive Communication of Ministry of Religion Youtube Content in Changing Religious Moderation Attitudes, conducted by Fasha Umh Rizky revealed that persuasive communication is not suitable for socializing religious moderation through youtube content. Because persuasive communication is more appropriate to use directly.

This research has similarities with previous research, namely wanting to see the influence of YouTube content (social media) to socialize religious moderation. However, previous research still sees in general, while this study looks specifically at how the impact of Habib Ja'far content on interfaith dialogue which is an indicator of religious moderation.

## B. METHODS

This research uses a qualitative approach. Qualitative research aims to describe the social world based on perspectives taken from concepts, behaviour, perceptions, and issues related to humans as research subjects. This definition emphasizes the importance of understanding the perspectives of the individuals or groups studied. The data collection methods in this study include literature studies of relevant journals, content analysis of the Jeda Nulis YouTube channel and Habib Husain Jafar Al-Hadar's TikTok account. The data analysis technique used is content analysis. Content analysis is an analysis used to interpret the content of content and previous research which is then collected and summarized into one in this study and conclusions are drawn from the overall data.

## C. RESULTS AND DISCUSSION

### 1. Biography of Habib Husein Ja'far al Hadar

The name Husein Ja'far al Hadar or often called Habib Ja'far is familiar to the public, especially the younger generation. This is because of his work as a preacher and content creator on social.<sup>9</sup>

Habib Husein Ja'far al Hadar is a da'i and a writer who was born in Bondowoso, East Java on 21 June 1988. He is a descendant of Madura and has a lineage of the Prophet Muhammad SAW 38th generation. This statement is further strengthened by the legality of Maktab Daimi, namely part of Robithah Alawiyah which is in charge of recording and managing the mahzah of the descendants of the prophet, especially in Indonesia.<sup>10</sup>

Habib Ja'far studied at the YAPI Bangil Islamic Boarding School, Pasuruan Regency, East Java. After that, he continued at the lecture level and received an academic degree of Bachelor of Islamic Philosophy (S.Fil.I) in the Akidah and Islamic Philosophy study programme at Syarif

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<sup>9</sup>Hafidz Khoiril Muradho et al., "Dagital Dakwah Habib Husein Ja'far Al-Hadar Dalam Konten Youtube Login (Analisis Teori Media Baru)," *Journal on Education* 06, no. 03 (2024): 16857–65.

<sup>10</sup>Khoiril Muradho et al.

Hidayatullah State Islamic University Jakarta in 2011. Then continued his studies in the Department of Quranic Interpretation at the Postgraduate Program at Syarif Hidayatullah State Islamic University Jakarta graduated in 2020.<sup>11</sup>

Habib Husein Ja'far al Hadar comes from both parents with Arab descent, his father is a Habib and his mother is a Syarifah. Habib Ja'far's father became a figure who played a role in shaping his character and mindset. From childhood, Habib Ja'far was familiar with universal knowledge, this is because his father has many books from across science. In his extended family environment, he always instils the value of tolerance, which makes Habib Ja'far have the idea that getting the truth of Islam does not have to be complicated, but can be in a simpler and easier way to understand and has a great influence on the spread of Islam.<sup>12</sup>

Judging from the way he looks, Habib Ja'far looks different compared to other preachers. The identity highlighted in his dress does not seem to show him like other "Habibs" in general and he is also given the nickname habib industry. Habib Ja'far has a more relaxed appearance, namely wearing a t-shirt and jeans, and using a white cap. Another characteristic also shown by Habib Ja'far is that his speech is soft, polite, and does not forget to always smile so that anyone who listens and partners in the production of digital da'wah content feels comfortable discussing with him.<sup>13</sup>

In one of the podcast content on Deddy Corbuzier's youtube channel on 24 February 2021 and has been watched by 6.4 million people. He explained about the way he dresses, Habib Ja'far explained that Islam does not regulate the style of appearance or dress of a Muslim, in essence covering the *aurat* and then adjusting to his own needs, because he is concerned with preaching among the younger generation, therefore he decided to have an appearance that is appropriate for this group. This aims of this da'wah is the da'wah can be delivered and can be accepted among the younger generation and does not build a distance between himself and the object of his dakwah.<sup>14</sup>

Habib Ja'far's career began when he was in college. Through the world of literacy (writing) in the national media, such as Kompas, Tempo and Jawa Pos. Not only in online media, he has also written several books, such as the book Refreshing Our Islam, My Son Killed by Israel, Fadlullah's "Mazhab" Islam, and the famous God is in Yourhearth.<sup>15</sup>

Habib Ja'far's long and consistent experience in digital media has made him able to observe some of the content on social media that contains negative content, hate speech, and hoax news. This encourages him to present different content on YouTube media entitled "Login". From the presentation of YouTube content that has been created, Habib Ja'far is used to spread da'wah. He targets young people who are laymen or who want to learn about Islam in a relaxed atmosphere and better understand the beauty of tolerance in different beliefs in Indonesia.<sup>16</sup>

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<sup>11</sup>Khoiril Muradho et al.

<sup>12</sup>Khoiril Muradho et al.

<sup>13</sup>Khoiril Muradho et al.

<sup>14</sup>Khoiril Muradho et al.

<sup>15</sup>Khoiril Muradho et al.

<sup>16</sup>Khoiril Muradho et al.

## 2. Habib Ja'far Content on Youtube

Habib Husein Ja'far is not just limited to one way of sharing his thoughts, but also utilises various social media platforms. He has a YouTube channel called "Jeda Nulis" which focuses on Islamic studies. Jeda Nulis is a YouTube channel created by Habib Husein Ja'far on 4 May 2018. For him, to spread religious messages, it is not enough to use the pulpit of the mosque, but must also utilise social media to reach more people.<sup>17</sup>

In episode 4 on the jeda nulis YouTube channel with the theme "Sitting Together with Catholics" on 13 March 2022 Habib Ja'far and Postinus Gulo priest. The question and answer session explained the concept of God in Catholicism, namely the Trinity, which consists of God the Father who created, God the Son who loves, and God the Holy Spirit who accompanies. The Trinity is an understanding of one God, not Tritheism, which means three Gods. In addition, the content also clarifies the inaccurate allegations regarding the God of Jesus being considered as a human, actually in Catholic teachings, Jesus is considered as God, as explained in the Christian holy book. The meaning of religious moderation in this content is in the dialogue Habib Ja'far and Catholic leaders who do not contain elements of criticizing or pitting other religions.

At the last minute 32.33 "Catholic teachings are down to earth, teach love, if there are enemies who hate there is no recourse to retaliate it is asked to mature spiritually. And finally the priest said we are "together", is a small sentence but has a big impact. In this context, the phrase "together" means that even though there are many differences, we still have the ability to unite and support each other. This message teaches that differences are not a barrier to harmonious relationships. Rather, differences should not separate us, but rather be the basis for mutual understanding and co-operation. Thus, even though we may have different views or backgrounds, the "together" principle invites us to maintain a sense of unity and solidarity.<sup>18</sup>

Habib Qurban VS Bhante Vegan, aired on 14 June 2024, discusses qurban in Islam and eating meat in Buddhism. At minute 2.27 "it is different, but we are still together in goodness, maybe if it is about sacrifice and eating meat, please habib himself". Basically, the principle of tolerance is to respect differences in beliefs, but still maintain one's own beliefs without harming others.<sup>19</sup>

Apart from his own account, Habib Ja'far's collaboration in the Log In- Close The Door content on Deddy Corbuzier's YouTube channel and Onadio Leonardo (Onad) as host. The content first aired in the month of Ramadan in 2023, precisely starting their first episode on 23 March 2023. In the Log In-Close The Door show there are 60 episodes, which are divided into two playlists, namely 30 episodes of season 1 in Ramadan 2023 and 30 episodes of season 2 in Ramadan 2024.<sup>20</sup>

On the 13th episode which aired on 4 April 2023 "Three Religions Sit Together, Debate?!". Habib Ja'far and Pastor Tommy Simanjuntak (Protestant Christian leader) together with Onad

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<sup>17</sup>Ibnu Akbar Maliki and Taufid Hidayat Nazar, "Analisis Terhadap Konten Dakwah Youtube 2023," *Nizham* 11, no. 1 (2023): 64–78.

<sup>18</sup>B. S Sidjabat, *Strategi Pendidikan Kristen*. (Yogyakarta: Pbm Andi, 2021).

<sup>19</sup>Siti Khairunnisa Lubis and Salminawati, "Implementasi Pendidikan Kewarganegaraan Dalam Meningkatkan Sikap Moderasi Beragama Siswa Di SD IT Al Munadi Medan Marelai," *Didaktika: Jurnal Kependidikan* 12, no. 3 (2023): 373–90.

<sup>20</sup>Arie Kumala Nisa, *Modernisasi Untuk Indonesia: Sebuah Pandangan Dari Aparatur Sipil Negara* (Karanganyar: Litera Kata Karya Indonesia, 2024).

(host) discussed the essence of their respective religions and the context of social life in Indonesia. The interesting thing about the content is that the words they use do not hurt or offend each other. At minute 5.02 Habib Ja'far says "we are indeed different in truth but together in goodness". Differences are not a reason to hate and (20) Arie Kumala Tisa, *Modernisation for Indonesia: A View from the State Civil Apparatus*.

In episode 15 which aired on 6 April 2023 "Bhante Buddha makes Habib Restless". Habib Ja'far and Bhikkhu Dhirapunna together with Onad discuss the meeting point of goodness and truth between Islam and Buddhism. Minute 6.15 "Buddhists are like candles, even if we burn, the important thing is to illuminate others". Even though we are hurt, insulted, and criticised, we should not feel hurt because that is the source of hatred and war. A monk is not allowed to marry because he believes he will hurt women or leave family life. Whereas in Islam not getting married is not a necessity but an option. 18.10 "Bhante helped in the construction of the mushalla". This proves that different beliefs do not prevent one from showing love and spreading kindness.

Romo came and Onad won! Are you sure? In episode 26 on 17 April 2023, discussing Catholic teachings. One of the contents discusses the fasting of Catholics, where in Catholicism the church demands a minimum of 40 hours of fasting, at least one day eating full. Father said "the point of fasting is to choose what you think you want to fast, when and what you abstain from and you obey what you choose". Different from the Islamic perspective, the measure of Ramadan fasting is 30 days. In Islam it is also highly recommended to eat 2 meals a day. In the sense that one time for sahur and the second time for breaking. The sentence that shows religious moderation in the content is 33.16 "Faith is not about you closing yourself off from people of different beliefs, but you open yourself and know other religions but choose to be here and you understand that they also teach goodness, so I am tolerant of them" (Habib Ja'far). Religious moderation encourages religious people to be open-minded, adaptable, socialise, engage with various communities, and always want to learn and share their knowledge.

In episode 28 aired on 19 April 2023 "This Time Hinduism Intervenes", discussing the culture and traditions of the Hindu religion. One example of high tolerance in Bali is when the nyepi holiday coincides with the first night of Ramadan. Balinese people who are predominantly Hindu invite Muslims to perform tarawih prayers with the condition that they return home immediately after praying. In Bali, tolerance has become a habit. One story, at the time of Eid al-Fitr also coincides with Nyepi Day. They allow the implementation of the Eid prayer although with some adjustments, namely not allowed to use loudspeakers. In this case, it shows a high attitude of tolerance in the community there. Mutual respect and appreciation so that there is no debate to carry out their respective beliefs.

### **3. Implementation of Habib Ja'far's Thought**

Habib Jafar Al-Hadar's thoughts on tolerance do not only stop at normative ideas, but are realised through various concrete activities that have a direct impact on inter-religious harmony in Indonesia. Habib Jafar Al-Hadar's thoughts on tolerance, which are rooted in the principles of Islam as a religion of *rahmatan lil 'alamin*, are implemented in various aspects of social life, creating a positive impact on inter-religious harmony in Indonesia. As explained in the theoretical study, tolerance in Islam has a strong theological foundation, as reflected in QS. Al-Kafirun: 6 and the Medina Charter. Habib Jafar uses this foundation to actualize the concept

of tolerance in the context of the plurality of Indonesian society, which is also in accordance with the values of Pancasila and the principle of diversity.<sup>21</sup>

In the context of interfaith social action, Habib Jafar has shown how tolerance can be realized through humanitarian cooperation regardless of religious background. As explained in UNESCO's theory (1995), tolerance not only means accepting diversity, but also respecting and maintaining togetherness. Habib Jafar's activities, such as the distribution of aid for disaster victims involving interfaith communities, reflect this principle clearly. His initiatives strengthen social relations while creating solidarity that transcends the barriers of faith. Habib Jafar also uses interfaith dialogue as a medium to reduce prejudice, as described in Azra's (2006) literature, which stresses the importance of revitalizing the values of tolerance amid modern challenges. The dialogues led by Habib Jafar, such as discussions on tolerance during religious holidays, show that theological differences need not be a barrier to cooperation. Instead, he emphasized the importance of seeking common values, such as love and humanity, as exemplified in the Prophet's interactions with non-Muslim communities.<sup>22</sup>

Through digital media, Habib Jafar actualizes the concept of tolerance more broadly, reaching out to the younger generation who are often the target of intolerance propaganda. His content on YouTube, such as "Different But Together," features dialogues with other religious figures aimed at educating the public about the importance of tolerance. As Wahid Foundation (2021) identifying that exclusive narratives are often a source of intolerance, Habib Jafar presents an inclusive and humanist counter-narrative through this platform. His message reinforces the concept that tolerance is an integral part of faith, as affirmed in the literature review on the relationship between religious teachings and human values. Case studies of the implementation of Habib Jafar's thoughts, such as interfaith activities in Surabaya, demonstrate the relevance of this approach in addressing social challenges in local communities. Cooperation between Muslims and Christians in social and cultural activities strengthens social cohesion and builds interfaith trust. This is in accordance with Frazer's (1995) theory, which states that rituals and collective activities serve to strengthen social relations in plural societies.<sup>23</sup>

Habib Jafar's thinking also reflects the values of inclusiveness that are prominent in the history of Islam in Indonesia, as exemplified by the Walisongo. As emphasized in Azra's (2006) study, tolerance in Indonesia has strong roots since the early days of the spread of Islam, and Habib Jafar's efforts are a continuation of this tradition in a modern context. By combining theological principles, humanist approaches and the utilization of digital technology, he created a relevant, innovative and effective model of da'wah in creating a harmonious and inclusive society. Thus, the implementation of Habib Jafar's thoughts not only enriches the discourse on tolerance in Indonesia, but also offers a real solution to overcome the increasing social polarisation. His approach provides important lessons on how religious values can be a tool to strengthen unity amidst diversity, in accordance with the spirit of Pancasila and Indonesia's national identity (Dhuhaa Isti'anah, 2025).<sup>24</sup>

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<sup>21</sup>Istianah et al., "Pengaruh Pemikiran Toleransi Habib Jafar Al-Hadar Dalam Membangun Keharmonisan Antarumat Beragama Di Indonesia."

<sup>22</sup>Istianah et al.

<sup>23</sup>Istianah et al.

<sup>24</sup>Istianah et al.



The implementation of Habib Jafar Al-Hadar's thoughts provides a new framework in understanding and practicing tolerance in the midst of a complex Indonesian society. In contrast to traditional approaches that are often limited to the internal scope of religious believers, Habib Jafar develops interfaith tolerance by encouraging people to actively interact, dialogue and cooperate with communities of different faiths. This approach not only builds a shared awareness of the importance of harmony, but also creates a space for mutual learning and understanding.<sup>25</sup>

One of the main impacts of Habib Jafar's thought is the emergence of a more fluid pattern of social interaction among religious communities, especially among the younger generation. Through a relaxed yet meaningful communication style, he manages to reach an audience that is often difficult to engage with formal religious discourse. Its digital content, such as discussions on YouTube and short videos on TikTok, has been an effective tool for inculcating tolerance values at large. Young people, who are often exposed to narratives of intolerance on social media, are gaining a new perspective on how religion can be a foundation for building love and unity, without neglecting loyalty to their respective belief (Dhuhaa Isti'anah, 2025).<sup>26</sup>

Habib Jafar also made a significant contribution in shaping public opinion on the importance of religion's role as a solution, not a source of conflict. In his various discussions, he often emphasizes that tolerance does not mean compromise on religious principles, but respect for the rights of others to practice their beliefs. This thinking becomes relevant in overcoming exclusive narratives that often trigger polarisation and tension in society. By showing that religion has the power to reconcile differences, he helps strengthen the position of religion as a key pillar in building an inclusive society.<sup>27</sup>

In a broader context, Habib Jafar's approach can serve as a model for other countries facing similar challenges in nurturing diversity. The use of digital media as a da'wah tool, combined with concrete actions at the community level, creates a double impact that reinforces the message of tolerance. In addition, his approach of balancing personal faith and respect for plurality makes his messages relevant at various levels of society, from the grassroots to policy makers. Therefore, Habib Jafar Al-Hadar's thinking and implementation not only provide solutions to the challenges of intolerance in Indonesia but also enrich global understanding of how religious values can be integrated in the lives of pluralistic societies. In the Indonesian context, he is a clear example of how religious figures can act as a bridge that reconciles differences and knits harmony, making diversity a force to build a more just, peaceful and united nation.<sup>28</sup>

#### **4. The Influence of Habib Ja'far's Thought on Interfaith Harmony**

Habib Jafar Al-Hadar's thoughts on tolerance, which are rooted in the teachings of Islam as rahmatan lil 'alamin, have a major contribution in building interfaith harmony in Indonesia. With a approach that prioritises love, respect towards diversity, and loyalty to the teachings of each religion, Habib Jafar offers a solution to bridge differences in beliefs in a

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<sup>25</sup>Istianah et al.

<sup>26</sup>Istianah et al.

<sup>27</sup>Istianah et al.

<sup>28</sup>Istianah et al.

pluralistic society. As described in the previous discussion, this thought is not only theoretical but also realised in various concrete actions that have a direct impact on social life.<sup>29</sup>

First, Interfaith Dialogue as a Medium of Understanding. Interfaith dialogue is one of the main approaches used by Habib Jafar to reduce prejudice and build mutual understanding among religious communities. In various discussions, such as podcasts with Daniel Mananta on *Daniel Your Neighbour* and Onadio Leonardo on *Log In - Close the Door*, Habib Jafar explains the importance of seeing the common values among religions, such as love and humanity, rather than magnifying differences. Habib Jafar emphasizes that tolerance does not mean agreeing with other religious beliefs, but respecting the rights of others to practice their beliefs. In a podcast with Daniel Mananta, he explained that the limit of one's tolerance lies in loyalty to their respective religions.

This principle teaches that tolerance must be accompanied by a deep understanding of what can and cannot be done according to religious teachings, such as the case of congratulating other religious celebrations. This is in line with QS. Al-Kafirun: 6, which affirms the principle of freedom of religion. This dialogue provides an open space for people to discuss sensitive issues without fear. This approach is in line with Azra's (2006) view that revitalizing the values of tolerance through dialogue is needed in the midst of modern challenges, such as social polarization that is often triggered by exclusive narratives.

Second, Interfaith Social Action as a Form of Solidarity. Apart from dialogue, Habib Jafar also practices tolerance through interfaith social action. A concrete example of this is Habib's involvement in the distribution of aid for victims of natural disasters in various regions in Indonesia. In this activity, Habib Jafar cooperates with other religious leaders, such as Christian, Hindu, and Buddhist leaders, to provide assistance regardless of religious background. As explained in UNESCO's (1995) theory, tolerance not only means accepting diversity but also respecting and working together to maintain togetherness. Habib Jafar's initiative clearly reflects this principle.

Such social actions strengthen social relations among communities of different faiths, while creating solidarity that transcends religious barriers. Habib Jafar is also often involved in social activities at the local level, such as interfaith community service or celebrations of certain religious holidays with other communities. For example, in Surabaya, he facilitated a joint fast-breaking event involving Muslims and Christians, while promoting the values of universal brotherhood. Such activities not only strengthen interfaith relations, but also build mutual trust and solidarity.

Third, Utilisation of Digital Media for Tolerance Education. Habib Jafar utilises digital media, especially YouTube and TikTok, as a means of *da'wah* to spread the idea of tolerance more widely. Programmes such as "Different But Together" on YouTube feature discussions with other religious figures, discussing issues relevant to the life of a multicultural society, such as the importance of love and respect for diversity. Digital media allows Habib Jafar to reach out to the younger generation, who are often the target of intolerance propaganda on social media. With his relaxed yet meaningful communication style, he is able to convey messages of tolerance in an easy-to-understand and engaging format. This helps to create a counter-narrative to the intolerance narratives that often appear on social media. As Wahid Foundation (2021) points out that exclusive narratives are often the source of intolerance,

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<sup>29</sup>Istianah et al.

Habib Jafar presents an inclusive, humanist approach through his digital platform. He not only provides new insights into tolerance, but also invites audiences to make it part of a lifestyle that respects diversity.

Fourth, Influence on Interfaith Harmony. Researchers conducted interviews with several sources regarding the influence of Habib Jafar Al-Hadar's thoughts on interfaith harmony and obtained the following interview results: (a) N1 thinks that Habib Jafar's thinking can ease tensions between groups of people who are often caught up in exclusivist narratives. He believes that if Habib's approach is applied more widely, especially among conservative Muslims, it can create deeper peace. He mentioned that Indonesia needs this kind of approach to maintain unity amidst diversity. (b) N2 underlined that the approach of love as a universal value is very relevant to resolving interfaith conflicts. According to him, this approach not only creates harmony, but also strengthens the values of Pancasila as the foundation of national life. (c) N3 emphasised that Habib Jafar's interfaith dialogue and collaboration can build a more harmonious relationship between Muslim and non-Muslim communities. He believes that Habib Jafar's thinking provides concrete solutions to ease social tensions in pluralistic societies.

Fifth, Evaluation and Potential of Habib Jafar's Thought. Habib Jafar's approach has great potential to become a model for building interfaith harmony, not only in Indonesia, but also in other countries facing similar challenges. The combination of Islamic theological foundations, human values, and the use of modern technology makes his ideas relevant to the challenges of the times. However, as acknowledged by N1 and N2, Habib Jafar's overly open approach may require a more systematic delivery to overcome resistance from conservative circles. Their hope is that Habib continues to expand his impact through more structured interfaith cooperation and more massive tolerance campaigns on digital media.

The experiences and views of N1, N2, and N3 show that Habib Jafar Al-Hadar's thoughts have a significant impact on creating spaces for interfaith dialogue and harmony. His idea of tolerance, which is based on the values of love and respect for diversity, has helped people to better understand the importance of coexistence. Although acceptance of his approach is still mixed, Habib Jafar's contribution is considered relevant and important for maintaining diversity as the strength of the nation. His approach shows that tolerance is not only an abstract idea, but can also be realised through concrete actions that strengthen unity amidst diversity, in accordance with the spirit of Pancasila and Indonesia's national identity.

The influence of Habib Jafar Al-Hadar's thinking on interfaith harmony is not only evident in his dialogical approach and interfaith social action, but also in his ability to inspire people to see diversity as a strength. Habib's approach that combines Islamic principles, human values, and the utilisation of modern technology creates a model of *da'wah* that is relevant to the needs of the times. Through dialogue, social action, and digital education, Habib Jafar has succeeded in creating a space for mutual understanding, building solidarity, and strengthening social cohesion. By making tolerance the foundation in building interfaith relations, Habib Jafar has made a real contribution in knitting harmony in the midst of diversity, making Indonesia an example of how diversity can be a strength in building a more just, peaceful, and united nation.

Habib Ja'far's content has proven to have brought many changes for the better for religious moderation. His preaching that enters all groups, not only for those who are Muslim.

Habib Ja'far also opens himself to dialogue with those outside of Islam. This has illustrated how interfaith relations should be harmonious.

#### D. CONCLUSION

Habib Ja'far's preaching method on YouTube is an example of a modern method that is effective in conveying religious moderation in a digitalised world. The content gets a very good reaction because it combines elements of humour in its da'wah. This is evident from the many likes and positive comments received in Habib Ja'far's YouTube video content. In addition, the message of moderation conveyed through YouTube videos can have a major influence on the audience in increasing awareness of diversity and fostering an attitude of tolerance. Habib Ja'far's preaching videos not only convey the core teachings of Islam, but also form a deeper understanding of the importance of respecting differences and building harmonious relationships amid religious diversity. The da'wah can inspire viewers to apply tolerance in their daily lives and broaden their horizons on the values of religious moderation.

In the end, of course this research has not reached the word perfect, it still needs to be improved. In future research, it is recommended to represent more deeply the interfaith dialogue of Habib Ja'far's content. If possible, it is highly recommended to interview him directly regarding the da'wah message in his content.

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