MEDIATING COUNTER-RELIGIOUS INTOLERANCE IN CONTEMPORARY INDONESIA: A Critical View

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Abstract

This article seeks to analyze the pros and cons regarding radicalism on YouTube. The focus of this article is on how the concept of counter-radicalism is expressed in the LogIn content on the Deddy Corbuzier and Ustaz Abdul Somad Officials YouTube Channel. On other hand, this article also examines how the effectiveness of the two channels in the context of deradicalizing religious understanding and countering intolerance. Methodologically, this article uses a Critical Discourse Analysis (CDA) approach based on Norman Fairclough's three-dimensional theory: text, discourse practice, and socio-cultural. This article argues that the percentage of success in countering intolerance and radicalism in LogIn content (religious dialogue) is more than the content of Ustaz Abdul Somad Official. Deddy Corbuzier's YouTube channel—which broadcasts the LogIn program—has more subscribers than Ustaz Abdul Somad Official. Furthermore, the concept of delivering dakwah (preach) in the LogIn program is also more varied, attractive and contemporary. Thus, it is more interesting to netizens from various religious backgrounds, rather than the content of Ustaz Abdul Somad Official.

[*Artikel ini bertujuan untuk mengkaji pandangan pro dan kontra terkait radikalisme di media sosial Youtube. Fokus artikel ini mengarah kepada bagaimana konsep kontra-radikalisme dituangkan dalam konten LogIn di Channel YouTube Deddy Corbuzier dan Ustaz Abdul Somad Official. Lebih dari itu, artikel ini juga mengkaji bagaimana perbandingan efektivitas keduanya dalam menderadikalisasi paham keagamaan dan menangkal intoleransi. Secara metodologis, artikel ini menggunakan pendekatan Analisis Wacana Kritis (AWK) berdasarkan teori tiga dimensi Norman Fairclough: teks, praktik wacana dan sosio-kultural. Artikel ini berargumen bahwa persentase keberhasilan kontra intoleransi dan radikalisme dalam konten LogIn (dialog agama) lebih besar dibanding konten ceramah Ustaz Abdul Somad Official. Sebab channel YouTube Deddy Corbuzier—yang menayangkan program LogIn—lebih besar subscriber-nya ketimbang Ustaz Abdul Somad Official. Selain itu, konsep penyampaian dakwah dalam program LogIn juga lebih variatif, atraktif dan kekinian. Sehingga, hal demikian menjadi lebih menarik minat netizen dari berbagai latarbelakang agama, daripada konten dakwah Ustaz Abdul Somad Official*].

Keywords: *Ustaz Abdul Somad Official, LogIn Deddy Corbuzier's YouTube Channel, Counter-Religious Intolerance*

Introduction

For two past decades—during Al-Qaeda's 11 September attack in 2001—the international world was rattled by acts of terrorism in the name of Islam. The significant event seems to have acted as a catalyst for the emergence of similar acts of terror in subsequent days up to the present. In reality, the experiences of nearly every major religion in the world have been invoked to justify acts of terrorism. Like the events in Northern Ireland involving Catholics and Protestants; acts of terrorism in the Middle East in the name of Islam and Judaism; conflicts and acts of terrorism in the South Asian region, which includes India, Pakistan, and Sri Lanka, which also involve Islam, Hinduism and Buddhism.[1]

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[1] Endang Supriadi, "Membangun Spirit Kebangsaan Kaum Muda di Tengah Fenomena Radikalisme," *Jurnal Sosiologi Agama* 11, no. 1 (2018): 1, doi:10.14421/jsa.2017, 2-5.

In Indonesia as an ethnically, religiously, culturally, and linguistically diverse country,[2] numerous violent incidents in the name of religion have claimed many casualties. For examples of these include the case of Cikeusik, Pandeglang, which claimed victims in the Ahmadiyah congregation, the burning and destruction of churches in Temanggung, the suicide bomb at the Cirebon City Police Headquarters Mosque, bombing plot ahead of Easter celebrations in the Bumi Serpong Damai (BSD) area in 2011, and a suicide bombing in front of the Samarinda Church in 2016.[3]

What is happening to religious communities? Religion, which should serve as a guide for the path to truth and peace, is instead turning into a weapon of destruction. Religious followers today, in embracing their respective beliefs, firmly claim that their religion or belief is the truest. Such truth claims can have negative consequences when universally applied in religious practice, denying the existence of other forms of belief or religious teachings. It is truth claims without sufficient scientific knowledge. Especially, in the digital age, the dissemination and exposure of information through social media, whether factual or non-factual (hoax), spread easily.

Such is the case with Dani's message, uploaded on *YouTube* which contains the claim that his bombing at the JW Marriot Hotel in 2009 was only to get an angel in heaven. Five students from SMK (Vocational School) Klaten admitted that they had learned how to craft bombs from Albusyro's website forum. Muhammad Alfian Nurzi (from Kalimantan) and Asyahnaz (from Bandung Regency), who communicated with ISIS via online media, before leaving for Syria. Another case is the video of beheading by ISIS in the Libyan branch of the Coptic Christian minority in February 2015, which later became a source of inspiration for the MIT

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[2] Indonesia.go.id, "Keragaman Indonesia," *Indonesia.go.id*, last modified 2018, accessed July 4, 2023, *https://www.indonesia.go.id/ragam/budaya/kebudayaan/keragaman-indonesia.*

[3] Indonesia.go.id, "Keragaman Indonesia.

terrorist group in September 2015 in the murder of civilians in Poso, Central Sulawesi.[4]

Similar cases also happened recently, as in the case of *Pondok Pesantren* (Islamic Boarding School) Al Zaytun and its leader, Sheikh Panji Gumilang. It started with video clips on social media which were considered a place to spread heresy, religious blasphemy and cases of sexual harassment.[5] Other cases, like in Sweden riots, arose due to the burning of the Al-Qur'an by Salwan Momika in front of a mosque in Stockholm on Wednesday, 28 June 2023 in the middle of Eid al-Adha celebrations. The incident was considered an act of provocation and drew a lot of condemnation and criticism from the world community because this incident was not the first time this had happened in Sweden.[6]

Intolerance and radicalism cannot be taken lightly. Regardless of the ebbs and tides of events and acts of violence based on religious beliefs that appear on the surface, these ideologies will remain a real threat to the sovereignty of Indonesia as a nation.[7] From the various examples of cases above, from social media and misunderstandings, which ultimately lead to acts of intolerance, radicalism, and even terrorism which have detrimental impacts on many parties. These new problems require the

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[4] Benedicta Dian Ariska Candra Sari, "Media Literasi dalam Kontra Propaganda Radikalisme dan Terorisme melalui Media Internet," *Jurnal Prodi Perang Asimetris* 3, no. 1 (2017): pp. 17-21.

[5] Bakti Agung Sarasa, "PPNKRI Gelar Aksi di Gedung Sate, Sebut Panji Gumilang Coreng Lembaga Pendidikan Islam," *SindoNews.Com*, accessed July 4, 2023, *https://daerah.sindonews.com/read/1138959/701/ppnkri-gelar-aksi-di-gedung-sate-sebut-panji-gumilang-coreng-lembaga-pendidikan-islam-1687856784*.

[6] BBC News Indonesia, "Pembakaran Al-Qur'an di Swedia Memicu Kemarahan: 'Tidak Usah Direspons Dengan Marah-Marah,'" *BBC News Indonesia*, accessed July 4, 2023, *https://www.bbc.com/indonesia/articles/c0k9dv99p9ko*.

[7] Nirmala Maulana Achmad, "Mahfud Sebut Terorisme Dan Radikalisme Masih Jadi Ancaman Serius di Asia Tenggara," *Kompas.Com*, accessed July 4, 2023, *https://nasional.kompas.com/read/2023/03/14/18184721/mahfud-sebut-terorisme-dan-radikalisme-masih-jadi-ancaman-serius-di-asia#:~:text=JAKARTA%2C KOMPAS.com - Menteri Koordinator Bidang Politik%2C Hukum%2C,Meeting %28MCM%29" di Melbourne%2C Australia%2C pad*.

society to continue to vigilantly filter digital media content that allows radical ideas to be facilitated.

Intolerance[8], radicalism,[9] and terrorism—all in the name of religion—always in a topic of public controversy. The issue of intolerance is always interesting to study in depth. Nowadays they are increasingly closely linked to digital media platforms, both in the distribution of content and its prevention.

Studies regarding the pros and cons of radicalism have also been previously carried out, such as by Harianto who analyzed the spread of radicalism through *YouTube* channels.[10] Utomo analyzed the dialogue process in Habib Husein Ja'far Haidar's preach (*dakwah*) on the "Noice Podcast" with a focus on Q.S An-Nahl [125] in the context of religious moderation.[11] Furthermore, Sari analyzed the online portal of Islamic organizations and the government's effort to counter religious radicalism in the public sphere.[12] And a few other studies related to critical discourse analysis; the wacana radikalism and the family's role in counteracting radicalism represented in the film of garin nugroho in the movie "Mata Tertutup",[13] the discourse of islamophobia in indonesian popular movie

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[8] Intolerance is an attitude of being insensitive. Viewing something different from oneself as considered wrong, forbidden, and must be opposed, fought, and destroyed. This includes a tendency to interfere in the affairs of others or other groups, even deliberately disturbing others or other groups.

[9] It is an extremist ideology or movement that seeks social or political change through violent or drastic means. This is often associated with the New Order era, where a new chapter has been created since 1998. Luthfi Assyaukanie, "Roots of Legal Intolerance and Discrimination in Indonesia," *Maarif* 13, no. 2 (2018): 27–42.

[10] Puji Harianto, "Radikalisme Islam dalam Media Sosial (Konteks; Channel Youtube)," *Jurnal Sosiologi Agama* 12, no. 2 (2018): 297, doi:10.14421/jsa.2018, pp. 122-07.

[11] Deni Puji Utomo and Rachmat Adiwijaya, "Representasi Moderasi Beragama dalam Dakwah Habib Husein Ja'far Al-Hadar Pada Konten Podcast Noice 'Berbeda Tapi Bersama,'" *Pusaka* 10, no. 1 (2022): pp. 212–223.

[12] Sari, "Media Literasi dalam Kontra Propaganda Radikalisme dan Terorisme Melalui Media Internet.

[13] Mundi Rahayu, "The Discourse of Radicalism and Family Roles in Standing Against Radicalism Represented in Garin Nugroho'S Film 'Mata Tertutup,'" *Jurnal Ilmiah Islam Futura* 20, no. 1 (2020): 105–19, https://doi.org/10.22373/jiif.v20i1.5790.

"Mencari Hilal" (2015),[14] about cyber-extremism: isis and the power of social media,[15] counter hegemony of religious authority in film "Sang Pencerah",[16] Representation of Racism and Solidarity in Adidas's Tweets,[17] representations of the arab spring in film "Alephia 2053".[18]

Thus, this article seeks to discuss counter-religious intolerance based on the *LogIn* content of the *Deddy Corbuzier* and *Ustaz Abdul Somad Officials YouTube* channel. This article—uses a CDA and perspective of Norman Fairclough's three-dimensional theories: text dimension, discourse practice, and socio-cultural practice[19]—examines how the effectiveness of these channels in deradicalizing religious understanding and countering intolerance. In this context, CDA used to analyze the function of language in the form of speech and writing as a form of social practice and see language as a crucial point in understanding the inequality of power in society.[20]

Islam and New Media

In the last decade, Islam and new media lead an important role in digital preach. The meeting "Islam" and "new media" influenced the

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[14] Mundi Rahayu, "The Discourse of Islamophobia in Indonesian Popular Movie 'Mencari Hilal' (2015)," *Fikrah* 9, no. 1 (2021): 1, https://doi.org/10.21043/fikrah.v9i1.10110.

[15] Imran Awan, "Cyber-Extremism: Isis and the Power of Social Media," *Society* 54, no. 2 (2017): 138–49, https://doi.org/10.1007/s12115-017-0114-0.

[16] Ismi Latifah Fauziah and Asep Sopian, "Kajian Inna: Dialektika Aliran Basrah dan Kufah dalam Buku Al-Inshâf Fî Masâil Al-Khilâf," *Ukazh: Journal of Arabic Studies* 4, no. 1 (2023): 102–18, https://doi.org/10.37274/ukazh.v4i1.739.

[17] D Indrawati, "Critical Discourse Analysis on Representation of Racism and Solidarity in Adidas's Tweets. Lingua Cultura," *Lingua Cultura* 15, no. 1 (2021): 109–19, https://doi.org/https://doi.org/10.21512/lc.v15i1.7108.

[18] Indah Rarasati, "Representations of The Arab Spring and Social Dimensions in The Film Alephia 2053 Critical Discourse," *Lingua Cultura*, 18, no. 1, (2024): 1–12.

[19] Ardhina Saraswati and Ni Wayan Sartini, "Wacana Perlawanan Persebaya 1927 Terhadap PSSI: Analisis Wacana Kritis Norman Fairclough," *Mozaik Humaniora* 17, no. 2 (2017): 181–191.

[20] Y Ahmadi, *Studi Wacana: Teori dan Penerapannya* (Bandung: Nawa Utama, 2020).

new preach model in contemporary religious discourse.[21] In line with this, (Islamic) religious communities refer to groups that share a common ideology and theology and can be identified by patterns of practice and circulating discourses that support and justify their experience of the sacred.[22]

Heidi A. Campbell argue that new media trigger tensions because they have the potential to challenge pre-existing forms of technology and patterns of use of these technologies. This new media has emerged on the contemporary landscape and offer new intensive opportunities for social interaction, information sharing, and contestation in digital public sphere.[23]

Based on the above interpretation, digital media and religion should be two very different things. If what is meant by religion is something closely related to the Almighty, the holy, and the sacred, then digital media, in all its forms, is part of human life that is profane, full of rationality, and far from the concept of holiness.[24] However, in the current reality shows how media consumption can be seen as part of one's religious life and practices. There are various ways Muslims use the internet, ranging from proselytizing and political propaganda to hacking and cyberattacks in conflicts such as the Israel-Palestine conflict.[25]

The profound and diverse impact of digital media on Islam can be compared to historical shifts such as the Protestant Reformation and the advent of the printing press. The transformative role of the internet in reshaping Islamic authority, activism, and communities. The digital era presents both opportunities and challenges for Muslims worldwide as they

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[21] Dale F. Eickelman and Jon W. (et.al) Anderson, "New Media in the Muslim World: The Emerging Public Sphere," ed. Jon W. Eickelman, Dale F. & Anderson, Second Edi (Bloomington: Indiana University Press, 2003), 1–18.

[22] Heidi A. Campbell, *When Religion Meets New Media* (London: Routledge, 2010).

[23] Heidi A. Campbell.

[24] Heidi A. Campbell.

[25] Gary R. Bunt, *Islam in the Digital Age: E-Jihad, Online Fatwas and Cyber Islamic Environments* (London: Pluto Press, 2003), https://doi.org/10.35632/ajis.v21i4.1749.

engage with their faith in a rapidly evolving technological landscape.[26] The internet and social media continue to influence the presence and position of Islam in the contemporary world. Muslims worldwide have embraced *Facebook*, *Twitter*, and all other digital platforms, significantly transforming communities, interpretations, discourse, and religious practices.[27]

The advancement of digital media in the era of globalization and its influence on religion can be seen in the religious practices of individuals. The progress of global technology has significantly impacted religious people in performing rituals, accessing knowledge, and the distribution and consumption of religious teachings.[28] One can easily access religious events and sermon content anytime and anywhere today. Similarly, media is used by individuals to explain their understanding of religion in terms of representation, exchange, and the formation of meaning. With adequate television or various social media platforms such as *YouTube, Facebook, Instagram, TikTok, Twitter*, and so on, media usage has become a way to express and explain their modes of reality. Media also provides tools to express their experiences of transcendence in everyday life.

On the other hand, this expansion of information often gives rise to hegemony, commonly referred to as neo-colonialism. It can be seen—in cite of Herbert Marcuse—as one dimensional condition of social, including in governance, economics, communication, culture, language, clothing styles, and so on.[29] Likewise, in religious practices, the interplay between religion and digital media has the potential to influence society at large. It is even suggested that nowadays, this influence may erode the practical aspects of religious teachings.

The proliferation of websites offering Islamic advice, such as

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[26] Heidi A. Campbell, *Digital Religion: Understanding Religious Practice in New Media Worlds* (London: Routledge, 2013).

[27] Gary R. Bunt, *Hashtag Islam: How Cyber-Islamic Environments Are Transforming Religious Authority* (Chapel Hill: The University of North Carolina Press, 2018).

[28] Gary R. Bunt, 300.

[29] Herbert Marcuse, *One-Dimensional Man: Studies in the Ideology of Advanced Industrial Society* (United Kingdom: Taylor & Francis, 2013).

electronic *fatwas* and FAQs (Frequently Asked Questions) about various aspects of life, including ritual practices, marriage, and internet use, reflects the diverse perspectives within the Muslim community, ranging from conservative to progressive. The new media become a sphere to reinforce traditional values while simultaneously challenging them. For some, the new media is a platform to criticize many elements of Western culture. For others, it provides an opportunity to address the interaction between their beliefs and social environment, particularly for minorities. It is evident how the internet plays a role in fostering discussions about contradictions in Islamic practices.

However, the ease offered by this technology often brings about unease, namely the ambiguity of religious authority. The international reach and blending of global perspectives enable new media to function as a platform for spreading religious and political propaganda. The anonymity and global nature of the new media allow for freer interactions but make it more challenging to understand the statements and their impacts. This poses a unique challenge in interpreting intentions and evaluating the credibility of online content. For example, this is particularly evident in the spread of militant content. When someone posts a transcript of a speech by Ayman al-Zawahiri from al-Qaeda or an audio clip of Osama bin Laden praising the September 11 attacks, how do we understand the poster's intention and its effect on the audience? Is it news or a call to action? Is it intended to attract, convince, inform, or reject? Through this medium, small groups or even individuals can have a highly disproportionate effect.[30]

Therefore, while this technology provides certain benefits to religious communities, it also introduces new dangers for its consumers. It means that individuals or religious communities may need to undergo a process of deep evaluation and reflection to consider the positive and

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[30] Gary R. Bunt, *Islam in the Digital Age: E-Jihad, Online Fatwas and Cyber Islamic Environments.*

negative aspects brought by digital media and its content. This process is not about direct acceptance or rejection, but involves a careful evaluation of the benefits and potential moral risks associated with media technology. The involvement of religion with new media is shaped by a combination of religious principles, community history, and contemporary needs. This is achieved through adaptive and strategic ways in which religious groups incorporate new media into their practices.

LogIn Content

A discourse cannot be separated from the reproduction of a particular person or group with various backgrounds and goals. Fairclough emphasizes that discourse is influenced by the thinking of its actors and their social environment.[31]

LogIn is a cross-religious dialogue podcast program on *YouTube* with 20.4 million subscribers, managed by *Deddy Corbuzier*'s *YouTube* channel or what is usually called *LogIn* on *Close the Door*. This content is broadcasted during Ramadan with a total of 30 episodes. The content particularly attracts the attention of viewers because it is broadcast on a *YouTube* channel with a fairly large number of subscribers and is unique compared to religious content in general.

LogIn's content presents a discussion about fasting, and the moment during Ramadan, as well as about Islamic and other religious topics. Uniquely, *LogIn's* content also presents two presenters with different religious backgrounds, namely Habib Husein Ja'far Haidar, an Islamic preacher, and Onadio Leonardo, a Catholic. The event was presented with the concept of preach: relaxed dialogue and full of jovial moments.

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[31] N. Fairclough, *Critical Discourse Analysis: The Critical Study of Language* (London, England: Longman, 1995).

Figure 1 The atmosphere in the *LogIn* content

Habib Husein Ja'far Haidar, popularly called Habib Ja'far, is a writer and Islamic preacher in Indonesia was born June 21, 1988, in South Tangerang, Banten. He is known as a "young preacher" or "millennial preacher," and has unique preaching characteristics and appearance when compared to preachers in general. Habib Ja'far often preaches through various social media platforms, including *Instagram, YouTube, Noice*, and *Tiktok*. He is also often invited to give studies or lectures in places where young people usually hang out or gather, such as stand-up comedy events, music concerts, and student seminars.[32]

Leonardo Arya or Onadio Leonardo, popularly called Onad, is a Catholic who works as an Indonesian musician, actor, and presenter, born January 4 1990 in Jakarta. He is popular as the vocalist of *Killing Me Inside* and *LYON*. Also played a role in the film *Pretty Boys* with Vincent Rompies and Desta. Not only that, he has also acted in several films,

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[32] Deni Puji Utomo and Rachmat Adiwijaya, "Representasi Moderasi Beragama Dalam Dakwah Habib Husein Ja'far Al-Hadar Pada Konten Podcast Noice 'Berbeda Tapi Bersama,'" *Pusaka* 10, no. 1 (2022): 212–23, https://doi.org/10.31969/pusaka.v10i1.675.

including *Hello Ghost*. Leonardo, whose hobbies are playing music and traveling, also hosts several television shows, such as *Gong Show* and *Okay Boss.*[33] Furthermore, he also busies himself with his own *YouTube* channel, namely *Face to Face* with Onadio Leonardo.

The contents delivered by Habib Ja'far and Leonardo can be considered unique. As seen from the picture above, the concept and idea of the content is as shrewd as it could get, apart from being presented by two figures who can be said to be opposite in their beliefs, the atmosphere or interior design of the event is also packaged according to the theme. It looks more interesting and fresh in the eyes of the audience, because it is not monotonous like the content of religious or dialogues in general.

The *LogIn* content is also quite special compared to the content of religious preach and religious dialogues in general. It is presented with the concept of relaxed chat and full of jovial moments between its fellow presenters and guest stars, who have different religious backgrounds. Several figures who attended as guest stars included, Protestant Pastor Yerry, Buddhist Monk Bhikkhu Dhirapunno, Satanist-worshiper-turned-Protestant Mongol, Father Reynaldo Antoni, and Koh Aldi Destian.

They chatted about various topics and laughed together. The conversation, like questions from Onad, who is unfamiliar with Islam, was then answered by Habib Ja'far in a friendly style through the spiritual values of the Islamic religion, accompanied by arguments from the al-Qur'an, hadith, and the opinions of several great ulama, on occasion using analogy. There were also moments of conversation asking each other questions and answering or responding to a religious phenomenon, by religious figures according to their respective beliefs.

The relaxed, meaningful, and humorous chat atmosphere in *LogIn's* video is able to build public trust, especially netizens. *LogIn* content is considered capable of turning a spectacle into a guide. Differences in

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[33] Dailysia.com, "Onadio Leonardo," *Dailysia.Com*, accessed July 24, 2023, *https://www.dailysia.com/biodata-profil-dan-fakta-onadio-leonardo/*.

religion do not make people stay away from each other, but they can sit facing each other openly without prejudice, exchange ideas without being patronizing, and create a jovial atmosphere full of meaning and love. *LogIn's* content has received a lot of positive responses and it is considered to have been able to teach and exemplify true forms of tolerance between religious communities.

The discourse on the preaching of tolerance in *LogIn's* content, presented with the concept of a relaxed podcast and full of jovial laughter. The hosts and guests, who have different religious backgrounds, sat opposite each other while chatting. The chat in *LogIn* contains various questions from Onad as a follower of the Catholic religion to Habib Ja'far. The questions asked by Onad were quite varied and unique. Likewise, Habib Ja'far answered these questions, based on the spiritual values of the Islamic religion, accompanied by arguments from the al-Qur'an, hadith, the opinions of previous great scholars, as well as with various analogies.

In the following below are some samples of questions asked by Onad, along with responses and answers from Habib Ja'far: "Is it certain that non-Muslims will not enter paradise, and will their good pieties be accepted or rewarded according to Islamic belief?"

Habib Ja'far answered that based on the al-Qur'an and hadith that they (non-Muslim) do not get salvation in the afterlife. However—in further—Habib Ja'far explained that it was God's prerogative. Muslims according to Habib Ja'far—enter paradise primarily not because of our pieties, but solely because of Allah's mercy. If we only rely on the pieties of prayer, just by being given the blessing of breath, it's already spent, or even before performing any piety, we're already given that blessing. Then he also explains about the attributes of "*rahman*" and "*rahim*" of God. In this context, non-Muslims will only receive the mercy of God that exists only in the world, not in the Hereafter.

Habib Ja'far argue that if Onad want to be received in the Hereafter, he has to register.[34] This logic is like someone who works but doesn't register first. Someone who doesn't register automatically not get a salary. However, God is merciful, non-Muslim still get paid even if it's not full or half, in the world, not in the afterlife, because they don't register. It is not intolerant perspective. Habib Ja'far argue that is a sign of the seriousness of the religion. He argues that funny if non-Muslims don't accept it concept. It means they are not confident in their own beliefs and still hope for something from Islam.[35]

Further the video, Onad has many other questions, starting from work matters that are commonly seen in society, such as why do everything by reciting bismillah first, to something currently trending in society, which may not only be a question for non-Muslims, but also for Muslim themselves. Examples of these are why do Muslims worship the Ka'bah which is in fact a building, the phenomenon of digitalization in worship and religion or pretending to be pious on social media, regarding the majority of minorities in Indonesia, the law of embracing two religions at once in the assumption of the chances of entering heaven are greater, and so on.[36]

The discourse on tolerance in the *LogIn* content also invited several various figures from different religions and beliefs in several episodes, as seen in the figure above. In the figure above, Habib Ja'far and Onad are seen with several guests: episode 13 with Protestant Pastor Yerry, episode 15 with a Buddhist Monk Bhikkhu Dhirapunno, episode 22 with Mongol—a Satanist-turned-Protestant, episode 23 with Deddy Corbuzier, A Catholic-turned-Muslim, episode 26 with Romo Reynaldo

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[34] By reciting the two declarations of faith with the meaning of entering Islam first.

[35] Deddy Corbuzier, *Surga Hanya Untuk Muslim!Non-Muslim Apa Kabar? #LogIndiCloseTheDoor - EPS. 4* (Indonesia: www.youtube.com, 2023), *https://www.youtube.com/watch?v=AS1zwlXBFxo&t=841s*.

[36] Deddy Corbuzier, *Login Episode 3, 7, 8, 11* (Indonesia: www.youtube.com, 2023), *https://www.youtube.com/results?search_query=login*.

Antoni—a Catholic, with 27 with Protestant Priest Yerry, and episode 29 with Koh Aldi Destian, a Confucianist. They were seen chatting about several various topics and laughing together.

The topics of interfaith conversation are very diverse. For example, Habib Ja'far asked about the teachings of the beliefs of each religious figure who came. Then, he also explained how this is in Islamic teachings. As well as responding to current issues based on the perspective of each religion.

Figure 2 *LogIn* **alongside various guest stars from different religious background, in episode: 13, 15, 22, 23, 26, 27, 29**

Another session, was when Habib Ja'far's asked Bhante as a Buddhist religious figure as he saw Bhante's composure and humble character. Then Habib Ja'far asked, "Is growing hair indeed not allowed for a Bhante?"

Bhante answered that it was part of letting go of worldly attachment, the same as being unmarried, which basically meant that Bhante is a hermit. Habib Ja'far responded that in Islam there were also

many great figures of previous religions who remained unmarried until they died.[37] The difference is that it is not an obligation in Islam.[38]

There are also topics that have become problems in society. Like when Onad questioned Protestant Priest Yerry. "Is it permissible to do impromptu Christianization in Christian teachings?"[39]

According to Pastor Yerry, this actually exists and is carried out by certain individuals. For example, when there is a natural disaster, a group of people come to provide food and clothing, but in fact it ends up having ulterior motives. Other example like, when there is a *car free day* and someone is giving out candy, the favor in return is when they are asked to read poetry, maybe one line is not a problem, but the second line is already Christian-esque. Pastor Yerry argue that in fact, this is actually contrary to existing Christian teachings. In Christianity there should be no coercion and that we should be able to give unselfishly. Just as Jesus loves us not because we are good, but because he is good.[40]

From the discourse above, it can be seen that most of the questions or topics discussed are often misunderstood by both Muslims and non-Muslims. That is, those who do not have intimate knowledge and understanding of the teachings of their religion. Likewise, Habib Ja'far, whose choice of diction and analogies used when explaining, shows that there is no mutual patronizing, let alone mutual claims to the truth.

Having such space for this kind of dialogue can be a spiritual journey, both for Onad and other non-Muslims who are unfamiliar with

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[37] This often happens when there is an opinion that there is something more important than marriage and marriage will disrupt one's vision of creating a greater servitude, so they chose to remain unmarried. For example, if one focuses on a field of knowledge like Imam Nawawi, that is permissible.

[38] Deddy Corbuzier, *Bhante Buddha Buat Habib Resah! #Logindiclosethedoor - Eps. 15* (Indonesia: www.youtube.com, 2023), *https://www.youtube.com/watch?v=wM2eAKusNaU&t=1314s.*

[39] Carrying out Christianization using covert methods, such as using incitements with goods, money, clothes, etc.

[40] Deddy Corbuzier, *Sejauh Mana Batas Toleransimu??!! #Logindiclosethedoor - Eps. 27* (Indonesia: www.youtube.com, 2023).

Islamic teachings. Likewise, Muslims can further deepen their knowledge and faith. Therefore, with this understanding, it is hoped that religious communities can better understand each other, be tolerant, and live side by side with compassion.

Ustaz Abdul Somad Official Content

Ustaz Abdul Somad Official is the name of the channel from *YouTube* with a total of 3.76 million subscribers, which contains content on reading books and Islamic religious lectures delivered by *Ustaz Abdul Somad Official*. This channel contains numerous videos of religious lectures or simply recitations of *Ustaz Abdul Somad Official*'s book in various places, which he uploads to this *YouTube* channel. This is to make it easier for the congregation (*jamaah*) to watch again or still be able to follow the recitation for those who cannot attend in person. In this channel, there are discussions about Islamic law (*fikih*), hadith and many other religious issues. Other issues also included are related to nationalist attitudes and moderate attitudes, both for people of the same religion and those of different religions.

An Indonesian *ulama* popularly known by his initials UAS (*Ustaz* Abdul Somad), *Ustaz* Abdul Somad Batubara, Lc., D.E.S.A., Ph.D., is born on 18 Mei 1977 in Silo Lama, Asahan, North Sumatera. UAS is a preacher, writer, translator of Middle Eastern books, and also reportedly active in serving various educational institutions as a lecturer. In his preaching, UAS often discusses various kinds of religious issues, especially the study of hadith and *fikih*. He also discussed a lot about nationalism and various current issues which are currently being hotly discussed among the public.[41]

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[41] Amaliya Desi, "Pemikiran dan Aktivitas Dakwah Ustadz Abdul Somad Melalui Media Sosial Youtube" (UIN Syarif Hidayatullah Jakarta, 2018), *https://repository.uinjkt.ac.id/dspace/handle/123456789/44755*.

Figure 3 the atmosphere of the UAS missionary safari content in Tanjung Palas Utara Village, North Kalimantan

UAS is publicly known for his broad religious knowledge and the frankness of his preaching when conveying religious messages, both from the broadcast via his *YouTube* channel and live from stage. His preaching is very shrewd and interesting, which many people like, and his straightforwardness and intelligence in his lecture, as well as his skill in using preaching rhetoric makes UAS' lectures easy to be understood by various groups of society.[42]

It can be seen that UAS' content lectures are like religious lectures in general, in terms of being monotonous and focused on the views of Islamic teaching in particular. However, his good rhetoric, shrewd and straightforward way of preaching in conveying studies, paired with his trademark humorous jokes, made UAS religious lectures quite popular. The presentation of his arguments is also appropriate, so that it can further strengthen the values of spiritual understanding for his congregation. Likewise, in teaching tolerance, it can further clarify

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[42] Amaliya Desi, "Pemikiran dan Aktivitas Dakwah Ustadz Abdul Somad Melalui Media Sosial Youtube."

and strengthen the basics of the value of tolerance, so errors in its implementation of religion can be minimized.

Figure 4 UAS preaching scene at the Malinau Grand Mosque, North Kalimantan about "Toleransi Ekstern & Toleransi Interen"

Although UAS' lecture is quite popular with the local public, it has also even reached the international stage. However, many people also criticize it, saying that UAS is an intolerant preacher. Some people think that the contents of UAS lectures contain intolerant and radical values. This is related to the case experienced by UAS himself, where he faced rejection in Singapore because he was considered a hardline ulama, who fostered intolerant and radical values in his congregation in lecturing.[43] Despite the fact that there are some UAS preaching contents that specifically discuss tolerance for people of different religious backgrounds.

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[43] CNN Indonesia, "Ustaz Abdul Somad: Dipuja di Indonesia, Diusir Dari Singapura," *CNN Indonesia*, last modified 2022, accessed July 26, 2023, *https://www.cnnindonesia.com/nasional/20220518194651-20-798254/ustaz-abdul-somad-dipuja-di-indonesia-diusir-dari-singapura.*

The discourse of tolerance is often found in UAS' lecture videos, either subtly or plainly as the main topic of his preaching. Like the scene when UAS gave a lecture highlighting the main topic of tolerance, titled "External and Internal Tolerance" which he delivered to the congregation in Malinau Grand Mosque, North Kalimantan. In the video, UAS discusses tolerance for different religions, namely external tolerance and tolerance among Muslims, which is called internal tolerance. He conveyed the arguments for the Islamic view of external tolerance, both from the Al-Qur'an and hadith, or from historical examples of the actions of the Companions and the Prophet Muhammad SAW.

As seen in the figure above, UAS conveys Islamic views regarding external and internal tolerance shrewdly and straightforwardly, often including joking quips as his trademark. That way, his preach congregation can receive the spiritual messages conveyed in a more convincing and pleasant way.

For example, regarding external tolerance, UAS explained straightfowardly using a verse from the Q.S. Al-Mumlahanah (8):

لَا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓا۟ إِلَيْهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ

"Allah does not forbid you from dealing kindly and fairly with those who have neither fought nor driven you out of your homes. Surely Allah loves those who are fair.

Furthermore, UAS also provided analogies with existing historical stories. Like the story of the Prophet Muhammad SAW, where it exemplified how to live in tolerance, how the Prophet Muhammad SAW had good relations with kings of different beliefs, sending messages and gifts to each other, and how gentle the morals or tolerance values of Hasan Al-Bashri, who lived next door with a Christian. He also said that in the teachings of the Prophet Muhammad SAW, just as one is filial to their parents (your mother), mirrors their behavior towards their Non-

Muslim neighbors. As well as to be fair, for that will bring one closer to Allah SWT.[44]

UAS explained palpably that organizations such as Nahdlatul Ulama (NU), Muhammadiyah, Al-Irsyad, are none other than social organizations. All of these organizations operate in the fields of preach, education, health, among others, to maintain the unity of the *ummah*. So, that's normal if there are slight differences in the Islamic jurisprudence (*fikih*).[45]

In another video scene, UAS also explained how synergistic efforts can be made, namely: by working together between ethnicities and between religions. However, one needs to know that in their faith, one must remain clear. He straightforwardly conveyed a fragment of a surah from the al-Qur'an, namely QS. Al-Kafirun (2-6):

<div dir="rtl">

لَآ اَعْبُدُ مَا تَعْبُدُوْنَ وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ وَلَآ اَنَا۠ عَابِدٌ مَّا عَبَدْتُّمْ وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ

</div>

"I do not worship what you worship nor do you worship what I worship. I will never worship what you worship, nor will you ever worship what I worship. You have your way, and I have my Way".

UAS believes that it is not permissible to syncretism or combining religions. This is not true for our brothers will not be happy because it destroys their religion. The consequence is that confusing generations will be conceived. As happened in Campa, because they wanted peace, Muslims mixed with Hindus, with the result being Hinduism was tainted, as was Islam. So, what is true is "you are my brother, I remain with my religion and you remain with your religion," and to continue a national

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[44] Ustaz Abdul Somad Official, *Toleransi Eksteren dan Toleransi Interen Masjid Agung Malinau, Kalimantan Utara Ustadz Abdul Somad* (Indonesia: www.youtube.com, 2022), *https://www.youtube.com/watch?v=4nATUN4mpYQ*.

[45] Ustaz Abdul Somad Official, *Toleransi Eksteren dan Toleransi Interen.*

building within the the Republic of Indonesia framework.[46]

It can be seen that UAS' discourse of tolerance in his content is preached shrewdly and straightforwardly. With the inclusion of jokes, UAS preaching made it quite popular. His presentation of the arguments is also appropriate so that it can further strengthen the values of spiritual understanding for the congregation. Likewise, UAS in choosing diction, was very direct in his lecture and able to clarify and emphasize the main idea or moral message conveyed to the congregation. Such preach can further clarify and strengthen the basics of tolerance values, to minimize errors in its implementation.

However, UAS's preach model also allows other parties to be offended. For some people, his straightforwardness is considered to provoke acts of intolerance which can lead to radical acts. In the digital era, sections from preaching can be used as material for hoaxes and provocation, especially if they concern issues related to religion.

An Analysis of the Comments as Socio-Cultural Practice

Analysis of the sociocultural practice or macrostructural dimension is an aspect related to the context outside the text such as certain situations, society, culture, and politics that affect the presence of the text. Every discourse influences each other. Discourse makers are influenced by society as consumers, and discourse makers can also influence society.[47] In this macrostructural dimension, the article conducted a critical analysis based on the comments or responses of net citizens in the comments column of the two contents of *LogIn* and *Ustaz Abdul Somad Official* as a social response to see the effectiveness of the tolerance discourse carried by both.

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[46] Tabung Wakaf Umat Official, *UAS Ajarkan Toleransi. UAS Tidak Radikal "Kami Jadi Saksi di Riau" - Prof. Abdul Somad* (Indonesia: www.youtube.com, 2023), *https://www.youtube.com/watch?v=3Gs1q41y23M*.

[47] Mawardi, Hidayatullah, and Octafiani, "Tretan Muslim Dark Jokes: A Critical Study on Summon Podcast Cont ent."

This dimension will be reviewed based on three contexts: situational, institutional, and social. Situational—accoding to Fairclough—related to the production and context of the discourse-making situation. Institutional related to the influence of institutions internally and externally, and social, related to more macro situations, such as the political, economic, and cultural systems of society.[48] The following is the dimension of sociocultural practice to describe how the effectiveness of tolerance discourse in the content of *LogIn* and *Ustaz Abdul Somad Official*.

This article found that *LogIn* content has received many positive responses from viewers and followers, both from Muslims and non-Muslims. In contrast, *Ustaz Abdul Somad Official's* content has received mixed and controversial responses from its viewers and followers. The following is a sample of data on the reactions or comments of the *LogIn* and *Ustaz Abdul Somad Official* viewers to determine the effectiveness of the tolerance discourse raised by the two contents in the form of tables 1, 2, and 3.

Table 1. Analysis of positive comments in *LogIn*

Code	Positive Comments	Eps published
1.1	-@muhamadyesuryadi "I don't know why, but every question Onad asks always seems to represent almost everyone, even those who are already Muslim feel represented by Onad 👍. Great, Bib (probably a nickname), every answer is easy to understand and really deep."	Eps.12_03 Apr 2023
	-@MuhAditAmat-ju3xb "Cool, the one who came up with this event idea. Millennial with a moderate mindset. Bib Fajar and Onad, you both are religious discussion buddies who always promote TOLERANCE. Very cool 👍 👍 👍 👍 👍 👍."	

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48 Norman Fairclough and Ruth Wodak, *Discourse as Social Interaction* (London: Sage Publication, 1997).

1.2	-@eustasskidcollections5327 "I watched until tears dropped, you guys are awesome, stay healthy to you, the crew, and all of us 🖤."	E p s . 1 3 _ 0 4 Apr 2023
	-@pancanovantowahyu9161 "The conversation was very, very genius and beneficial."	
	-@MinSuga-ke3sj. "It feels very calming every time I watch this content."	
1.3	-@mheearr4754. "Fun, enjoyable, and without any radicalism... Our Indonesia should be like this. Hopefully, contents like this will continue to grow, so that diversity will thrive again among the millennial generation... 👍"	E p s . 1 5 _ 0 6 Apr 2023
	-@Antoni1271 "I like this content, interfaith doesn't need debate, but sharing knowledge, and its implementation goes back to each person's belief. Sipp...."	

Source: *https://www.youtube.com/playlist?list=PLe_K9e2LM-in_ mTAmfHQ5vcSImtKkA7nA*

Table 1 is a collection of positive comments from *LogIn* content viewers in the comments column. This article did not found any negative comments in the column of this content. It is shows that *LogIn* content has successfully captured the hearts of netizens. As seen in table 1.1 related to *LogIn* content esp.12, "Are you sure God hears your prayers?" Many viewers felt represented by Onad's questions and admired the show's content idea. The content was considered very millennial in teaching interfaith tolerance.[49]

The same is the case with tables 1.2 and 1.3 as comments or positive responses from the audience. In this episode, *LogIn* had guest stars Reverend Yerry and Bhante Dhirapunno, a Protestant and Buddhist religious figure. It can be seen in the comments that the audience of *LogIn* content comes from a variety of different religions. Many viewers like

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[49] *https://www.youtube.com/watch?v=q7TFwZVHlHI&list=PLe_K9e2LM-in_ mTAmfHQ5vcSImtKkA7nA&index=19*

the content, because it is funny, cool, and enjoyable, without cornering each other. Indonesia should be like this content, Bhinneka Tunggal Ika. Cross-religions do not need to debate each other, but learn goodness from each other. Some viewers even admitted to shedding tears, seeing the beautiful spectacle of tolerance between the three religions.

LogIn's content has been successful in bringing the discourse of tolerance. Successfully turning spectacle into guidance. Habib Ja'far, Onad and other religious leaders (guest stars) are relaxed, not cornered, funny, but their topics are always full of meaning and spiritual value, and they can accept each other and take the good from every difference. This has succeeded in capturing the hearts of the audience, making this content more easily accepted by religious people, especially Indonesians, amidst the sensitivity of diversity, differences, and religion. This content can make topics that are taboo and sensitive to discuss in society such as differences in spiritual or religious beliefs, majority vs minority, Christianization, and acts of Islamic radicalism, into topics of conversation that are relaxed and full of laughter. Thus, the viewers of this content can not only gain new knowledge and spiritual values about other religions, but also deepen their knowledge and faith in their respective religions.

The tolerance discourse in *Ustaz Abdul Somad Official's* content is controversial. There are positive and negative responses from the *YouTube* audience. This article categorized positive and negative comments as samples in the form of tables 2 and 3.

Table 2. Analysis of positive comments on *Ustaz Abdul Somad Official.*

Code	Positive Comments	Date Published
2.1	"I, a non-Muslim, enjoy watching the lectures of Ustad Abdul Somad. His lectures teach a lot of goodness. Sometimes, I don't understand why people see Ustad Somad as harsh." @komangmerthayasa2282. "Ustad Abdul Somad's knowledge is ASYAQAFF, if people from Java describe his knowledge, they'd say it's 'sundul langit,' meaning very high and easily accepted." @iyanwanto4373.	2022 30 July
2.2	"The delivery by Ustad Abdul Somad is very clear. 🖤😍😍" @salmanalfarisi2831. "Never bored of listening to Ustad Abdul Somad. Always updated with the current situation. May Allah always protect him. 🤲" @bariainunainun5638. "Yesterday there was news that a Christian youth reported Ustad Abdul Somad's sermon to the police... but Alhamdulillah, the report was rejected... we don't know what those youths wanted... do sermons have to cater to their tastes? ... even though the sermon presented is based on truth according to the Quran and Hadith... but their religion felt offended by it... continue your sermon, O Ustadz... may many receive guidance... may Allah always protect you." @ismailyusupsutardi2405	2022 23 January
2.3	"Even though I am a layperson (with little knowledge), I love scholars who are upright, including Ustad Abdul Somad." @suhadidarusalam9654.	2022 29 July

Source: *https://www.youtube.com/@ustadzabdulsomadofficial/videos*

Table 2 is a collection of positive comments from the audience of *Ustaz Abdul Somad Official* content in the comments column. The positive responses in table 2.1, related to the UAS preaching video, located at the Malinau Great Mosque, North Kalimantan, raised the topic of external and internal tolerance. It can be seen from the comments column that UAS content is not only seen and liked by Muslims, but also by non-Muslims. This can be seen in one or two of the comments. Many viewers also praised the height of UAS's religious knowledge.

Table 2.2 is a positive response from the audience regarding the content of UAS's *khutba*, when he was the *khatib* for Friday prayers (*salat Jumat*). It is located at the Al-Ma'mur mosque, Kreo, South Tangerang. UAS's topic raised was intolerance and the story of Prophet Ibrahim with idols. Many viewers stated that UAS explained very clearly and was not boring. There were even spectators who showed sympathy, respect, and prayers for UAS regarding the case of accusations of intolerance and radical Islamic scholar (*ulama radikal*).

Table 2.3 in the form of a positive response from the audience of *Ustaz Abdul Somad Official* content, related to the UAS preach, themed "*Tips for Keeping Ukhuwah*". It can be seen in the comments column that the audience of the content show their trust in UAS as a straight *ulama*, who is against radicalism.

Table 3. Analysis of negative comments on *Ustaz Abdul Somad Official*.

Code	Negative Comments	Date Published
3.1	"This country is deteriorating and sinking in all aspects, precisely because of the actions of those who have long claimed to be adherents of Pancasila, pluralistic, and tolerant... 🫣 😩" @rickyyanto6181.	2022 30 July

3.2	"Intolerance towards religions/beliefs officially recognized in Indonesia is an act against the law." @pandekaminang4064.	2 0 2 2 2 3 January
	"It's up to them if they want to worship idols. What does it have to do with Prophet Ibrahim? That's called forcing someone into a religion... hedeh..." @jojosjonathan3117.	
3.3	"*Lah* It would be better if your lectures were like this, hey UAS. And don't ever again corner those who are not Muslims." @ekoyuliwarsito8678.	2022 29 July

Source: *https://youtube.com/@ustadzabdulsomadofficial?si=nlNRKOFiXCQukBLl*

Table 3 is a series of data on negative comments from the audience of *Ustaz Abdul Somad Official*'s content in the column. As in table 3.1 in the form of negative audience responses, related to the UAS preach, raising the topic of external and internal tolerance. The comment insinuates that Indonesia is destroyed or left behind in all fields, caused by people who have been claiming to be Pancasila, just like hardline clerics who claim to be Pancasila, but foster intolerant values in their congregation in every preach content. This is what is being widely accused of UAS lately.

Table 3.2 in the form of negative audience responses in the content of UAS's preaching, when he was the *khatib* for Friday prayers. The topic is same about intolerance and the story of Prophet Ibrahim with idols. The audience opposed the explanation in UAS's preach and argued that embracing religion and worshiping what, is a human right. So what the Prophet Ibrahim has done in the UAS preaching story is considered an intolerant attitude. There is even an insinuation that being intolerant of a religion that is officially recognized in Indonesia is against the law.

Table 3.3 is a negative audience response related to the content of UAS's preaching theme: "*Tips for Keeping Ukhuwah*". The viewers of this content tried to convey satire, criticism, and subtle threats to UAS,

which they considered as a radical Islamic scholar. So that UAS no longer cornered other religions.

UAS's preach content has garnered both praise and criticism from the public and *YouTube* viewers. This is particularly evident among *TikTok* users, who are more susceptible to misinformation. As shown in Tables 2 and 3, although UAS's content is popular among his followers, many criticize and accuse UAS of being a hardline and intolerant *ulama*. This is related to the case in which UAS was banned from Singapore in 2022 for being considered an extremist and divisive figure. Even though the topic he was discussing was about the position of tolerance in Islam, UAS clearly and intelligently preached the attitude of tolerance that should be observed in Islam, according to the al-Qur'an, the teachings of Prophet Muhammad Saw, and the Prophet's companions.

UAS content is quite popular and favored by his loyal congregation. Based on his intelligence, straightforwardness, rhetoric, along with his trademark jokes in delivering preaching, when managing and delivering scientific studies. However, on the other hand, he also often gets a lot of negative responses due to his straightforwardness, diction selection, and delivery concepts that are still fairly monotonous. The strong sensitivity, conservatism, and religious fanaticism in Indonesian society make UAS's content and preaching often misunderstood as a radical Islamic scholar, for interfaith or religious people who still lack a foundation of religious knowledge.

Based on the socio-cultural perspective, both of *LogIn* and *Ustaz Abdul Somad Official* contents there are political power, culture, discourse, and ideology. Ideologies are produced and reproduced in many places and lives, including in the media. Socio-cultural practices look at how the power that exists in society in memorizing and spreading the dominant ideology to the community.[50]

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[50] Eriyanto, *Analisis Wacana: Pengantar Analisis Teks* (Yogyakarta: LKis, 2011).

Situational Context Analyis

In the the content of *LogIn* and *Ustaz Abdul Somad Official*, it can be seen from how they want to show that through the dialogic they bring has a certain meaning or discourse, especially related to the substance of belief and tolerance. This can be seen from the idea of spreading their views into the content, based on the historical side related to social society, it can also be seen in the effectiveness of the discourse from both through the comment data above.

Fairclough argue that the production and context of the discourse-making situation contribute to the discourse that is present. It also influences how society manages and disseminates the dominant ideology to society.[51] The social context of society in the midst of the presence of discourse, influences the effectiveness of the ideology carried by the two contents. As it is known that Indonesia is a plural country, people live side by side with ethnic, cultural and religious diversity. In the midst of this diversity, it cannot be denied that there is still an attitude of discrimination between groups that occurs in Indonesia. Some Indonesians have not been able to properly interpret what diversity is and how to deal with it positively. For example, there are still many intolerant attitudes that tarnish the purity of Pancasila and cause divisions between groups in social life. Inter-religious conflict has a complex content that goes beyond the dimension of religious beliefs. It is related to social, economic and political interests. Inter-religious conflicts are easily exploited by interest groups, resulting in conflicts of interest in the name of God and religion.[52]

The disputes that often occur between religious believers even within the same religion in Indonesia are caused by differences in doctrine, ethnicity, and religion that cannot be separated from the quantity of groups that give rise to the terms majority and minority in society. The

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[51] Norman Fairclough, *Critical Discourse Analysis: The Critical Study of Language* (London & New York: Longman Publishing, 1995).

[52] Suheri Harahap, "Konflik Etnis dan Agama di Indonesia," *Jurnal Ilmiah Sosiologi Agama (JISA)* 1, no. 2 (2018): 1, https://doi.org/10.30829/jisa.v1i2.5096.

emergence of prejudice is caused by ignorance and lack of knowledge of an individual or other different groups. Differences in principles, values, and prohibitions taught in each religion often lead to misunderstandings between religious communities. It is not uncommon to cause debates among religious followers to prove which one is right. This is what will later lead to more complex problems, namely acts of violence and discrimination.[53]

In the current digital era, social media has played an important role in spreading religious intolerance, especially for Generation Z (Gen Z) or young people born in 1996-2012 who spend at least four hours every day on social media. Digital media currently plays a role in strengthening religious literacy in society. However, it also often causes "embers" that can ignite violence in the name of religion. Society's dependence on digital communication has also led to social isolation, while the lack of social control mechanisms increases the threat of intolerance through digital media. This has increased Gen Z's vulnerability to hoaxes, hate speech and intolerant behavior.[54]

This form of religious intolerance and discrimination can be prevented by accurately identifying the reality. For example, religious beliefs that instill fear and dialogues and articulations that contain certain points of view, which give birth to problematic views must be resisted so as not to spread like a virus among religious people. As well as the need to create an alternative discourse in religious teachings about the value of peace. Because all religions teach kindness, compassion, tolerance, and unity. This kind of discourse should be given not only to children, but also to their parents and the wider community. Thus, this can have a

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[53] Amanah Nurish, "Dari Fanatisme ke Ekstremisme: Ilusi, Kecemasan, dan Tindakan Kekerasan," *Jurnal Masyarakat dan Budaya* 21, no. 1 (2019): 31, https://doi.org/10.14203/jmb.v21i1.829.

[54] M. Ardini Khaerun Rijaal, "Fenomena Intoleransi antar Umat Beragama serta Peran Sosial Media Akun Instagram Jaringan Gusdurian Indonesia dalam Menyampaikan Pesan Toleransi," *Syiar: Jurnal Komunikasi Dan Penyiaran Islam* 1, no. 2 (2021): 103–32, https://doi.org/10.54150/syiar.v1i2.41.

direct impact on the mindset of religious people throughout Indonesian society. As the discourse of tolerance in the content of *LogIn* and *Ustaz Abdul Somad Official.*

Institutional Context Analyis

Institutional context analysis is an analysis of the discursive event as social practice. It is closely related to power and ideology, one of which is found in the media.[55] The *LogIn* and *Ustaz Abdul Somad Official* contents that raise the theme of tolerance content have different backgrounds, which greatly affect the content and effectiveness of their tolerance discourse. *LogIn* hosted by Habib Ja'far. He is known as a millennial influencer who has unique characteristics and a relaxed appearance and is known as a habib with high tolerance values from previous preach events such as *Noice* and his content on his social media.[56]

Habib Ja'far coupled with the *YouTuber* the name is Onad (a Christian) can be said to be a representative of minority people and non-Muslims, as well as several guest stars from various other religious leaders. So that it is easily accepted among people from various religious backgrounds and millennials. This content is also aired on a fairly large *YouTube* channel, with 20.4 million subscribers, namely *Deddy Corbuzier's YouTube* channel or what is commonly called *LogIn* at *Close The Door*, thus giving privilege to the discourse of tolerance of this content to be accessed by various groups widely.

In contrast, *Ustaz Abdul Somad Official* is hosted directly by UAS. He has good rhetoric, intelligent and straightforward with the use of appropriate arguments in delivering his preach studies. However, it also often causes controversy and rejection from netizens and the Muslim community because it is considered a radical Islamic scholar. It is also related to the case of UAS who was rejected in Singapore in 2022, because

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[55] Fairclough, *Critical Discourse Analysis: The Critical Study of Language.*

[56] Muhammad Ibnu Pranata and Arina Rahmatika, "Analisis Wacana Kritis dalam Humor Habib Husein Ja'far," *Jurnal of Islamic Communication* 1, no. 1 (2023): 71–89.

he was considered an extremist *ustaz* and liked to divide religious people.[57]

Thus, in the institutional context perspective, *LogIn* and *Ustaz Abdul Somad Official* content are influenced by the host's background and the preaching material carried. This ultimately affects netizens' prevention in choosing channels and following them. So, it is not surprising that *LogIn* content is more interesting to millennial netizens than *Ustaz Abdul Somad Official*.

The Social Context Analysis

The critical discourse analysis focuses on discourses that become social practices so as to cause ideational effects or texts that have ideological content, creating unbalanced relationships between social classes, such as majorities and minorities.[58] In addition, social context analysis—as as part of critical discourse analysis—related to intertextual analysis. It mediates the connection between language and social context, and facilitates a more satisfactory bridging of the gap between texts and contexts.[59]

Social media is a medium for its users as a tool in macro discourse. It means that there are no limits for social media activists in expressing their opinions or sharing their perspective on the "worldview". Social media has a role as powerful effects, namely messages uploaded on social media certainly have a structure that can shape people's mindset regarding certain perspectives on a case. Connectivity as one of the elements of social media allows a group of users or someone who is famous for being viral in public sphere to have power in influencing the audience who follows them through opinions, ideas, and their point of view in seeing the world or what is referred to as ideology.[60]

[57] Baiti Rahmawati and Abdul Muhid, "Analisis Wacana Kritis di Media Sosial (Studi Pada Fenomena Pro-Kontra Penolakan Dakwah Ustadz Abdul Somad)," *Jurnal Dakwah Tabligh* 20, no. 1 (2019): 126, https://doi.org/10.24252/jdt.v20i1.9608.

[58] Umar Fauzan, "Analisis Wacana Kritis Model Fairclough," *Pendidik* 5, no. 2 (2013): 209–17.

[59] Fairclough, *Critical Discourse Analysis: The Critical Study of Language*.

[60] J. Vivian, *Teori Komunikasi Massa* (Jakarta: Prenada Media, 2008).

LogIn and *Ustaz Abdul Somad Official* contents raise the same theme of tolerance discourse. However, both of them have different ideologies and contexts following their respective characteristics. *LogIn* raises the concept of interfaith dialogue. The *LogIn* contents are formatted in a relaxed podcast. Although the discussion is related to sensitive interfaith issues, the content is very fluid because it is interspersed with jokes and not rigid. In the context of social analysis, *LogIn* contents represented an inclusive ideology. It can be seen from the choice of diction, material and interpretation of the arguments presented by Habib Ja'far. This preaching model is now widely favoured by the millennial amidst the wave of religious conservatism narratives.

Whereas *Ustaz Abdul Somad Official* contents is monotonous. His preaching content focusing on views and reinforcement of the creed of Islam. UAS in his religious activities also judgement of another perspective in the context of diversity of religion in Indonesia. Furthermore, UAS also slips political issues into his preaching. The consequences, his content is also often the target of netizens' insults. On the other hand, UAS also often implies his ideological affiliation by mixing religion and political hot issue. The choice of diction in his preaching sometimes also provocative. With the result, is not surprising that in the perspective of social analysis, UAS also has a hidden mission from his preaching activities both in social and the digital.

Conclusion

LogIn and *Ustaz Abdul Somad Official* contents have similar discourses: religious tolerance and counter against intolerance. However, they used different concepts and delivery characterisctic, with the result of different points and matter. *LogIn's* content formated the concept of egalitarianism and inclusivity. *LogIn* also invites guest stars from various religious backgrounds. They all have open insights and thoughts so that there is fun interaction and dialogue. Although the topics discussed are

sensitive, they are all not involved in truth claims. In addition, *LogIn* is broadcast on *Deddy Corbuzier's YouTube* channel that are already large and have lots of subscribers. This has influenced the channel's success and expansion of interest in *LogIn's* content.

Meanwhile, *Ustaz Abdul Somad Official* channel carries a concept like conventional preaching content: monotonous and more focused on Islamic creed. Although quite a lot of viewers are interested in this content because of UAS's figure, this channel also gets a lot of negative responses from netizens because it is sometimes provocative and fuse religious and political issues. In addition, *Ustaz Abdul Somad Official's YouTube* channel has been labeled "Islamic" so that it affects the diversity of its subscribers compared to Deddy Corbuzier's *YouTube LogIn* content. Thus, it is not surprising that *Ustaz Abdul Somad Official's YouTube* content is less effective in achieving the goal of overcoming religious intolerance and radicalism.

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