

The Values of Religious Moderation in The Podcast “Login” in Close the Door Season 2 (2024)

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ABSTRACT

This thesis discusses the representation of religious moderation values through the transformation of digital media podcasts entitled *Login in Close the Door Season 2* (2024). This research is motivated by the existence of non-moderate attitudes shown in the real world and cyberspace. Therefore, a counterpoint is needed in the form of an example to counter this attitude. One example of this is shown through the *Login* podcast. This thesis aims to determine the values of religious moderation shown in the *Login* podcast season 2, 2024. This type of research is library research. The data sources in this study come from dialogues and scene clips. This study uses five selected video episodes: (1) episode 1, (2) episode 9, (3) episode 11, (4) episode 18, (5) episode 30. The data analysis technique uses online media framing with 3 functions: diagnosis, prognosis, and motivational. To test the validity of the data using theory triangulation where the data is compared with relevant theories. The results of this study indicate that the login podcast contains four indicators of religious moderation: (1) national commitment, represented through examples of adherence Pancasila as the foundation of the state, obedience to leaders, and patriotism, (2) tolerance, represented through dialogue and scene excerpts that advocate tolerance towards intra-religious differences, inter-religious differences, and their limitations, (3) anti-violence, represented through examples of treating others well, self-care and protecting others, (4) acceptance of tradition, represented through dialogue and scene excerpts advocating acceptance of local traditions aligned with religious teachings and rejecting of traditions that conflict with religious teachings.

Keywords: Values, Religious Moderation, *Login* Podcast

1). INTRODUCTION

Recently, the Ministry of Religious of the Republic of Indonesia has been actively strengthening religious moderation. This is caused by religious issues. Throughout 2019-2022, the Ministry of Religious (2023: 20) found 86 religious conflicts in Indonesia, both within and between religions. Inneu et al (2023: 23) mention the rejection of the construction of a church in Cilegon City and the

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rejection of the renovation of a mosque in Sentani as examples of inter-religious conflict that occurred. Besides inter-religious conflicts, there are also intra-religious conflicts triggered by religious extremism. Extremism according to Reslawati and Eka (2023: 169) is a view that encourages the perpetrator to reject other views that are different from his views and insist on his own interpretation of the truth. One of the characteristics of extremism is having a fanatical attitude towards a religious interpretation.

The incidents above are an indication of the non-moderate attitude that still occurs. Religious issues have even spread to cyberspace. In modern era, everything can be digitized through social media such as Instagram, Facebook, YouTube, TikTok, and so on. The Ministry of Religion (2024: 7) stated the results of the survey "*Beragama ala Anak Muda: Ritual No, Conservative Yes*" which was conducted in 2021. The survey results show that young people or those often referred to as Gen Z most often interact related to religious issues. The forms of interaction include giving responses (like/dislike), sharing information (share), giving comments (comment), and of course watching the religious program itself. Facts on social media show that religious-themed content in any religion still contains bad comments such as hate speech, insults, and even inappropriate words.

Several studies have shown that social media can influence audience behavior. Reni et al. (2020: 9) in their study found that Instagram has an influence on adolescent religious behavior. Research by M. Kholil and Restianti (2023: 19148) revealed that social media has a sufficient influence on students' religious behavior. Afifah et al. (2023: 78) found positive and negative impacts of animated cartoon films on children's behavior. Lastly, research by Erwaningtyas and Agus (2022: 59) revealed that there is an influence of the UHA digital da'wah podcast on religious behavior. From several studies, it is clear that social media and the content in it can influence a person's religious attitudes. Therefore, viewers need to be selective in choosing the type of content that can have a positive influence.

Habib Ja'far said that based on a survey conducted by the Indonesian Ministry of Religion, the amount of intolerant content on social media is greater than tolerant content. Considering that Indonesia is a country with various differences, if this phenomenon is ignored it could disrupt the harmony of religious communities. For this reason, social media requires content that is valuable for guidance, not just for viewing. Researchers found tolerant content that accommodates the values of moderation in it. Deddy Corbuzier's YouTube channel has routinely uploaded videos titled podcast "login" for the past two years during the month of Ramadan. This content is expected to be able to

share the joy and blessings of Ramadhan not only to Muslims, but also to all viewers as the tendency of Islam rahmatan lil 'alamin. In today's era, login is an effective media for broadcasting religious moderation because it can be accessed by anyone, anywhere, and anytime.

2) METHODS

This study uses a library research method. Library research try to collect information that is relevant to the topic being studied (Hendri and Fauzi, 2023: 29). Saputra et al. (2023: 202) define library research as a study that examines a problem using library data collection methods, reading, recording, and processing research materials holistically. So it can be concluded that library research is closely related to library data. The data contains relevant information, in this case information about the values of religious moderation. These data are combined to get a complete description of the values of religious moderation.

Data is divided into two types, primary data and secondary data. Primary data was obtained from scene clips and dialogues between characters. From thirty episodes in season 2, five videos were selected that could represent the values of religious moderation in the login podcast. The five videos used as primary data sources include the following: (1) episode 1 titled “Login! Papa Onad Curhat! ‘Saya Nyerah Bib, Terserah Dia Mau Diapain’”, (2) episode 9 titled “Bhante: Sandal Saya Dicolong Habib! Onad Ikut Saya Aja Yuk”, (3) episode 11 titled “Dia Bilang, Habib itu Biasa Aja, Gak Ada yang Istimewa”, (4) episode 18 titled “Lo Tau Gak Nad!? Hak Cerai Ada di Laki2, Hak Nikah Ada di Perempuan. Islam itu Adil!”, and (5) episode 30 titled “Loe Liat Nih Login! Ini Indonesia Bung! 6 Pemuka Agama Jadi Satu di Lebaran?”. Meanwhile, secondary data was obtained from books and journals related to the values of religious moderation.

The data collection technique used is documentation. Data was obtained by watching, studying and examining all videos from the five selected episodes carefully. The next step is to make a transcript of the dialogue between the characters and take a screenshot. Further, identify religious moderation values from dialogue transcript and screenshot. The collected data is classified and presented in the form of images and narratives. After obtaining data that meets four indicators of religious moderation, the data is compared with theories of religious moderation to test the validity of the data.

The data analysis technique uses framing analysis theory. According to Rachmat (2022: 210) framing analysis is a method of media analysis by framing a phenomenon. Entman (in Rachmat, 2022:

212) formulates the framing model as follows: (1) defining the problem by understanding how a phenomena is viewed, (2) estimating the source of the problem, (3) make a moral judgment about what is presented to explain an action, and (4) emphasizing the solution to overcome the problem.

Furthermore, Sefriyono (in Rustam and Moh. Ashif, 2021: 1507) stated that the framing of phenomenon in online media has three main functions, including: (1) diagnosis, how the media determines that an idea is important to report and the negative impacts if it is not reported. Related to religious moderation, diagnosis emphasizes the dangers of extreme behavior and content (2) prognosis, is a strategy carried out by the media to provide solutions to existing problems. Related to religious moderation, prognosis is carried out by countering intolerant content by voicing national commitment, tolerance, anti-violence and acceptance of tradition. (3) motivational, stimulates the audience to maintain the tolerance that has developed in order to achieve peace in religious life.

3) RESULTS AND DISCUSSION

Regulation of the Minister of Religion of the Republic of Indonesia Number 3 of 2024 defines religious moderation as a way of viewing and practicing religion in communal life by implementing the essence of religious teachings that protect human dignity and build public welfare based on Pancasila and the 1945 Constitution. Presidential Regulation of the Republic of Indonesia Number 58 of 2023 has formulated four indicators of religious moderation as follows: (1) national commitment, (2) tolerance, (3) anti-violence, and (4) acceptance of tradition.

Login full of moderation messages. Family-scale moderation is represented by Papa Onad in episode 1. Episode 9 contains a message of moderation from religious figures to their people represented by Habib as an Islamic figure and Bhante as a Buddhist figure. Episode 11 contains a message of moderation amidst internal differences in Islam. These differences are represented by Yusril, member of the Muhammadiyah mass organization and Habib Ja'far who upholds the traditions of Habib and NU. Messages of moderation also emerge from intense discussions between hosts, Habib Ja'far and Onad in episode 18. The climax, episode 30 presents six religious figures as guest stars so the message of moderation can be conveyed through the perspective of all religions.

Diagnosis: login against extreme phenomena

In the context of religious moderation, diagnosis emphasizes the dangers of extreme behavior and content. There is still extreme behavior and non-moderate content scattered on social media. This is where login plays a role in countering phenomenon of extremism and radicalism by providing moderation value through video podcasts. This content provides education how to become a tolerant person in national and religious life. Login keeps people on the middle neither extreme right nor left.

Login against schism

The discourse of restoring the caliphate ideology emerged in the context of modern Indonesia. However, there is a contradiction in political views in Indonesia. The caliphate is considered a negative view and endangers the existence of the Republic of Indonesia. The Vice President of the Republic of Indonesia, Ma'ruf Amin believes that the caliphate has potential to damage the state order and can give rise to radicalism (Wibowo, 2020: 31). Even though the majority of Indonesia's population is Muslim, the caliphate system should not be implemented because it is rejected by many people. The principles of ushul fiqh explain *dar'ul mafasid muqaddamun 'ala jabil mashalih* (Yazkiyyah et al., 2023: 56). Preventing harm is better than getting benefit. This can minimize bad consequences.

The caliphate is incompatible with the Indonesian principles which recognizes the existence of various beliefs. The caliphate system is widely opposed even by Muslims themselves. If the caliphate is imposed it can cause divisions in society. So the login contents are important to counter this division. In login episode 30, Habib Ja'far explains that the Prophet Muhammad implemented tolerance not only in religion but also in statehood. Religion does not need to be applied to show "I am Muslim" or others. Religion should be used as an inspiration to become the essence in living the life of the nation and state. The value of national commitment in the login plays a role in blocking radical groups.

Login against intolerance

Intolerance is still one of the factors causing clashes amidst differences. Among the differences that exist, religious differences are the issue most prone to intolerance. Here are examples of intolerance of religion found on social media:



Picture of religious intolerance on social media

Unfortunately, social media is currently decorated with intolerant narratives. Intolerance can occur due to a lack of understanding of each other. Login as tolerance content offers religious dialogue to get to know each other as stated by Habib Ja'far below.

Habib : *“Kalau gua enggak ngobrol sama tokoh agama Kristen, Katolik, tokoh agama Yahudi atau tokoh agama lain, yang tampak dari agama itu adalah kesalahan dan ketidakpahaman. Tapi kalau gua ngobrol dengan mereka, mungkin yang tampak tetap kesalahan tapi dibalut dengan kepahaman. Oh, tapi gua ngerti sekarang kenapa lu begitu, sehingga gua bisa respect kepada lu”* (Login episode 18).

By conducting religious dialogue, a person will get to know his own religion and even other religions well. So what happens is a sense of mutual understanding and respect. The differences that exist are not something that needs to be debated, but rather accepted as *sunnatullah*. When differences can be addressed with tolerance, then life will run peacefully. Although tolerance has been realized, tolerance must still continue to be voiced all the times. So the contents of this login are important to counter acts of intolerance and voice tolerance by presenting examples through video content.

Login against violence

The Head of the National Counterterrorism Agency (BNPT) Rycko Amelza Dahniel said that Densus 88 Anti-terror Polri together with the TNI had arrested 148 suspected terrorists throughout 2023 (BBC News Indonesia, 2024). Terrorism is identical to acts using violence. The fact that suspected terrorists are still being found adds to the long list of violence that has occurred in Indonesia. Terrorist acts such as bombings are dangerous because they can cause loss of life. Beside of hurting others, acts of terrorism often hurt the perpetrators themselves. In Islam, hurtful behavior is prohibited in Q.S. Al-Ahzab verse 58:

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا

“As for those who abuse believing men and women unjustifiably, they will definitely bear the guilt of slander and blatant sin”.

It is clear that someone who hurts another person without cause is a sin. In line with this, Habib Ja'far quoted the words of the Prophet SAW about a Muslim in login episode 30: “*Who is a Muslim? Someone whose words and actions are safe from others*”. The essence of a Muslim is someone who can protect themselves from hurting others. From the explanation above, this is where the important role of podcast login to prevent violence by voicing a friendly Islam.

Login against close minded

Bid'ah is still a religious polemic. *Bid'ah* is an act that was never exemplified by the Prophet Muhammad but was carried out by a group of people after He died (Nasaruddin, 2022). *Bid'ah* becomes dangerous if it is packaged with the practice of shirk under trees, graves, and so on. There is no tolerance for shirk. It does not mean closing oneself off from tradition, but adhering to the religious values that are believed in. Login tries to counter the attitude of closing oneself off but still paying attention to religious rules. In Islam, there is not only an absolute *qat'i*, but there is also *ijtihadi* that can be contextualized depending on the situation. This is where the space for acculturation of local traditions and cultures with Islamic teachings opens up.

The success of religious moderation can be measured by the high level of acceptance towards local traditions in religious behavior. However, if the prevailing tradition is not in accordance with religious teachings, then it must be rejected with full conviction. Habib Ja'far advised:

Habib : “*Karena ajaran agama sudah pasti benar, sedangkan tradisi belum tentu benar karena tradisi merupakan kebiasaan. Kebenaran seharusnya dibiasakan, sedangkan kebiasaan yang belum tentu benar harus dilawan*” (Login episode 18).

Login tries to counter the closed attitude by voicing an open and flexible Islam. Tradition and Islam are not two opposing things. As a universal religion, Islam accommodates local traditions that do not conflict with religious teachings. This is in accordance with the indicator of religious moderation, acceptance of tradition.

Prognosis: login voices friendly Islam (*rahmatan lil 'alamin*)

The prognosis emphasizes the focus of the study on the strategies used by the media to solve the problem. In this context, the solution offered is to provide an example by voicing religious moderation using a friendly way (*rahmatan lil 'alamin*). As Allah teaches through His word in Q.S. An-Nahl verse 125:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

“Invite ‘all’ to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner”.

Through this verse, Allah provides guidelines how to preach. The Messenger of Allah was ordered to bring people to the path of Allah with wisdom. Preaching with wisdom is preaching with knowledge so that it is easy to understand. Allah also teaches that preaching should be carried out with good, gentle, and soothing teachings. If there is an argument then argue in a good way, avoid harsh words, because the main goal is the truth (NU Online, 2024). The values of religious moderation in the prognosis focus on the way login voices friendly Islam. Islamic propagation is carried out by voicing national commitment, anti-violence, tolerance, and acceptance of tradition.

Login voices national commitment

The values of national commitment in login are voiced through three examples. **First**, upholding Pancasila as the foundation of the state. Pancasila is the way of life of the Indonesian people. Pancasila went through a long process to produce a great ideology with five principles: (1) Belief in the One Almighty God; (2) Just and civilized humanity; (3) Unity of Indonesia; (4) Democracy guided by the wisdom of deliberation among representatives; (5) Social justice for all Indonesian people. None of the five principles contradicts religious teachings.

Viewed from an Islamic perspective, the first principle is clearly the core of Islamic teachings itself, monotheism which unites Allah. Even the first pillar of Islam is the sentence of the shahada, the testimony that there is no God but Allah and the Prophet Muhammad is the messenger of Allah. The second principle is also something that is taught by all religions. Each religion may be different in in viewing the truth, because it is a claim to the truth of each religion. However, all religions must

be united in humanity. The third principle, Indonesian unity is something that is maintained in the Republic of Indonesia. No one wants division. The existence of differences is *sunnatullah*, but unity is what must be sought by humans. The fourth principle describes Indonesia which is led by a president. There is also a representative council that is directly elected by the people. The fifth principle is the goal for all Indonesian people to receive justice to support social life such as health facilities, public facilities, and so on. From the explanation above, it is clear that Pancasila is suitable to be implemented in Indonesia as the foundation of the state. Pancasila should be firmly upheld by all Indonesian people considering the statement in logine pisode 30:

Habib : *“Perjanjian Hudaibiyah itu nggak fair karena orang Islam nggak boleh masuk Mekah. Kemudian kalau ada orang Islam kembali musyrik gapapa, tapi kalo ada orang musyrik masuk Islam harus ditolak dan dikembalikan menjadi orang musyrik. Itu tetap ditandatangani oleh Nabi Muhammad. Bahkan dalam penandatanganan itu nama Nabi Muhammad hanya Muhmamad tanpa gelar Rasulullah, yang itu gelar kehormatan. Artinya mereka sangat tidak menghormati Nabi Muhammad dan memusubi Nabi Muhammad tapi toleransi tetap dijaga. Perjanjian yang tidak adil sekalipun Nabi Muhammad pegang teguh, apalagi kita yang memiliki perjanjian yang adil dan agung yaitu Pancasila, tentu kita akan pegang teguh dengan kuat.”*

Second, obey the leader. Regarding obedience to the leader, login in his dialogue explained that:

Habib : *“Kalo di Islam itu ati’ullaha wa ati’urrasula wa ulil amri. Pemimpin itu juga suatu yang harus kita taati selama dia baik. Ketaatan itu kepada Allah, Rasul, dan ketaan secara terbatas kepada pemimpin. Kenapa terbatas, karena selama pemimpin itu tidak menyalahi aturan agama atau tidak melanggar aturan agama Islam, maka kita fine-fine aja. Selama kita nggak dilarang sholat, maka kita harus taat kepada pemimpin”.*

From the dialogue, we can learn that a leader is someone who must be obeyed after Allah and His Messenger. Therefore, one must be careful in choosing a leader. Choose the best among you to be a leader. Because a good leader will certainly guide his followers to the right path. Furthermore, Habib Ja'far quoted Q.S. An-Nisa verse 59 as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ
إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

“O believers! Obey Allah and obey the Messenger and those in authority among you. Should you disagree on anything, then refer it to Allah and His Messenger, if you ‘truly’ believe in Allah and the Last Day. This is the best and fairest resolution”.

In more detail, the verse above explains that believers are ordered to obey Allah, the Messenger, and the leader. Leaders must be obeyed as long as they do not violate religious rules. However, if there are differences of opinion and there is no way to find a solution, then use the Al-Qur'an and Sunnah as references. **Third**, patriotism. An example of patriotism is in login episode 30:

Kristan : *“Doktrin di Konghucu jelas dalam the book of the analex atau di kitab Lun Yi, di mana kita tinggal di situ wajib kita mengabdikan. Jadi orang Konghucu itu harus mengabdikan di mana dia dapat berkah makan di situ, dapat keberkahan penghasilan di situ. Itu, itu sangat penting. Makanya kita tuh kan teman-teman Tionghoa dituduh Tionghok minded, nggak sayang, nggak nasionalis. Nggak ada itu. Kalo Tionghok nyorang di Indonesia, saya pastikan sebagai pemimpin laskar Konghucu saya pegang merah putih. Dan kita nasionalis. Kita digebukin aja tetep Indonesia kok. Didiskriminasi aja tetep Indonesia kok. Teman-teman Tionghoa itu sangat nasionalis saya bisa pastikan. Cuma ya memang karena memang wajahnya kebetulan mirip orang-orang Beijing, apa segala macam, mungkin ada stereotyping, ada generalisasi”.*

Dialogue above explained that patriotism can be carried out by serving the land where one live. It can also be done by defending the country and willing to sacrifice for the country. Patriotism can also be expressed through respecting the heroes who have sacrificed for Indonesia’s independence.

Login to voice tolerance

As a tolerance content, login conveys many values of tolerance in all episodes. The values of tolerance contained in login are classified into three. **First**, tolerance for differences in religion. Within Islam itself, there have long been differences in thought divided into the Hanafi School, Maliki School, Syafi'i School, and Hambali School. Internal religious differences are further discussed in the login episode 11 dialogue below:

Habib : *“Dan kadang, perbedaan intraagama itu lebih berat untuk diurai toleransinya ketimbang antaragama. Karena kan kalau perbedaan antaragama, yaudah gue ama Onad beda agama aja, beda segalanya gitu, kitab sucinya juga beda, dan lain sebagainya. Tapi kalau Yusril dengan gue, kadang sebagian oknum-oknumnya itu menganggap salah satunya itu penistaan”*

Onad : *“Emang begitu Sril?”*

Yusril : *“Iya”*

Habib : *“Karena di internal kan. Karena kan kalau beda agama, yaudah. Kalau beda pandangan itu kaya, eh nggak seharusnya lo begitu, lo sesat tuh kalau mikirnya begitu. Karena tidak seharusnya Al-Qur'an lo dipikir seperti itu. Padahal perbedaan penafsiran dalam Al-Qur'an itu sesuatu yang biasa aja”*

Yusril :

“Karena lebih susah ini Bib ya, lebih susah ketika rujukannya itu sama kemudian ada penafsiran berbeda ketimbang rujukannya berbeda tapi penafsirannya juga beda gitu. Karena ini kan rujukannya sama nih Qur’an dan Hadis, tapi penafsirannya berbeda gitu. Maka satu dan lainnya kerap bersinggungan”

The dialogue above explains that differences within religion are more difficult to resolve than differences between religions. This is due to the narrow thinking of some individuals who assume there is only one interpretation of truth. They close the possibility that the same reference source can produce different interpretations. It needs to be understood that differences are not about truth, it is about perspective. If this differences is about truth, then there is right and wrong. However, if this difference is about perspective, then both have the potential to be right.

For example, using a simple analogy in looking at a house. The front, side and back have different views. However, if the results of these viewpoints are combined, it will provide a complete picture of a house. It's the same as differences in Islam. The differences between the two Islamic organizations, NU and Muhammadiyah, complement each other and make Islam more perfect. There is NU which maintains Islam relevant to every place. While Muhammadiyah ensures that Islam continues to be in accordance with every era. Both synergize, like a pair of wings on a bird.

Second, tolerance towards different religions. Indonesia has many people with various beliefs. There are six recognized beliefs in Indonesia, Islam, Christian, Catholic, Hindu, Buddha, and Confucian. The values of tolerance towards different religions are represented in the login episode 1 through this dialogue:

Habib : *“Seandainya Onad login, berarti om gaada masalah?”*

Papa : *“Pengertian login dulu nih apa nih, bababa”*

Habib : *“Katakanlah misalnya Onad menjadi orang yang beragama berbeda dengan om”*

Papa : *“Kalau itu pilihannya, gaada masalah”*

From the dialogue above, Papa Onad does not mind if his child has a different belief from him. Papa Onad does not prevent his child from choosing another religion if that is indeed his choice. Papa Onad’s attitude is a form of tolerance because religion is a choice, not an inheritance. In Islam itself, there is no coercion in religion. **Third**, tolerance for limitations. It should be noted that tolerance is not unlimited. Tolerance has limits. These limits are mutually agreed laws, religious laws, and state laws. In login episode 18, the limits of tolerance are explained as follows:

Habib :

“Jadi maksud gua tetep terbatas pada hukum-hukum Nad. Dan itu ada di semua agama kan? Ada, oh lu enggak boleh begini, lu enggak boleh begitu dalam hukum. Misalnya nikah beda agama, banyak agama

Onad : *selain Islam yang enggak memperbolehkan juga. Bukan berarti enggak toleran, tapi karena itu”*

Habib : “*Pakemnya di situ?*”

“Jangan sampai lu toleran kepada sesama makhluk, tapi tidak toleran kepada Tuhan yang memiliki lu, yang telah mengantur ini batasnya ya, jangan lu trobos”

Tolerance is not limited to anyone. However, God has determined boundaries that must not be violated. These boundaries are made for the good of mankind. God is All-Knowing, while humans are not. Do not let tolerance towards humans make us intolerant of the boundaries that God has determined. Tolerance without boundaries can be dangerous because it means that person must also be tolerant of intolerance. Therefore, tolerance must still have boundaries.

Login voices anti-violence

The values of anti-violence in login are voiced through several examples. **First**, treating someone well. This behavior is represented through the following dialogues from various religions:

Bhante : “*Dalam Budhis juga, kebencian tidak akan pernah berakhir bila dibalas dengan kebencian. Tetapi kebencian akan berakhir bila dibalas dengan cinta kasih*”.

Pendeta : “*Karena inti dari ajaran Kristiani adalah untuk mengasih yang berbeda. Mengasih yang sesama mudah, nggak perlu dengan usaha. Mengasih yang berbeda itulah tantangannya di situ*”.

Habib : “*Di Islam, puncak dari akhlak itu adalah berakhlak kepada orang yang tidak berakhlak kepada kita*”.

The dialogue above shows Islamic hospitality represented by Habib's actions in inviting other religious figures to convey kindness according to their respective religions. From the explanation of the religious figures, both Islam, Buddhism, and Christian agree that goodness is one of the teachings of religion. **Second**, protecting ourself and protecting others. Basically every single person is valuable. Therefore, login episode 1 teaches to:

Habib : “*Satu orang ya satu orang gitu. Dilibat secara utuh. Bahwa darahnya harus dijaga, hartanya harus dijaga, harga dirinya harus dijaga, apalagi nyawanya*”.

The dialogue above reminds us how valuable a human being is. Therefore, a person must protect his dignity, his property and his life. Humans’ duty is to look after each other. Allah SWT said in Q.S. Al-Maidah verse 32:

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

“Whoever takes a life -unless as a punishment for murder or mischief in the land- it will be as if they killed all of humanity; and whoever saves a life, it will be as if they saved all of humanity”.

From the verse above, it is explained that killing one innocent person is like killing all humans on earth. On the other hand, taking care of one person is like taking care of all humans on earth. This makes us realize how valuable one human being is in the sight of Allah.

Login voices acceptance of tradition

The values of acceptance of tradition in login are voiced by examples. **First**, the tradition of handshake. In Indonesia, the tradition of kissing hands or shaking hands is quite popular. Kissing hands is seen as a simple movement but full of meaning. In Indonesia, this is considered as one of the ethics. Those who kiss hands will be considered polite people. Those whose hands are kissed will feel happy because their presence is appreciated. The login podcast voices this tradition through scenes in episodes 1 and 30.



Picture of the tradition of shaking hands and kissing hands

Seen in the picture, Habib Ja'far kisses Papa Onad's hand followed by Onad after him. On another occasion, the host and religious figures are seen shaking hands starting with Habib Ja'far. In Islam, it is explained through a hadith narrated by Imam Abu Daud. It is stated that Al-Bara' bin 'Azib said, Rasulullah SAW said, "There are no two Muslims who meet each other and then shake hands, except that they will both be forgiven (their sins) before they split up" (Donny, 2019: 12). This tradition consistent with Islamic teachings. Handshake should be maintained because it contains noble values in terms of tradition and religion.

Second, the tradition of eating and drinking. In the Nusantara tradition, eating and drinking with the right hand is considered more polite. In Islam there are rules about eating and drinking. One of them is to use the right hand. The basis for this is explained in the following screenshot:



Picture of excerpt from the hadith on eating and drinking in Islam

The picture shows a hadith that recommends someone to eat and drink using the right hand. This is intended to not resemble the behavior of Satan. The Satan's behavior described in the picture is eating and drinking with the left hand. Both the right hand and the left hand are God's best creations. However, both in terms of religion and tradition agree that eating and drinking is better using the right hand.

Motivational: login motivates everyone to preserving tolerance

From the examples that have been described above, tolerance in Indonesia is very good. This is also confirmed by Habib Ja'far's statement in the login episode 30:

Habib : *“Dan itu, itu indahnya Indonesia. Dilihat dalam perspektif semua agama, Indonesia itu terbaik. Gue ingin melengkapi. Dalam perspektif Islam, seperti yang tadi diceritakan oleh Bang Kristan, bahwa Afghanistan negara Arab itu belajar tentang Islam yang keren itu kepada Indonesia. Bahkan Nabdlatul Ulama, NU itu diminta mengirimkan tokoh-tokohnya untuk menyebarkan, kok bisa Islam begitu moderat, begitu inklusif, begitu indah di Indonesia. Karena di Afghanistan, itu ada 5-7 suku yang sampai sekarang itu bertengkar, dan menjadi masalah bagi kebangsaannya. Sedangkan di Indonesia jumlah bahasa, jumlah suku, itu ratusan hingga ribuan”.*

Indonesia has succeeded in becoming a role model for tolerance on the world stage. On various occasions, Indonesia has been asked to send delegations from various religions to spread moderation which is a characteristic of religion in Indonesia. This existing tolerance must be maintained. Furthermore, Habib Ja'far conveyed the following appeal through login episode 30:

Habib : *“Makanya ini sesuatu yang sensitif, yang harus kita jaga terus. Dan gua nggak bisa menjaga umat mereka untuk toleran. Yang bisa menjaga adalah kita sendiri-sendiri. Karena omongan masing-masing tokohnya pasti akan lebih didengar daripada omongan tokoh agama lain”.*

Habib Ja'far appealed to religious figures to maintain tolerance within their respective religious communities. Habib Ja'far believes that as role models, the appeals made by religious figures will be heard more by their people than appeals from other religious figures. All religious figures must do so because the call to preserving tolerance is a call to goodness.

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