

Representation of Interfaith Communication Ethics in Digital Media: Content Analysis of the Dialogue between Habib Husein Ja'far and Bhante Buddha in the Login Podcast

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Abstract:

This study aims to analyze the representation of interfaith communication ethics in the digital space through the interaction between Habib Husein Ja'far and Bhante Buddha Dhirapuniño in the Login podcast. The research focuses on examining how religious figures apply the values of respect, tolerance, and inclusive dialogue in conversations before a digital audience. This research employs a qualitative approach using content analysis as the primary method. Data were collected by documenting two relevant podcast episodes, which were selected because they feature direct interaction between the two religious leaders. The findings indicate that the communication presented reflects a constructive form of interfaith ethics, characterized by mutual respect, openness, non-offensive humor, and efforts to identify shared humanitarian values. These findings demonstrate that digital media can serve as a positive platform for interreligious dialogue when guided by ethical awareness.

Keywords: ethical representation; interfaith communication; login podcast.

INTRODUCTION

Indonesia is a country with a very high level of diversity, both in terms of culture, ethnicity, and religion. With six officially recognized religions: Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism, along with several other local beliefs, Indonesia is a truly pluralistic society. Indonesia,

geopolitically and sociologically, stands on a foundation of highly complex diversity, encompassing cultural aspects, ethnicity, tribal cults, and even the realm of spiritual beliefs. As an archipelagic state, this reality positions Indonesia as one of the world's largest multicultural social laboratories, where the existing heterogeneity is not merely a complement to the state's existence, but has become deeply rooted as a collective identity, a valuable civilizational asset, and a fundamental characteristic of the nation. This structure of diversity is formally and legally represented through the state's official recognition of six major religions: Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism. In addition to these six mainstream religions, Indonesia's existence as an inclusive public space is also marked by the vibrancy of various local beliefs and traditional rites passed down through generations by communities of believers in various remote regions. The presence of this diverse spectrum of beliefs and cultures confirms that Indonesia's social construction is a concrete manifestation of a pluralistic society. In this context, differences are not positioned as separators, but rather as a dynamic network of social interactions, which ultimately demands a national commitment to continue to maintain a space for equal, harmonious, and mutually respectful dialogue between elements of society.

This diversity is a national identity, a major asset, and a distinctive feature of Indonesia (Istianah et al., 2025). However, amidst this diversity, there are challenges in maintaining religious tolerance amidst the rise of intolerance, radicalism, and interfaith conflict. These challenges often trigger tensions and give rise to interfaith conflicts that can threaten national unity (Ramadhan, 2025). Especially in the fast-paced and ever-changing digital era, the challenge of instilling values of tolerance is even greater. The rapid flow of information via the internet often spreads intolerant and radical ideologies that can influence the mindset and attitudes of the younger generation (Akbar & Rangkuti, 2024).

Challenges in interfaith life need to be addressed and addressed by developing an attitude of peace and brotherhood. Therefore, communication is a crucial first step, as it encompasses several crucial aspects that can maintain harmony between religious communities (Malau, 2024). In this regard, the development of digital media has revolutionized human communication, including interfaith dialogue. Digital media has provided various easily accessible platforms for discussion.

In the dynamics of social life in Indonesia, the various challenges that arise in interfaith relations are a reality that cannot be ignored, thus requiring serious handling through the development of a peaceful attitude and a strong spirit of brotherhood. Efforts to maintain this harmony cannot grow organically without a binding instrument, where in this context, communication is present as the main foundation and the first foundation that is crucial to pay close attention. Communication is not simply understood as a process of exchanging messages or transmitting information one-way, but rather an interactive dialectical space rich with ethical content. Within the process of healthy communication, there are various fundamental aspects—such as polite language articulation, accurate choice of diction, empathy, and the ability to listen—which collectively function as supporting pillars in maintaining, caring for, and strengthening interfaith harmony in a pluralistic society.

By optimizing interfaith communication based on the principle of inclusivity, the barriers of social prejudice and theological suspicion that often trigger horizontal conflict can be gradually eroded. When every religious adherent is able to prioritize communication ethics that prioritize finding common ground on universal human values rather than sharpening differences in dogma, then such communication will be transformed into an effective means of reconciliation. These ethical aspects of communication are what enable society to manage potential social friction in the digital era, reduce the spread of intolerant narratives, and build bridges of sincere understanding, so that the harmony created is not merely a false peace, but a true brotherhood rooted in mutual respect.

One form of digital media that is growing rapidly and is suitable as a space for dialogue and discussion is the podcast. While podcasts are generally used as a medium for information exchange, podcasts are the newest medium used for information and communication, including in interfaith communication (Akhyar et al., 2022). One YouTube channel that serves as a space for interfaith discussion and communication is the podcast "Close The Door - Log In" by Deddy Corbuzier. This program demonstrates that podcasts can also be a space for interfaith dialogue and discussion. By partnering with Habib Jafar as a presenter and Islamic preacher and Onadio Leonardo as a musician and Catholic, this podcast content successfully raises the issue of tolerance with a relaxed, witty, and humorous dialogue style, attracting the attention of more than 5 million viewers in its first episode in 2023 (Miranda & Dzika, 2024).

"Login" first aired in 2023 as a podcast program to welcome the holy month of Ramadan. Interestingly, this "Login" program is not only an Islamic preaching program, but also tries to make a relaxed program in a discussion about various religious life through a humorous presentation but still contains goodness. The Login program has attracted public interest because it is presented by two presenters from two different religions, namely Habib Ja'far as a presenter and Islamic religious leader and Onadio Leonardo as a musician, presenter and Catholic (Mukaromah & Oktavia, 2025).

In this podcast, Habib Ja'far and Onad frequently discuss various social and religious issues, focusing on the values of moderation and tolerance in religion. Habib Ja'far and Onad also frequently invite various religious figures as a form of humanistic interfaith communication (Nurislamiah et al., 2024). also frequently invite various religious figures as a form of humanistic interfaith communication (Nurislamiah et al., 2024). One of the guest stars from religious figures who has been invited several times on the Log in podcast is Bhante Budha. The figure of Habib Husein Ja'far Al-Hadar from the Islamic community and Bhante as a Buddhist religious figure are representative examples of religious figures who actively build peaceful dialogue in the digital public space. The two often dialogue by applying communication ethics so that the narrative is built emphasizing tolerance, empathy, and respect for diversity of beliefs. The way they convey their views, choose diction, expressions, and responses to differences is a form of ethical practice of interfaith communication that is worth observing.

METHOD

This study uses a qualitative approach to analyze the ethics of interfaith communication conducted by Habib Husein Ja'far with Bhante Budha in the YouTube podcast Login. Data collection techniques were carried out by documenting two episodes of the Login podcast, entitled *"BHANTE BUDDHA MAKES HABIB RESAH"* and *"BHANTE: MY SANDALS WERE STOLEN BY HABIB!! 🤩 ONAD, JUST FOLLOW ME... 🤩 LOGIN JAFAR ONAD"*, the two episodes were chosen because they are relevant to the research focus, namely two religious figures who represent the ethical practice of interfaith communication, namely Habib Jafar as a representative of Islam and Bhante Buddha as a representative of Buddhism. The collected data were analyzed using the content analysis method.

The data analysis techniques applied in this study include the following steps: 1) Identifying and collecting videos showing interactions between Habib Ja'far and Banthe Buddha 2) Selecting 2 relevant videos, namely Habib Jafar as host and Banthe Buddha as guest star 3) Analyzing the dialogue between Habib Ja'far and Banthe Buddha in each video to highlight the ethics of interfaith communication and the values of tolerance that emerge in their conversations. 4) Formulating conclusions based on the analysis of communication ethics and values of tolerance identified from the dialogues in the two videos.

RESULTS AND DISCUSSION

Communication Ethics Theory

In communication, ethical principles are crucial to avoid violating rights and societal norms. Communication ethics addresses how language is conveyed and the pursuit of unity in communication. Properly implemented communication ethics will foster harmony among people. Communication that creates a happy and harmonious atmosphere will foster comfortable communication and good relationships between people (Mubarok & Hamidah, 2022).

Within the realm of social interaction, the application of ethics during communication plays a crucial role and is absolutely necessary to maintain moral boundaries so as not to violate the rights of others and not to conflict with prevailing societal norms. Conceptually, communication ethics focuses not only on formal rules, but also on how to convey language politely and how to implement the principles of unity and harmony in every message exchange process. When these ethical values are internalized and consistently applied in daily life, they will stimulate the birth of strong harmony among humanity. Interactions built on a strong moral foundation will automatically condition a communication atmosphere full of happiness and harmony, which in turn can create a comfortable space for dialogue, minimize the potential for conflict, and strengthen good interpersonal relationships in the long term.

The theory of communication ethics according to Richard L. Johannesen, which emphasizes that communication must be carried out honestly, fairly, responsibly, and with respect for others or respect for others. Johannesen argues that the application of these moral principles is very important in human

interaction, where ethical communication is communication that reflects the integrity and virtue of the individual who does it. Johannesen's communication ethics can be applied in real terms by someone when speaking or conveying the content of a message to their interlocutor by considering diverse cultural and religious backgrounds. The principles of honesty and social responsibility are evident in communication practices that are not provocative and integrated with local values (Adhiviyanto et al., 2025).

Communication ethics serve as moral guidelines for exchanging messages, both verbally and in writing. In a pluralistic, complex, and diverse society, encompassing both cultural and religious aspects, communication ethics is crucial as a key foundation for building effective social interactions that remain polite and responsible. Communication ethics is not simply a matter of right and wrong, but also reflects human values such as honesty, empathy, and justice, which must be upheld in all forms of communication, including interfaith communication (Azzahra et al., 2025).

The concept of ethics of interfaith communication according to Buya Hamka is as follows (Kamridah & Ramdani, 2024).

1. Communication must be based on mutual respect. According to Buya Hamka, the primary foundation of ethical communication between religious communities is mutual respect. No one should feel they are always right and belittle other religions. Everyone should be given the freedom to choose their own religion and beliefs.
2. Dialogue with the intention of understanding and reaching common ground. Communication between religious communities should be conducted through open dialogue aimed at mutual understanding of each other's beliefs. The dialogue should be aimed at reaching common ground, not at assuming one's own rights and blaming or marginalizing the other party. Dialogue aims to reach common ground and universal values of equality.
3. Prioritizing unity over differences. According to Hamka, the ethics of interfaith communication prioritize unity and shared principles across religions, such as teaching goodness, morality, humanity, and so on. Meanwhile, differing concepts within each religion should not be the focus of debate during communication.
4. Building a sense of brotherhood among humanity. Another ethic that needs to be applied in interfaith communication is to position communication within the framework of building a sense of togetherness and brotherhood among all human beings. Mutual understanding will bridge the gap and create unity in diversity.

Thus, communication ethics not only expands communication methods but also serves as a crucial foundation for building healthy, professional, and sustainable social relationships. Without ethics, communication risks becoming a vehicle for conflict and manipulation, which can damage the integrity of human relationships (Aisyah & Nurliah, 2025).

Interfaith Communication

Interfaith communication, simply put, is an inclusive expression in the communication process between people of different religions. Proper interfaith communication fosters diversity and peace. According to Sorong (2020), interfaith communication is interaction between adherents of different religions (Christianity, Catholicism, Islam, Hinduism, Buddhism, etc.) that discusses humanitarian issues such as peace, interfaith harmony, solidarity, and so on (Sikumbang et al., 2024).

Fundamentally, interfaith communication can be understood as a form of inclusive expression within the dynamics of social interaction initiated by individuals with differing faiths or religious backgrounds. Within the scope of interfaith communication, if the process of exchanging messages can be realized wisely and ethically, it will be a primary stimulus for creating a harmonious space for diversity and the realization of sustainable peace within society. Interfaith communication has a function to achieve peace. According to Vicar Mordekhai, peace cannot be expected in religion without dialogue and without approaching people of different religious backgrounds. Bikaris emphasized that the peak of communication between people is the presence of openness and grace. Once reached, communication can proceed smoothly (Fridayne & Pratiwi, 2025).

Interfaith communication aims to reduce misunderstandings and uncertainty that can lead to interfaith conflict. By renewing and adjusting the relationship between communicator and recipient, interfaith

communication can be successful and effective. Effective interfaith communication will foster peace and mitigate potential conflicts within communities (Sikumbang et al., 2024).

In essence, interfaith communication is oriented towards achieving strategic goals, namely minimizing the potential for sociological misunderstandings and reducing the level of psychological uncertainty that is often the main trigger for horizontal conflict between religious communities. Through continuous reconstruction efforts and adaptive adjustments to relationship patterns between communicators and communicants, the dynamics of this interfaith communication process can be actualized successfully, precisely, and effectively. When the effectiveness of this interaction is achieved collectively, this communication network is not only able to create an authentic atmosphere of peace in the public sphere, but also has a strong deterrent power to reduce and anticipate various potential friction or social polarization that can occur at any time in a pluralistic society. Interfaith communication exists as a process of dialogue between religious communities to find common ground between these religions. This aims to unite and strengthen relationships, interfaith communication can create tolerance for peace that ultimately gives birth to harmony (Fridayne & Pratiwi, 2025).

The Concept of Tolerance

Tolerance is a loanword from English, meaning tolerance, which means an attitude, value, appreciation, involvement, and willingness to support the creation of conditions that provide space for the recognition of differences in order to create harmony among others (Rofiki, 2022). Tolerance is a respect for diversity (Umam, 2021). Essentially, the term tolerance originates from the modern Western world, with its distinctive social, political, and cultural aspects. Therefore, understanding tolerance requires returning to its original meaning, namely tolerance. The Cambridge Dictionary states that "willingness to accept behavior and beliefs that are different from your own, although you may not agree with or approve of them." This means that tolerance is the willingness or willingness to accept the behavior and beliefs of others that are different, even if you disagree with what they believe (Rofiki, 2022).

Tolerance is an attitude of respecting the opinions, customs, and beliefs of others that differ from or contradict our own founding principles. Meanwhile, according to Sebastiano Mosso in his book, *Tolleranza e Pluralismo*, tolerance is essentially rooted in human self-awareness of the promptings of a true, upright, and healthy conscience. Tolerance is based on an inclusive, pluralistic, and multicultural attitude towards others. Tolerance presupposes a fundamentally positive human choice regarding the circumstances of others who are shackled by injustice, arbitrariness, and oppression. The basic attitude of this tolerance is the willingness to accept, respect, and appreciate others as human beings with their own strengths and weaknesses (Tobroni, 2023).

In a socio-cultural and religious context, tolerance is an attitude and action of religious adherents that prohibits discrimination against different groups or factions within a society (Solong, 2022). According to Safei (2020) tolerance does not mean abandoning one's beliefs in order to approach others' religions; respect for other religions can still be practiced without necessarily embracing those beliefs. Therefore, in every relationship between religions and beliefs, interaction based on tolerance is essential (Sari et al., 2022).

In Arabic, the word "tolerance" means tolerance, an attitude of allowing or being open-minded. According to Badawi, tolerance refers to a willingness to accept diverse views and opinions from others, even if they conflict with one's own. Tolerance is closely linked to the human right to freedom of opinion and belief in social life. This understanding implies acceptance and open-mindedness toward the diversity of opinions and beliefs of each individual (Rofiki, 2022).

Challenges of Interfaith Communication in Digital Media

Interfaith communication in diverse societies often faces complex challenges. These challenges are not only related to differences in belief but also encompass social, cultural, and psychological aspects that may hinder constructive dialogue (Nurazam & Abi Karami, 2024). In this regard, interfaith communication in digital media presents several challenges. In the dynamics of social life, implementing interfaith communication in a pluralistic society often confronts a variety of complex obstacles and challenges. The complexity of these challenges stems not only from differences in doctrine or theological beliefs but also from their deep connection to social dimensions, cultural variables, and psychological factors.

First, the issue of hoaxes and the spread of inaccurate information. In the digital era, the challenge of interfaith communication is facing a major problem: the spread of inaccurate information, or hoaxes, has

become a major problem. Misinformation about religion can spread easily and can trigger interfaith conflict. It is often spread through digital media with the aim of spreading false information, creating confusion, or influencing public opinion. Hoaxes that spread provocative or controversial content can divide society and cause tension between groups, especially those related to religion. Therefore, it is important for everyone to be careful and critical in consuming information from various sources (Halimah et al., 2024).

The second challenge lies in misunderstandings and differing interpretations. While social media provides a space for two-way communication, limited communication, such as short content, posts, or comments, is often insufficient to explain complex issues. Differences in interpretation of religious teachings also pose a serious challenge because anyone can express their own interpretation, and online discussions often occur without contextual controls. As a result, the message conveyed is sometimes not fully understood and remains subject to individual interpretation, especially for those who require more in-depth explanation.

The next crucial challenge in the scope of digital interaction lies in the high potential for misunderstanding and the emergence of conflicting interpretations among social media users. Although digital media platforms have essentially provided an interactive public space to facilitate two-way communication, the characteristics of communication are very limited, such as short content formats, minimalist written narratives, or limited comment columns, which are often inadequate and not comprehensive enough to describe and explain complex and sensitive religious issues.

This situation is exacerbated by differing interpretations of religious doctrines and teachings, which pose a serious challenge online, given that in the digital ecosystem, anyone has the freedom to produce content and freely express their personal interpretations. Consequently, online discussions and debates on social media often run wild without contextual control or guidance from trusted religious authorities. This phenomenon ultimately results in spiritual messages or preaching content being poorly and comprehensively understood by the audience. Instead of reaching common ground, internet users tend to cling to their own individual biases in interpretation and understanding. This barrier to understanding becomes highly problematic, especially for lay people who actually need more in-depth, coherent, and structured theological explanations.

Furthermore, the next challenge is polarization and intolerance. While digital media and the internet offer many benefits, they also have several negative impacts that tend to strengthen polarization, exacerbate differences of opinion, and fuel intolerance. This can occur through the spread of disinformation, hate speech, and hoaxes, which are the triggers. These negative impacts occur because technology facilitates the spread of inaccurate content and fuels division, which threatens social stability. Therefore, all parties must work together to create a more positive and harmonious space in the digital realm.

Previous Studies

Research on interfaith communication in digital media has developed in several approaches. Fathia Salsabilla Aziza et al. (2025), through their study entitled *Preaching Without Polarization: The Ethics of Interfaith Communication of Habib Husein Ja'far in YouTube Podcast Login Content*, examined the ethics of interfaith communication carried out by Habib Husein Ja'far, with the aim of seeing how the style of digital preaching avoids polarization. Using C.S. Pierce's semiotic analysis. This study shows that the use of straightforward, gentle, and easy-to-understand language can play an important role in conveying the message of preaching effectively. This finding confirms that communication ethics have a crucial role in building inclusive preaching in the digital space (Aziza et al., 2025).

In contrast to this focus, research conducted by Glorya Miranda et al (Miranda & Dzika, 2024) entitled *"Interfaith Moderation in Social Media on the YouTube Podcast Close the Door-Login"* aims to identify the forms of religious moderation represented in the Podcast Close The Door-Login through a qualitative approach with text analysis. The results show that Habib Ja'far's preaching style can create a relaxed yet substantive dialogue atmosphere, thereby fostering interfaith understanding among digital audiences. Interfaith dialogue in digital media can be a means of social reconciliation when based on equality of position, openness of opinion, and avoidance of confrontational rhetoric. This conclusion strengthens the view that digital media is not only a space for information exchange, but also an arena for the formation of a discourse of tolerance.

Other research is also relevant to this context. Sya'bani et al. (Sya'bani et al., 2024) through a journal article entitled *Analysis of Islamic Propagation Messages on Social Media Podcast Login Habib Ja'far and*

Onad aims to determine the Islamic propagation messages and communication strategies in the Habib Ja'far and Onad login podcast in the social interaction "Strengthen Faith Podcast Full of Traps". This study used a descriptive qualitative method, collecting data through observation, interviews, and documentation. The study found that the Islamic propagation messages in the content include moral messages about tolerance, sharia messages regarding patience in facing differences, and messages of faith that emphasize acceptance of religious diversity. The communication strategies used include the use of humor, polite and easy-to-understand message delivery, the selection of interesting titles, and adapting topics to the needs of digital audiences.

Furthermore, research conducted by Fajrul Azka et al., entitled "Representation of Cross-Cultural and Religious Da'wah in the YouTube Content 'Login' Habib Ja'far: Case Study of "6 Religious Leaders Become One in Eid," shows that the Login content has been widely studied from the perspective of da'wah, moderation, and interfaith communication. Using Van Dijk's Critical Discourse Analysis approach, the results show that the discussion in the video not only highlights interfaith differences but also emphasizes the universal human values upheld by each teaching. Public responses in the comments column indicate that this video has succeeded in building a more inclusive understanding of diversity and provides a concrete example of how religious leaders from various beliefs can dialogue harmoniously.

Based on this mapping, it can be concluded that previous research has highlighted the ethical aspects of da'wah, religious moderation, narratives of tolerance, and communication strategies in interfaith interactions on digital media. This study differs because it not only analyzes da'wah or messages of tolerance in general, but specifically examines the representation of ethical interfaith communication in the context of digital media between Muslim and Buddhist figures in podcast format, as well as through content analysis. Therefore, this study aims to fill this gap by examining the representation of ethical interfaith communication in the dialogue between Habib Husein Ja'far and Bhante in the Login Podcast, thereby providing theoretical and practical contributions to the study of interfaith communication based on digital media.

This study begins with an introduction to the profiles of two figures who are the focus of this research as a basis for understanding the context of their da'wah and the interfaith interactions they have built. Habib Husein Ja'far Al-Hadar is a young Indonesian preacher known for his moderate, inclusive, and relevant da'wah approach to the younger generation. Born in Bondowoso on June 21, 1988, he studied at a pesantren (Islamic boarding school) at YAPI Bangil, then continued his studies in Islamic Creed and Philosophy and in Quranic Studies and Tafsir at UIN Syarif Hidayatullah Jakarta. His da'wah is often conducted through digital media such as YouTube, TikTok, and Instagram, using a relaxed, dialogical, and reflective communication style. He is also known as a writer and public speaker who emphasizes the values of tolerance, humanity, and Islam as a blessing for the universe.

This research was initiated by reviewing in depth the profiles of the two main figures who are the objects of study, where this presentation serves as a theoretical and practical foundation in contextualizing the character of da'wah and the model of interfaith interaction that they developed. The first figure, Habib Husein Ja'far Al-Hadar, is a contemporary da'wah in Indonesia who has gained wide recognition thanks to the articulation of his da'wah which is moderate, inclusive, and adaptive to the psychographic characteristics of the millennial and Gen Z generations. The man born in Bondowoso on June 21, 1988, has a strong academic background, starting from the YAPI Bangil Islamic boarding school institution, which was then accelerated through undergraduate studies in the field of Islamic Aqidah and Philosophy, and perfected at the master's level in the concentration of Al-Qur'an and Tafsir Science at UIN Syarif Hidayatullah Jakarta.

The religious outreach activities he spearheads have massively optimized digital ecosystem penetration, utilizing popular platforms like YouTube, TikTok, and Instagram, while relying on a communication pattern that tends to be casual, prioritizes dialectical space, and is rich in reflective content. In addition to his online presence, he has also carved out a reputation as a literary figure and public speaker who consistently architects ideas regarding the values of tolerance, the universality of humanity, and the embodiment of the Islamic concept of bringing peace to all nature (*rahmatan lil 'alamin*).

Meanwhile, Bhante Dhirapuniño is a Buddhist religious figure under the auspices of the Supreme Sangha of Indonesia (SAGIN) who is widely known through his involvement in interfaith discussions, one of which is through the podcast "Login" with Habib Ja'far. Born on April 21, 1994, he began his spiritual journey as a Samanera in May 2010, then received upasampada as a Bhikkhu in January 2014 in

Thailand at the age of 20. These two figures represent young religious leaders who are active in interfaith dialogue through digital media, making them relevant to study in the context of interreligious preaching in the contemporary era.

The Login program, broadcast on Deddy Corbuzier's YouTube channel during Ramadan, was the object of study in this research. Of all the episodes, two videos were selected for analysis, primarily based on the presence of Bhante Buddha as a resource person and the relevance of the communication ethics presented in the dialogue: "Bhante Buddha Makes Habib Restless" and "Bhante: My Sandals Were Stolen by Habib!" 🎧 ONAD, JUST FOLLOW ME.. 😊 LOGIN JAFAR ONAD".

Below are the findings from 2 episodes of the login podcast with Banthe Buddha as the resource person which have been observed and presented in the form of a table of the flow presentation structure starting from the beginning, middle and end.

No	Story Structure	Information
1.	Early	1. The first video of episode 9 is titled "BHANTE: HABIB STOLEN MY SANDALS!! 🎧 ONAD, JUST FOLLOW ME.. 😊 LOGIN JAFAR ONAD" At the beginning of the dialogue, the interaction began with applause from the hosts and staff in the room, except for Bhante Buddha. Habib Jafar then asked for clarification, not evaluation. Bhante explained that in Buddhist teachings, emotional expressions such as applause are considered excessive and inconsistent with the principle of the middle way.
		2. The second video in Episode 15 is entitled "BHANTE BUDDHA MAKES HABIB RESISTANT" The interfaith dialogue began with opening greetings delivered by Onad, saying "Namo Buddaya" to Bhanthe Buddha and "Assalamualaikum" to Habib Jafar. Habib Jafar then asked what these greetings meant, and Onad replied that the concept is the same as greetings in Islam.
2.	Middle	1. The first video of episode 9 is titled "BHANTE: HABIB STOLEN MY SANDALS!! 🎧 ONAD, JUST FOLLOW ME.. 😊 LOGIN JAFAR ONAD" In the middle of the video, at 18:51, Bhante Buddha explains that in the Buddhist community, a Banthe is not permitted to take food or drink for themselves as a precaution to avoid taking advantage of something that has not been given. This practice is interpreted as an effort to maintain morality and avoid actions that resemble theft. Hearing this explanation, Habib Jafar responded by saying that in Islamic tradition, especially in the relationship between students and teachers, there is a similar etiquette, "When offered food by a teacher or host, we usually wait for the host or teacher to eat first. That is part of etiquette" as a form of respect. Bhante then added that similarly in his tradition, Banthe members also wait for the most senior Banthe to start eating first.
		2. The second video in Episode 15 is entitled "BHANTE BUDDHA MAKES HABIB RESISTANT" In the middle of the video, precisely at the 24:20 minute mark, the discussion begins with Habib Jafar asking, "How do I log in? I mean, is there an administration like in Islam and Christianity?" Banthe then explains that to enter Buddhism, one must pray three times to Bhante with full faith, seeking refuge in Buddha, Dharma (teachings), and Shanga (a community of holy people like Bhante and monks). Habib Jafar then responds that the concept of three times is similar to divorce in Islam.

3.	End	1. The first video of episode 9 is titled "BHANTE: HABIB STOLEN MY SANDALS!! 🙏 ONAD, JUST FOLLOW ME.. 😊 LOGIN JAFAR ONAD" Toward the end of the video, the conversation begins to shift toward the shared meaning of goodness within religious diversity. At 35:52, Habib states that he often quotes the teachings of Bhante and other religious figures, emphasizing that "goodness can be taken from anywhere." This statement demonstrates that good values don't have to come from just one religion, but can come from anyone. 2. The second video in Episode 15 is entitled "BHANTE BUDDHA MAKES HABIB RESISTANT" The discussion concluded with Habib Jafar's statement, "Ultimately, we differ on the issue of truth, but there is a common ground in goodness." Habib Jafar then explained that in Islam, there is no concept of reincarnation or rebirth like Buddha, but every century there is a mujjadid, a renewal in the sense of good values, not the person.
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Based on the research findings obtained through observations of two episodes of the Login podcast with Bhante Buddha as a resource person, an analysis was then conducted using the ethical framework of interfaith communication as formulated by Buya Hamka. Based on the research findings obtained through in-depth observations of two episodes of the Login podcast featuring Bhante Buddha as a resource person, the subsequent analysis process was executed comprehensively by adopting the theoretical framework of ethical communication between religions as formulated by Buya Hamka. This approach was used as an analytical tool to dissect the communication instruments, gestures, and diction that emerged in the dialogue, in order to see the extent to which the values of nobility, mutual respect, and tolerance conceptualized by Hamka are manifested in real interactions in the digital space. The use of Buya Hamka's thought paradigm provides a strong philosophical-religious foundation in assessing how messages of peace and common ground for humanity can be produced and distributed effectively to contemporary audiences without violating the principles of each party's faith.

Communication must be based on mutual respect,

At the beginning of the dialogue in episode 9, a communication practice demonstrating mutual respect is evident. When Bhante Buddha didn't join in the applause, Habib Jafar didn't immediately judge or consider the behavior odd. Instead, he politely asked for clarification to understand the reasoning behind the action. Bhante's response, explaining that applause is considered excessive in Buddhist teachings, demonstrates an openness to expressing beliefs without feeling the need to impose ideas on others.

This interaction aligns with Buya Hamka's ethical communication principles, which state that interfaith communication must be based on respect for each other's beliefs and customs. Therefore, differences in religious expression do not trigger conflict, but are understood as part of a diversity that deserves to be respected. This interaction exemplifies that respect is the foundation that enables peaceful and equal interfaith dialogue. The contextualization of this interaction essentially reflects a very intimate alignment with the ethical principles of interfaith communication as formulated by Buya Hamka. In Hamka's framework, ideal interfaith communication must be founded on a foundation of sincere and profound respect for the doctrines of faith, theological boundaries, and customary rituals inherent in each religion's adherents. Through this inclusive paradigm, differences in religious expression, whether manifested verbally, through gestures, or through religious symbols, are no longer positioned as instigators of social polarization or the seeds of horizontal conflict. On the contrary, the articulation of these differences is internalized and wisely understood as an integral part of the rich ecosystem of human diversity that should be valued and cared for together.

This harmonious interaction transforms into a concrete exemplary portrait in the public sphere, empirically proving that mutual respect is not merely a socially appealing slogan, but rather a crucial existential foundation. The presence of this authentic respect ultimately opens psychological blockages,

reduces group superiority, and conditions a dialogue space that enables interfaith conversations to proceed peacefully, calmly, and on an equal (egalitarian) basis. When this equality and peace are achieved in the communication space, the barriers of differences in belief are no longer barriers, but rather become bridges of humanity that strengthen social integration in community life.

In the video episode 15, the interfaith dialogue begins with an opening greeting delivered by Onad, namely the greeting *Namo Buddhaya* to Bhanthe Buddha, and *Assalamu'alaikum* to Habib Jafar. Habib Jafar also asked what the meaning of the greeting was, to which Onad replied that the concept was the same as greetings in Islam. Bhanthe explained that *Namo Buddhaya* comes from the Pali language which means "praise be to you, may you be healthy, as we greet, we also pray". Then Habib Jafar responded with the meaning of greetings in Islam, "*Assalamualaikum*: peace be upon you, *Warahmatullahi*: and the Grace of Allah, *Wabarakatuh*: and blessings be upon you". Bhanthe added that on that occasion Onad was considered to have received more blessings because he had said greetings from two religious traditions which both contain the meaning of prayers for goodness.

Through two different greetings delivered by Onad, the three figures from different religious backgrounds gave responses that showed mutual respect. This is also in accordance with Buya Hamka's ethics of interfaith communication, which emphasizes that communication must be based on mutual respect for one another, with no one feeling the most correct and belittling other religions, and giving each person the freedom to choose their own religion and beliefs. The three figures listened carefully to the explanation of each greeting and appreciated it without arguing about which was the most correct or best, but rather focusing on the essence that both greetings contain prayers for goodness. This attitude also shows respect by not belittling other religions while providing space for each individual to believe in the teachings of their respective religions.

Through the articulation of two different forms of greetings uttered by Onad, the three interfaith figures provided a collective response that clearly reflected an attitude of mutual respect. This interaction phenomenon is very much in line with the ethical pillars of interfaith communication formulated by Buya Hamka, where he strongly emphasized that every interfaith communication must be founded on a sense of sincere mutual respect, without any tendency from one party to feel the most correct (claim of exclusivity) or to belittle the existence of the beliefs of others. Moreover, Hamka's principles also underscore the importance of guaranteeing absolute freedom for every individual to determine, embrace, and believe in the teachings of their respective religions.

In the dialogue, these three figures demonstrated spiritual maturity by listening attentively and reverently to the philosophical explanations of each greeting, then appreciating this diversity without the slightest attempt to argue or debate which greeting variant was the most correct or best. Instead, their attention was substantially focused on the universal essence that both greetings essentially contain the same content of prayer, hope, and vibrations of goodness for fellow human beings. This accommodating attitude not only represents a concrete form of respect by not degrading the values of other religions, but also successfully opened an inclusive public space for each individual to remain steadfast in believing in and practicing the teachings of their respective religions in an atmosphere of peace and equality.

Dialogue with the Intention of Understanding to Reach a Meeting Point.

In episode 9, at 18:51, the conversation moves to a discussion of ethical practices within each religious tradition. Bhanthe Buddha explains the etiquette of eating as a manifestation of the principle of moral prudence in Buddhism. Interestingly, Habib Jafar responds by pointing out the similarity of values in Islamic tradition, namely the etiquette of students waiting for the teacher or host to eat first. "If we are served food by the teacher or host, we usually also wait for the host or teacher to eat first. That is etiquette." This exchange of information demonstrates a dialogue that is not only aimed at explaining differences, but also finding common ground in the form of universal values regarding manners and respect.

This mutual confirmation reflects a form of interfaith dialogue oriented toward shared understanding, not confrontation. This aligns with Buya Hamka's concept that interfaith communication should be conducted with the intention of understanding, not debate; the focus is on building mutual understanding that strengthens interfaith relations. Thus, this discussion reflects a form of interfaith communication oriented toward shared understanding and recognition of shared human values.

At the 38:30 mark in episode 15, Habib Jafar raises the question of whether there is a concept of intercession in Buddhism, a concept understood in Islam as the belief that someone who has goodness and

provides assistance or provides goodness to others in the afterlife. In response, Bhante stated that a similar concept is also known in Buddhism. It is explained that the good deeds someone does during life can provide benefits to others, including parents, both living and deceased. This is known in Buddhism as "dedication of merit," namely the practice of doing good deeds on behalf of parents. These acts of kindness are believed to bring happiness to parents when they hear about them, as well as being a form of deed transfer. Habib Jafar then responded that in Islam this is known as *badal*, such as performing the Hajj and Umrah on behalf of parents.

The discussion concluded with Habib Jafar's statement, emphasizing that "ultimately, when it comes to truth, we differ, but there is common ground in goodness." This statement aligns with Buya Hamka's ethics of interfaith communication, which emphasizes that good communication is fostered through open dialogue aimed at mutual understanding. The dialogue should be aimed at reaching common ground, not at assuming one's own rights and blaming or marginalizing the other. Dialogue aims to reach common ground and universal values of equality.

Prioritizing Togetherness Over Differences

In the first video of episode 9 at minute 35:52, the conversation begins to emphasize the message of togetherness and the universal value of goodness in religious diversity. Habib Jafar's statement that "goodness can be taken from anywhere" demonstrates an inclusive view that places humanitarian values as the primary foundation of interfaith relations. This statement demonstrates that religious differences are not barriers to mutual learning and benefit, but rather bridges to strengthen closeness and cooperation. From Buya Hamka's perspective, this attitude demonstrates a preference for togetherness over differences, while also opening up space for the growth of a sense of brotherhood among humans as a further implication.

In the second video, episode 15, precisely at minute 24:20, the discussion begins with Habib Jafar asking, "How do I log in? I mean, is there an administration like in Islam and Christianity?" He then explains further that in Islam, a person needs to recite the *shahada* to enter the Islamic religion, and in Christianity it is known as baptism. Bhante explains that to enter Buddhism, the person must ask Bhante three times with full faith to take refuge in Buddha, Dharma (teachings), and Shanga (a community of holy people such as Bhante and monks). Then Habib Jafar responds that the concept of three times is similar to divorce in Islam.

This aligns with Buya Hamka's ethical framework for interfaith communication, which emphasizes that dialogue should prioritize unity over differences. Bhante's response clearly demonstrates a difference in the way Buddhism requires three requests to Bhante, as opposed to Islam and Christianity, which require only one confession of faith and baptism. However, Habib Jafar did not highlight these differences, instead focusing on the similarities between the two religions. He explained that the Buddhist concept of three times is similar to the Islamic concept of divorce, both providing three opportunities as a precautionary measure. This mechanism is intended to prevent hasty decisions or decisions driven solely by fleeting emotions.

Building a sense of brotherhood among fellow human beings.

At 8:57 in episode 9, the conversation begins to show how interfaith relationships can grow through personal and emotional experiences, not just intellectual discussions. When Onad asked Bhante about his experience staying at Habib Jafar's house, Bhante explained that besides wanting to connect with the descendants of the Prophet, he also learned many lessons during his stay at Habib's house. Onad then added that Habib's act of providing space for interfaith guests was a form of kindness, to which Habib responded, saying that it was part of a form of tolerance.

This dialogue demonstrates how interfaith relationships can be built through shared life experiences, fostering human closeness, not just through the exchange of discourse. The conversation illustrates a form of interfaith interaction that transcends the boundaries of religious identity. Within Buya Hamka's framework, this moment illustrates the principle of communication oriented toward brotherhood as fellow human beings. Not only is knowledge exchanged, but also trust, acceptance, and shared experiences strengthen interfaith relationships in a natural and sincere way. This dialogue profoundly illustrates how interfaith relationships and social networks can be solidly constructed through shared life experiences and the formation of intimate human closeness, rather than simply relying on the exchange of theological

discourse or rigid dogmatic debates. Through this dialectical space, a highly dynamic portrait of interfaith interaction emerges, capable of transcending formal barriers and rigid boundaries of religious identity. When analyzed using Buya Hamka's theoretical framework, this cultural momentum clearly reflects the principle of universal communication oriented entirely to the values of universal human brotherhood (*ukhuwah basyariah*).

In the context of this warm interaction, the dimensions exchanged are no longer limited to the mere transfer of knowledge or the transmission of cognitive information. More than that, the communication process involves an exchange of mutual trust, a sincere acceptance of each other's egos, and the accumulation of authentic shared experiences. These emotional and ethical elements ultimately work simultaneously to strengthen, nurture, and solidify interfaith relationships in a natural, organic, and sincere manner, without any social pretense in the public sphere.

At minute 04:53, Habib Jafar said, "I also thirst to know Buddha so I can be tolerant because if I don't know him, I won't love him." This statement shows that from the beginning of the dialogue, the purpose of Bhante Buddha's presence in the Login podcast was to build mutual understanding between religious adherents. This effort to get to know each other is an important foundation in understanding the differences and similarities between religious traditions, so that it can strengthen the attitude of tolerance. In line with the ethics of interfaith communication put forward by Buya Hamka, the dialogue also reflects the principle of building a sense of brotherhood among human beings. This ethic emphasizes that interfaith communication must be directed towards creating togetherness. Habib Jafar's statement, which openly expressed his desire to invite Bhante Buddha for the purpose of getting to know each other and fostering an attitude of tolerance, is an attitude that functions to reduce the distance that separates due to differences in beliefs, thereby creating a sense of brotherhood in religious diversity.

CONCLUSION

Based on the content analysis of the dialogue between Habib Husein Jafar and Banthe Buddha in the Login podcast, it can be concluded that the practice of interfaith communication presented in digital media reflects the application of communication ethics that align with the principles formulated by Buya Hamka. Communication takes place politely, with mutual respect, and free from judgment, so that differences in teachings do not become a source of tension, but rather a space for mutual understanding and efforts to find common ground on universal values such as manners, simplicity, tolerance, and respect for others. The process of exchanging ideas and experiences on the podcast reflects dialogic communication rather than debate and demonstrates how religion can be understood through a humanistic and inclusive approach. The Login podcast serves as an example of how digital media can function as a public space that brings together interfaith ideas in a healthy manner through open conversation. This representation demonstrates that media can play a strategic role in building social bridges between religious communities, strengthening tolerance, and serving as a good example in a multicultural society. Thus, this study shows that interfaith communication based on ethics can create an atmosphere of productive dialogue, strengthen a sense of togetherness, and open up space for the development of harmonious relations between religious communities in the digital era.

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