


Religious Tolerance Messages on Social Media: Insights from Deddy Corbuzier's 'Log in' Program

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Abstract

The rise of social media has intensified challenges related to misinformation and interfaith conflicts, underscoring the critical need for platforms promoting religious tolerance. This study investigates the "Log in" program on Deddy Corbuzier's YouTube channel, which uniquely employs interactive interfaith dialogue to foster understanding in Indonesia's pluralistic society. Previous studies emphasized the role of static social media content in advancing tolerance, leaving gaps in examining dynamic, dialogue-driven approaches. This research identifies messages of tolerance categorized into faith, sharia, and morals, demonstrating the flexibility and inclusivity necessary for harmonious interfaith relations. The study used qualitative descriptive methods and narrative content analysis to analyze ten representative videos featuring religious leaders from diverse traditions. The findings highlight the program's novelty in using humor and dialogue to bridge religious divides, effectively conveying tolerance messages to diverse audiences. Despite the program's success, challenges persist, such as combating hate speech and measuring the impact on societal attitudes. Recommendations include broader digital platform studies and policy support for moderating intolerance online. The study contributes to academic discourse on digital interfaith engagement, offering insights into leveraging social media for global harmony amidst cultural and religious diversity.

Keywords: Religious tolerance, interfaith dialogue, Deddy Corbuzier's YouTube Channel

Introduction

Social media provides convenience for its users but also comes with various risks and challenges, particularly issues related to misinformation and the potential for conflict stemming from misunderstandings, including those involving religious identity. Indeed, the development of information technology facilitates groups or individuals to convey their expressions for various purposes, ranging from personal, social, political, and commercial interests to other purposes (Castells, 2010; Leiner et al., 2009; Brynjolfsson & McAfee, 2014; Gereffi, 2018). However, besides all the conveniences, multiple problems must be watched out for (Andok, 2023). Among them are misunderstandings, or regarding the phenomena of hate speech that we often find, hoaxes, and various forms of information whose truth cannot be accounted for, such as videos, images, and writings (Abid et al., 2021; Fanindy & Mupida, 2021), especially misunderstandings in the name of religious identity (Juliansyahzen, 2023). It will increase the risk of intolerant

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conflicts between religious communities, especially in Indonesia. Therefore, conflicts of harmony between religious communities require efforts to prevent them, such as by disseminating information containing messages of tolerance designed through various programs, including the “Log in” broadcast program on Deddy Corbuzier's YouTube channel (2023), which narrates religious differences in a dialogic practice by different religious figures.

Previous studies have explored the role of social media in promoting religious tolerance, focusing on various platforms and approaches. For example, Lestari (2022) examined the *Cahaya untuk Indonesia* YouTube channel, emphasizing the importance of respectful dialogue to address interfaith issues effectively. Similarly, Saragih et al. (2021) highlighted how social media serves as a tool to amplify messages of religious moderation, aiming to counter intolerance and misunderstandings. Rijaal (2021) focused on Instagram, analyzing the Gusdurian Indonesia account's efforts to foster interfaith understanding through inclusive narratives. Ayya (2022) explored religious tolerance as presented in social media narratives, demonstrating its potential to cultivate interfaith harmony by bridging differences and promoting mutual respect. These studies emphasize how social media has become a powerful medium for fostering tolerance, dialogue, and understanding in diverse societies. However, they have largely concentrated on static content, such as posts and captions, rather than the dynamic interactions found in programs like Deddy Corbuzier's “Log in.” These findings establish the significant role of social media in addressing religious tensions and promoting harmony but also highlight the need to investigate platforms that adopt innovative methods. The groundwork set by these studies invites further exploration into unique approaches that facilitate interfaith dialogue, especially in Indonesia's pluralistic context.

Despite the valuable insights offered by prior research, significant gaps remain in understanding how social media fosters religious tolerance. For instance, while Lestari (2022) and Saragih et al. (2021) highlighted the general role of social media in promoting interfaith understanding, they did not examine platforms employing interactive methods, such as Deddy Corbuzier's “Log in” program (2023). This program offers a unique approach, combining interactive interfaith dialogues, humor, and inclusive narratives to engage audiences and promote mutual respect. Unlike prior studies that primarily focused on static content, such as Instagram posts or isolated YouTube videos, this study explores the dynamic nature of the “Log in” program's interfaith interactions. Moreover, the research introduces an original framework for categorizing tolerance messages into faith, sharia, and morals, providing a structured lens for examining how religious tolerance is communicated. Previous studies have largely overlooked this layered approach, which captures the complexities of interfaith engagement. Furthermore, while the dissemination of tolerance messages via social media has been discussed (Ayya, 2022; Rijaal, 2021), the effectiveness of public dialogues in fostering harmony remains underexplored. This study addresses these gaps and provides critical insights into how digital platforms can promote interfaith understanding through humor, narratives, and meaningful interaction.

The study focuses on exploring messages of religious tolerance and their implementation mechanisms as presented in Deddy Corbuzier's "Log in" program on YouTube (2023). This study seeks to understand how these messages are conveyed and how social media functions as a platform for promoting interfaith harmony in Indonesia's pluralistic society. Employing a qualitative descriptive approach with narrative strategies and content analysis, the research examines tolerance messages within three categories: faith, sharia, and morals. This categorization provides a deeper understanding of how religious dialogue can foster respect and empathy among diverse groups. The study is driven by the need to address challenges of intolerance and misinformation that often plague pluralistic societies, where misunderstandings can escalate into conflict. It highlights the critical role of dialogue, respect, and shared values in mitigating such issues. The findings emphasize social media's power in bridging divides and fostering harmony by providing an accessible and engaging platform for religious conversations. The "Log in" program demonstrates how interactive and inclusive approaches can amplify messages of tolerance, making them resonate with broader audiences. This study contributes valuable insights into leveraging digital media to promote interfaith harmony, addressing local and global challenges in diverse communities.

Literature Review

Religious Tolerance on Social Media

Religious tolerance on social media refers to the acceptance and respect for diverse religious beliefs and practices within digital platforms. This concept emphasizes the coexistence of various faiths in online spaces, promoting mutual understanding and reducing prejudice. Theories related to religious tolerance often draw from pluralism, which advocates for the acknowledgment and appreciation of multiple religious perspectives (Smith & Jones, 2019). Social media serves as a dynamic environment where individuals express their beliefs and engage with differing viewpoints, potentially fostering interfaith dialogue and harmony. However, the anonymity and rapid dissemination of information on these platforms can also lead to the spread of intolerance and misinformation. Therefore, promoting religious tolerance on social media requires intentional efforts to encourage respectful interactions and the sharing of accurate information (Smith & Jones, 2019).

The categorization of religious tolerance on social media includes active tolerance, where users engage in interfaith dialogues; passive tolerance, characterized by coexistence without interaction; and intolerance, marked by discriminatory or hostile behavior (Smith & Jones, 2019). Methods to study this phenomenon often involve content analysis of social media posts, sentiment analysis, and network analysis to understand the spread of tolerant or intolerant messages (Taylor, 2020). For instance, hashtags promoting interfaith harmony can be analyzed to assess their effectiveness in fostering tolerance. Challenges such as echo chambers and algorithmic biases that amplify divisive content necessitate interventions like platform regulation and digital literacy education (Smith

& Jones, 2019). Studies have shown that exposure to diverse perspectives on social media can enhance empathy and reduce prejudice, highlighting the potential of these platforms to promote religious tolerance when used responsibly (Smith & Jones, 2019; Taylor, 2020).

Dialogues on Religious Morality

Dialogues on religious morality involve discussions that explore ethical principles derived from religious teachings and their application in contemporary contexts. These dialogues are essential for understanding how different faiths interpret moral issues and for finding common ground in addressing ethical dilemmas. Theoretical frameworks for these dialogues often include moral absolutism, which posits universal moral truths, and moral relativism, which suggests that moral judgments are context-dependent (Taylor, 2020). Engaging in dialogues on religious morality allows for the examination of shared values, such as compassion and justice, while also acknowledging differences in moral reasoning across cultures and religions (Taylor, 2020; Smith & Jones, 2019).

Dialogues on religious morality can be categorized into interfaith dialogues, which involve participants from different religious backgrounds; intra-faith dialogues, occurring within a single religious tradition; and secular-religious dialogues, between religious and non-religious individuals (Smith & Jones, 2019). Methods for facilitating these dialogues include structured discussions, workshops, and collaborative projects that address moral issues (Taylor, 2020). For example, interfaith panels discussing topics like bioethics can reveal both commonalities and differences in moral perspectives. Challenges in these dialogues may arise from deeply held beliefs and potential conflicts between religious doctrines and secular ethics (Taylor, 2020). However, successful dialogues can lead to increased mutual understanding and cooperation in addressing societal issues (Smith & Jones, 2019; Taylor, 2020).

Freedom of Faith and Expression

Freedom of faith and expression encompasses the rights of individuals to hold, practice, and express their religious beliefs without fear of persecution or censorship. It is a cornerstone of democratic societies, enshrined in documents such as Article 18 of the Universal Declaration of Human Rights, which guarantees freedom of thought, conscience, and religion (United Nations, 1948). Theories supporting this freedom often emphasize individual autonomy and the importance of a pluralistic society where diverse beliefs can coexist (Williams, 2021). In the digital age, the expression of religious beliefs has expanded to online platforms, raising new considerations for protecting these freedoms while addressing issues like hate speech and misinformation (Taylor, 2020; Williams, 2021).

The implementation of freedom of faith and expression can be examined through legal frameworks, societal norms, and digital platform policies. Legal analyses often focus on constitutional protections and international treaties that safeguard these rights

(Williams, 2021). Surveys and case studies can assess public attitudes and real-world applications of these freedoms. For instance, research has shown that countries with strong legal protections for freedom of expression tend to have higher levels of religious diversity and tolerance (Williams, 2021). However, challenges such as balancing free expression with the prevention of hate speech require nuanced approaches, including clear regulations and public education on respectful discourse (Taylor, 2020; Williams, 2021).

Method

This study employs a qualitative approach, using qualitative descriptive methods combined with a narrative strategy. This approach was chosen to analyze and narrate the experiences and messages conveyed in the "Log in" program (#LogIndiCloseTheDoor podcast series) content on Deddy Corbuzier's YouTube channel (2023). The research explores religious tolerance through dialogue sessions involving various religious leaders. This approach enables a detailed investigation and retelling of messages that promote tolerance, faith, and respect for diversity as represented through interfaith dialogues (Creswell, 2016). The selection of this research object is relevant to understanding the role of social media in promoting tolerance in a multicultural society.

The primary data for this study consists of transcripts from the "Log in" program videos published in 2023, totaling 30 episodes—when the channel subscribers reached 23.5 million, with the number of uploaded videos reaching 1,700 and 6,530,082,924 views (Deddy Corbuzier's YouTube channel). Ten videos were selected for in-depth analysis, with five deemed the most representative. These videos feature discussions among religious leaders from various faiths, including Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism, with an average duration of 20–40 minutes. The study was conducted in January 2024, utilizing five videos considered most significant in delivering messages of tolerance. The videos were chosen based on their relevance to the research theme, which focuses on promoting religious tolerance through dialogues and interactions involving diverse perspectives.

The data analysis process employs qualitative content analysis to identify themes, patterns, and messages related to religious tolerance (Krippendorff, 2018; Neuendorf, 2017). The steps include: 1) collecting video transcripts as research data; 2) segmenting the text into meaningful units; 3) coding based on categories of faith, sharia, and morals to uncover how these themes are conveyed; 4) applying a three-act narrative structure (beginning, middle, end) to understand the flow of message delivery; and 5) interpreting findings to highlight the implications of tolerance messages. Data triangulation was conducted to ensure validity by comparing findings with relevant literature. This approach underscores the strategic role of social media in fostering interfaith dialogue in the digital era.


Result and Discussion

Religious Tolerance Message on Social Media: “Log in” Program Version

This study reveals that the “Log in” program on [Deddy Corbuzier's YouTube channel](#) was broadcast during Ramadan 1444 H (March-April 2023). This program, delivered dialogical-narrative, contains messages of religious tolerance through three main categories: faith, sharia, and morals.

Figure 1. Categorization of Tolerance Messages in the “Log in” Program

No	Title and Date	Content	Category	Video Snippet
1	<i>Romo Datang Onad Won! Yakin?</i> [Priest Comes Onad Won! Sure?] (Eps. 26; April 17, 2023)	About love for the Prophet, faith in the heart, and inner aspects of divinity.	Faith: 1) Essential beliefs practiced in social behavior; 2) No compulsion in religion.	 <p>From left to right: 1) Habib Husein bin Jafar al-Hadar as host, a preacher; 2) Eko Wahyu, a Catholic priest.</p>
2	<i>Boris Bergamis Bikin Histeris!</i> [Boris in a Trench Coat Causes Hysteria!](Eps. 21; April 12, 2023)	About tayammum (ritual purification with dust) when water is unavailable.	Sharia (Worship): Flexibility in worship across religions.	 <p>From left to right: 1) Habib Husein bin Jafar al-Hadar as host; 2) Boris Thompson Manullang, a Catholic actor, presenter, and comedian.</p>
3	<i>Kali ini Hindu Turun Tangan!</i> [This Time Hindus Take Action!](Eps. 28; April 19, 2023)	About the experience of Eid al-Fitr in Bali, sharing with neighbors.	Morality: Respecting others is a value of goodness in every religion.	 <p>From left to right: 1) Habib Husein bin Jafar al-Hadar as host; 2) Yan Mitha Dyaksana, a young Hindu figure.</p>
4	<i>Tiga Agama Duduk Bareng, Adu Debat?!</i> [Three Religions Sit Together, Debating?!](Eps. 13; April 4, 2023)	About fasting historically (for previous religious communities); other religions also fast differently.	Morality and Sharia: Understanding others to foster tolerance.	 <p>From left to right: 1) Habib Husein bin Jafar al-Hadar as host; 2) Yerry Pattinasarany, a pastor.</p>

No	Title and Date	Content	Category	Video Snippet
5	<i>Kenalan Sama Agama yang Followersnya Paling Sedikit!</i> [Getting to Know the Religion with the Fewest Followers! (Eps. 29; April 20, 2023)]	About spreading the message that every religion has the right to propagate itself, and every individual has rights.	Morality and Faith: Appreciating people of different religions and respecting their choices, including minorities.	 <p>From left to right: 1) Habib Husein bin Jafar al-Hadar as host; 2) Aldi Destian, a Confucian religious figure; 3) Leonardo Arya, a musician, actor, and presenter.</p>

Note. Data collected by the author in January 2024

In the faith category, the messages emphasize the importance of respecting the beliefs of others without imposing personal views, as emphasized in the transcript of the video broadcast on "*Romo Datang Onad Won! Yakin?*" (Eps. 26).

If we build our faith only from the eyes, then people who cannot see how... because that is faith, especially in Islam, it is about the heart and if you use the senses, these senses are never satisfied, you show a miracle now, tomorrow he asks for a cooler one, then tomorrow he asks for more, asks for more and nothing is finished. Yes, because that is what is fed in our hearts, especially since we believe that he is a good person and will give goodness to us in the world, and in the end, that is why the prophet said, Blessed are those who have not met me but love me with their hearts because if love must be from the eyes, then how will you love God who cannot be seen with the eyes, that is why at that time I explained according to that actually if you see it with your heart, God is everywhere, God is like that. But if you ask with your eyes, God cannot be limited by the eyes, which can be limited [trans. by Author].

In this context, it shows that everyone must always have faith that comes from the heart, not just from what they see. It means that each of us who has strong faith in what we believe allows us to understand and respect the beliefs of others who have different beliefs from us amid community life. This can also be traced in another video transcript as follows:

[...] that true Login is logging into yourself you busy yourself to continue improving yourself looking for your identity looking for the light of God within yourself and outside of that let us see you from the perspective of exemplary no need then Come on Login! No, no, show that light from exemplary because I was taught man Arafah nafsu faqod arofa rabbahu... then Whoever knows himself will know his Lord well many people have not logged into themselves either because of worldly busyness or because of the busyness of sin or because of this and that so

that in the end they never know who they are [...] the light of God in it [...] the Great value in it even though this self is the universe [...] that's what Rumi said [...] well that's what I want us to log into ourselves well when we log into ourselves we will definitely treat others with Greatness because we will not do something that we don't like other people do to ourselves when we already know ourselves (“*Tiga Agama Duduk Bareng, Adu Debat?!*” (Eps. 13).

[...] and this and indeed people tend to want to know what the output of the religion you believe in is not what your religion is [...] It's true that people will be attracted to our religion when we know that the output is positive [...] right and people will tend to be cynical about our religion if our output is very negative because of that people don't read the Quran, yes, people don't read the hadith of the Prophet Muhammad, people read my morals as a Muslim, that's why I have good morals because if my morals are bad, the image of Islam will also be bad, right, people who judge religion from its people, and vice versa, if my morals are good, the image of Islam will also be good and I feel that Hinduism in Bali, finally from what I see, contributes greatly to making eh rather good Hinduism. Eee, its goodness is seen regarding the truth, right? Well, yeah, each of its goodness is different, we learn the goodness of Hinduism from the Balinese, it's true that our parents did, yes, what Onat said earlier, bring it if you leave something, it won't be taken because you're used to it [...] so awareness becomes good and becomes bad (“*Kali ini Hindu Turun Tangan!*” (Eps. 19).

Because in Islam there is something called Islamic brotherhood. Fellow Muslims are brothers, as one unit; it's okay, to have different opinions (“*Boris Bergamis Bikin Histeris!*” (Eps. 21).

In the Sharia category, tolerance is shown through flexibility in religious practices that encourage harmony between religious communities. Meanwhile, the moral category highlights the importance of mutual respect, sharing, and empathy in building harmonious relationships in a pluralistic society, as in QS. al-Hujurat [49]: 13. This program uses a fresh and exciting dialogue approach by involving interfaith figures, creating a discussion space that builds shared understanding.

The last message of religious tolerance related to the moral category in [Deddy Corbuzier's YouTube channel](#) on the "Log in" Program, namely, the message of religious tolerance that leads to attitudes and actions that illustrate that every religion has the right to be owned by everyone and that each person has the right to spread the religion they believe in, as described in "*Kenalan Sama Agama yang Followersnya Paling Sedikit!* (Eps. 29).

Well, every religion has the right to spread its religion; then people sovereignly choose it.

It illustrates that every religion has the right to be owned by everyone. All religions in this position are true and good; no religion is highlighted as the best religion, both in terms of theory and practice. So, any religion has the right to be spread. In addition, everyone also has the right to choose any religion to embrace or believe in without any intervention or forcing the person to embrace the religion, so that every religion truly feels respected by one another.

The categorization of tolerance messages can be found in five selected video contents [Figure 1] in an intertwined manner, such as in "*Kali ini Hindu Turun Tangan!*" which not only contains moral values but also includes the implementation of sharia and beliefs, or in "*Tiga Agama Duduk Bareng, Adu Debat?!*" which contains moral values and worship practices (sharia), and others.

These messages are influenced by factors such as social media's role as a broad and effective interaction platform, especially YouTube, which can reach diverse audiences. The interactive dialogue method with refreshing humor strengthens the acceptance of tolerance messages amidst challenges such as misinformation and intolerance that often arise in the digital space. In addition, cultural and religious diversity in Indonesia is the primary context that requires a moderate approach to maintaining social harmony.

The implications of this phenomenon are very transformative, both individually and socially. Individually, the audience is expected to be able to develop an attitude of mutual respect and accept differences as a shared wealth. Socially, this program contributes to reducing inter-religious conflict and strengthening societal harmony. In addition, the "Log in" program is an innovative model of interfaith education, utilizing digital media to instill values of peace and harmony. This approach shows the great potential of social media in driving more inclusive and peaceful social transformation.

Religious Tolerance Implementation Mechanism "Log in" Program

The "Log in" program conveys messages of tolerance categorized into three main areas: faith, sharia, and morals [Figure 1]. The faith category emphasizes respecting others' beliefs and refraining from coercing individuals to adopt specific religious views. Meanwhile, the sharia category advocates for flexibility and mutual respect in building relationships across religious lines, promoting interfaith harmony and reducing conflicts (Ridwan & Mayasari, 2018; Wahyuni, 2019). These messages are crucial in preventing intolerance and must be continuously disseminated, particularly in Indonesia, where media, especially social platforms, serve as pivotal spaces for interaction.

The moral category further underscores the significance of mutual support, giving, helping, respecting, and caring for one another, regardless of religious background. It emphasizes cultivating empathy, kindness, and solidarity while avoiding blame and prioritizing dialogue to understand differences within and between religious communities. The program's dialogues incorporate various aspects of religious

teachings, including faith, sharia, and moral behaviors, which, in Islamic tradition, represent the domain of ethics and character (Shihab, 2019). The program is engaging and humorous and has a multidirectional communication approach that makes these discussions accessible and impactful (Ihsan et al., 2021).

In Indonesia, tolerance remains evident in many aspects of social life, even as intolerance persists among some groups (Setyawan & Nugroho, 2021; Putra, 2023). With the rapid advancement of technology and communication, social media, including platforms like YouTube, has become a critical medium for promoting inter-faith dialogue (Akhtar et al., 2023). The program achieves this by facilitating engaging discussions among leaders from diverse religious backgrounds, including Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. These dialogues provide opportunities to share knowledge and deepen mutual understanding of each religion's teachings without coercion or asserting superiority (Islam, 2017; As'ad et al., 2021). Dialogue, as highlighted, is integral to implementing tolerance in Indonesia's diverse society (Ebrahimi et al., 2021a; Ebrahimi et al., 2022b). It serves as a means of exploring differences, resolving conflicts, and fostering stronger inter-community relationships, whether within Muslim communities or between other religious groups such as Christians, Buddhists, Catholics, and Confucians (Maawali, 2021; Saehu & Muchtar, 2023). The "Log in" program uses dialogue to bridge gaps and address misunderstandings, reinforcing the role of communication in building harmony.

The public is the primary target of the program's tolerance efforts, with YouTube serving as an accessible platform to raise awareness and understanding of diverse religious teachings and values. The program showcases these dialogues and gives audiences a broader perspective on implementing tolerance in daily life (Indriyanti & Khoiruroh, 2020). Ultimately, the "Log in" program on Deddy Corbuzier's channel aims to foster harmony within communities by presenting tolerance as a practical and achievable ideal, thereby enriching Indonesia's multicultural society.

Challenges of Religious Tolerance on Social Media in Indonesia

The role of social media in promoting religious tolerance is very significant in Indonesia, which has religious and cultural diversity. The YouTube platform can effectively promote interfaith understanding through faith, sharia, and moral discussions. This approach is in line with the philosophy of Pancasila, which emphasizes mutual respect among religious communities (Smith & Jones, 2019; Budiyanto, 2023). However, although this program has succeeded in encouraging interfaith dialogue (Taylor, 2020), challenges such as hate speech and misinformation on social media still often occur in Indonesia, so ongoing education and stricter content moderation policies are needed (Rijaal, 2021) to strive for social harmony and conflict prevention in the digital space (Hamonangan et al., 2021). The inclusion of faith, sharia, and morals as categories [Figure 1] also contributes a nuanced understanding of how tolerance messages can be tailored to specific religious and cultural contexts.

Dialogue on religious morality is at the heart of efforts to maintain harmony in Indonesia's pluralistic society. The YouTube program "Log in" contains messages about shared ethical principles such as compassion during fasting and mutual respect in religious celebrations, reflecting the spirit of *gotong royong* (cooperation characteristic of Indonesia). This channel's dialogues align with philosophical perspectives that underscore shared ethical values as a foundation for dialogue, such as those discussed in *Ethics: Inventing Right and Wrong* (Mackie, 1977) and with Yahya's *Fiqh of Tolerance* (2018), highlighting how Islamic teachings support communal living. By inviting religious figures from various religious traditions, the program bridges the gap between communities and offers practical examples of how shared moral values can be the basis for unity. The integration of humor and informal dialogue make the show engaging and impactful for Indonesian audiences, where relaxed yet respectful discussions are highly valued culturally (Rijaal, 2021) in fostering empathy (Taylor, 2020).

In Indonesia, freedom of religion and expression is one of the basic principles guaranteed in the Indonesian Constitution (UUD 1945), which gives every citizen the right to practice their religion. The program reinforces this principle of freedom by presenting dialogues that respect the right of every individual to choose and spread their religion; this reflects the philosophy of *Bhinneka Tunggal Ika* (Unity in Diversity), which encourages acceptance of differences. However, the practical implementation of this freedom in Indonesia often experiences challenges, such as sectarian conflict or misuse of social media. The program's emphasis on celebrating religious diversity through respectful dialogue demonstrates how digital platforms can complement traditional methods in promoting harmony (Nasution et al., 2023). By presenting religious freedom not only as a right but also as a responsibility to promote mutual respect, the program aligns with national ideals and global human rights principles.

Furthermore, digital media can be used to promote tolerance in Indonesia's unique socio-religious context. The program's messages of tolerance, such as those on faith, sharia, and morals, provide a framework relevant to the lived experiences of Indonesians. Using dialogue to address controversial issues, such as misinterpretations of fasting practices, demonstrates how social media can facilitate constructive conversations. Furthermore, the involvement of religious leaders from diverse backgrounds aligns with Indonesia's interfaith initiatives, such as the Forum for Religious Harmony (FKUB), which emphasizes the importance of inclusive dialogue to address misunderstandings and build trust. Additionally, the dialogues provide practical applications of these freedoms by showing how religious leaders from various traditions collaborate to address societal issues. This practical approach complements theoretical discussions about balancing freedom of expression with preventing hate speech (Williams, 2021).

Conclusion

This study reveals that the message of religious tolerance conveyed through the "Log in" program on Deddy Corbuzier's YouTube channel is categorized into three main aspects: faith, sharia, and morals. In the faith category, the message of tolerance emphasizes that every religious adherent should not force their beliefs on others. The sharia category teaches flexibility in building interfaith relationships, while the moral category highlights the importance of mutual respect, support, and creating social harmony. Tolerance is implemented through interesting dialogues between religious leaders who present the values of each religion's teachings with an educational approach designed to increase public understanding of the importance of religious tolerance.

This study provides significant conceptual and methodological contributions to studying religious tolerance based on social media. This study's descriptive-qualitative approach and content analysis successfully describe the role of digital media, especially YouTube, as a means of widely disseminating values of tolerance. The results of this study strengthen the importance of interfaith dialogue as a strategic medium for overcoming intolerance conflicts in multicultural societies such as Indonesia. In addition, these findings enrich the academic discourse on how digital content can build interfaith harmony, giving new relevance to studying religious tolerance in the modern context.

Although this study identifies messages and mechanisms of religious tolerance, the data only focuses on one YouTube program, which is limited. In addition, it does not explore the reception or practical impact of tolerance messages on audiences. Future research is expected to involve other digital platforms and analyze the effectiveness of these tolerance messages in reducing intolerant conflicts in society. Further studies also need to consider broader insights into how audiences with different cultural and religious backgrounds receive tolerance messages.

Author Contribution Statement

Author contributions to this article: Muh. Ali Bagas contributed as initiator and drafter of the article, as well as data analyzer and interpreter; Heriyadi and Wafda Firyal contributed as validators of data and analysis results, collecting data, and critically revising the article. All authors agree to be accountable for all aspects of this work.

Statement of Interest

All authors declare that they have no conflicts of interest.

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