

SPIRITUALIZING TECHNOLOGY: OPEN DIALOGUE ACROSS FAITHS IN “LOG IN” ON CLOSE THE DOOR DEDDY CORBUZIER’S YOUTUBE CHANNEL

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ABSTRAK

Konten *podcast* sangat beragam, salah satunya ialah *podcast* dakwah bernama "Log In" di Close the Door pada akun YouTube Deddy Corbuzier. *Podcast* ini telah ditonton lebih dari 1 juta *views* setiap episodinya. Melihat fenomena tersebut, peneliti tertarik untuk menganalisis isi pesan dakwah dalam diskusi terbuka lintas agama pada acara "Log In" episode 21 dan 22. Penelitian ini menggunakan metode deskriptif kualitatif dengan pendekatan analisis isi. Teori pesan dakwah dari Samsul Munir Amin digunakan dalam penelitian ini, difokuskan pada kegiatan dakwah yang mengandung tiga klasifikasi/kategori yaitu akidah, syariah, dan akhlak. Hasil dari penelitian ini adalah pesan dakwah berdasarkan saluran ini mengedepankan toleransi dan penghormatan kepada pemeluk agama lain, serta mencapai kesepakatan bersama antara para pembicara bahwa keyakinan adalah masalah hati. Hal itu didukung oleh pembicara yang tidak saling berkonfrontasi, melainkan terlibat dalam percakapan intelektual, mengambil pengetahuan dan pesan positif yang dapat dipetik dari agama satu dan lainnya.

Kata kunci: Dakwah, Podcast, Teknologi Spiritual, Komunikasi Digital, Teknologi Digital

ABSTRACT

Podcast content is very diverse, one of which is a da'wah podcast called "Log In" on Close the Door on Deddy Corbuzier's YouTube account. This podcast has been watched by more than 1 million viewers every episode. Seeing this phenomenon, researchers are interested in analyzing the content of da'wah messages in interfaith open discussions on the "Log In" episodes 21 and 22. This research uses a qualitative descriptive method with a content analysis approach. The theory of da'wah messages from Samsul Munir Amin was used in this study and focused on da'wah activities containing three classifications/categories, namely creed, sharia, and morals. The result of this study is that the message of da'wah based on this channel promotes tolerance and respect for followers of other religions and reaches a mutual agreement between the speakers that faith is a matter of the heart. It is supported by speakers who do not confront each other, but engage in intellectual conversation, taking knowledge and positive messages that can be gleaned from one religion and another.

Keywords: *Da'wah, Podcast, Spiritual Technology, Digital Communication, Digital Technology*

Introduction

The rapid development of the times, which is characterized by technological advances, greatly helps human life in various aspects, including the aspect of da'wah. Talking about da'wah is always synonymous with an Ustaz who preaches on a pulpit attended by mosque congregations (Usman, 2009). If you pay attention, the limits of da'wah are not limited by place and method. Da'wah can be done anywhere, anytime, and in any way as long as it does not deviate from the reasonable corridor. In the digital era, da'wah is increasingly being carried out in various new media that are considered more creative, such as TikTok, Instagram, Website, YouTube, until Podcasts.

The existence of podcasts can provide its color with various types of audio content and different concepts. Podcasts as a media for da'wah serve to provide information and knowledge needed by listeners. Even podcasts are now commonly collaborated with other media, such as YouTube, which is known to be a scattered database of all video content around the world, to strengthen the visual side. This collaboration can be better enjoyed by the audience from the audio-visual side (Ummah, Khairul Khatoni, and Khairurromadhan, 2020).

Da'wah is a process of delivery, invitation, or appeal to others or the community so that they want to embrace, study, and practice religious teachings consciously, to awaken and restore the person's natural potential and can live happily in the world and the hereafter (Istiqomah, 2019). Digital da'wah is currently a new trend and can provide different nuances because people tend to seek religious knowledge through new media. This proves that the community intelligently implements the rapid development of technology into a means of integrative or integrative religious regional information.

Digital da'wah can make it easier for people to obtain information and materials related to religious knowledge. This is expected to provide more benefits because, through social media, da'wah can be consumed at any time in the sense that it is not bound by time and is efficient. In addition, da'wah can also reach a wider audience in various parts of the archipelago (Munawara, Rahmanto, and Satyawan, 2020). In addition, the challenges of da'wah in the digitalization era are increasingly complex because messages through mass media such as the Internet offer ideas and values that are packaged in an attractive package. This causes a shift in values in society that is far from Islamic norms. However, on the contrary, da'wah can utilize modern media for the identification of da'wah (Panuju, 2018).

The use of YouTube Podcasts as a medium for proselytizing scholars has begun to flourish since the Covid-19 pandemic, at which time mobility was limited. Several names of scholars such as Ustaz Abdul Somad, Ustaz Adi Hidayat, Gus Muwafiq, Ustadzah Mumpuni Handayekti, Felix Siauw apply digital da'wah through YouTube (Sulaeman, Fazri, and Fairus 2020). Among the digital da'wah of scholars in Indonesia, it has not gone unnoticed by the public is the Ramadan content in 2023 AD "Log In" on Deddy Corbuzier's Close the Door. This audio-visual podcast program comes as a breath of fresh air for people who are thirsty for religious knowledge. Because the Log In program can be accessed at any time easily through the YouTube application.

The Log In program is presented in the form of a casual dialog between Habib Ja'far and a public figure named Onadio Leonardo (Onad). Onad is a public figure in Indonesia who works as a musician (singer), and movie player and is currently a presenter (host) on several YouTube channels. In various discussions, Onad has discussed his family background, which is different from his faith. Onad is known to be a Catholic Christian. "I'm Catholic, but my father was originally Hindu. My father is Indian, my mother is from Java and her religion is Catholic," said Onad in the Noice podcast with Habib Ja'far.

This expression was uttered by Onad on the YouTube channel Noice with Habib Ja'far. Onad said that he grew up in a family that was quite varied in religion. Talking about religion and beliefs is still taboo and rarely accepted casually by some people, but through content or discussion channels on YouTube, the issue is packaged more casually and often uses jokes to

get closer to the audience. Onad, who is a non-Muslim and acts as Habib Ja'far's regular partner in the Log In podcast, has managed to grab the attention of people from across religions.

This should be used as a reference for spiritual technology or digital da'wah for da'i who want to broadcast the teachings of Islam through new media. Digital da'wah in this Log In program carries the message of the teachings of Islam which is "*rahmatan lil alamin*", mercy for the entire universe including non-Muslim groups, and upholds an attitude of tolerance and love between religious communities. In addition, Habib Ja'far also said that Islam is a religion of love, both with fellow humans and other creatures of God. According to Habib Ja'far, usually da'wah shows are Muslim friendly, but not non-Muslim friendly. So, such shows tend not to relate to non-Muslims and are only limited to being watched by Muslims.

The purpose of the Log In podcast is to educate the public about the coolness of religious differences, especially for a country that has various religions. Alwi Shihab in his book *Examining Islam in the West* mentions how Indonesia is a vast country (Mubit, 2016). Based on the latest data released by the Indonesian Badan Pusat Statistik (BPS) in 2023, the total population of Indonesia reached 278.7 million people (BPS 2023). From this population, all children of the nation in this country must be able to accept the reality of being a pluralistic nation. The reality of this diversity is a "gift" from God that cannot be rejected at all.

Diversity awareness should encourage people to live in harmony and peace. Harmony is one of the keys to building a tolerant life. However, in the historical record of this country's journey, plurality has several times caused tension and division. Diversity is no longer a "gift" but a "catastrophe" that haunts the integrity of this country (Saragih, 2019). Among the forms of rejection of pluralism are violations of freedom of religion or belief, discrimination against religious minorities, intolerance, and violence in the name of religion. Through the Log In program, the public can have a spectacle that is worthy of guidance with the content of the message as religious people in Indonesia, must uphold an attitude of tolerance.

The Log In da'wah podcast at Close the Door on Deddy Corbuzier's YouTube account is a show that is widely discussed by the public because it has been watched by more than 1 million views each episode. From here, researchers are interested in examining how the content analysis of da'wah messages from open interfaith discussions in the Log In program at Close the Door is devoted to episodes 21 and 22. Before entering the video episodes 21 and 22, Log In content had already brought in Pastors, Bhante, and other religious leaders to learn about each other's religions. Right on episodes 21 and 22, Habib Ja'far and Onad specially invited Boris Bokir and Mongol.

Boris Bokir and Mongol are famous solo comics who are alumni of the show StandUp Comedy. Thanks to the show, the names Boris Bokir and Mongol are increasingly discussed by the public. It is not uncommon for people to want to know the religion of both. Boris Bokir turns out to be a Christian and is known to have secretly studied Islam from an early age, then Mongol is known to follow the teachings of satanism, as he is known as one of the devil worshipers. This fact is then interesting to discuss so that both of them are called as guest stars on the Log In.

Some of the previous studies that inspired this research were Nihayatul Husna's "Login at Close The Door: Habib Ja'far's Digital Da'wah to Generation Z". The purpose of this study is to find out and examine how the da'wah carried out by Habib Ja'far in the Login content at

Close the Door. With his considerable and significant role, Habib Ja'far has developed da'wah for generation Z, the methods and materials used by Habib Ja'far in the da'wah process on Login content are the main focus that will be studied in this study. This research uses descriptive qualitative methods and framing analysis approaches. The main data of this research is taken from Habib Ja'far's content in the Login program. The results showed that Habib Ja'far adopted YouTube as a means of proselytizing media and provides a lot of information and religious sciences. The content of the da'wah from Habib Jafar has conveyed the importance of tolerance between religious communities as Islam teaches love and mercy for the universe. This research is expected to be accepted by Generation Z who are vulnerable to radicalism (Husna, 2023).

The research "Da'wah Through YouTube (Analysis of Ustadz Hanan Attaki's Da'wah Messages)" by Abdul Salam, Muliaty Amin, and Kamaluddin Tajibu became one of the literature reviews of this research. The purpose of this study is to obtain information about Ustadz Hanan Attaki's da'wah message in the Ustadz Hanan Attaki YouTube channel. Through descriptive qualitative research methods with a study approach by communicating or interviewing directly about the impression of Communication and Broadcasting Students of UIN Alauddin Makassar on Ustadz Hanan Attaki's da'wah message on YouTube, this study found that the study themes raised by Ustadz Hanan Attaki tend to be in line with the problems that most people face in their lives so that problem-solving is easier to find (Salam, Amin, and Tajibu, 2020).

The research "Content Analysis of Da'wah Messages Contained in the @Shiftmedia.Id Instagram Account" has the aim of knowing the content of Da'wah messages contained in the @shiftmedia.id Instagram account. Qualitative descriptive methods and content analysis are used in this research. Data analysis is divided into three stages, namely Data analysis is divided into three stages, namely (a) Data classification is carried out by coding data by giving names to the research results on the @shifmedia.id Instagram account. (b) The data presentation stage is classified in the form of da'wah messages of aqidah, morals, and shari'ah by writing sentences expressed in Instagram da'wah videos. (c) The verification or conclusion. The results of the study state that the da'wah message on the Instagram account @shiftmedia.id. contains the value of Aqidah, namely learning to accept the words of the Rasulullah SAW: "Eyes may cry, the heart may be sad, but the tongue should not come out a sentence that Allah does not like". Sharia da'wah messages are fasting, believing that this fasting is the path to Allah. While the message of da'wah Akhlak is grateful for the many things we can be grateful for, we can get it not necessarily other people can get it, therefore we must be grateful to ourselves (Mujahid and Arif, 2022).

Changes in the use of YouTube Channel as a means of da'wah and quite popular in society, especially the target audience of young people, are interesting to be studied further. The discourse of spiritualizing technology in the future can answer the challenges of da'wah which will more easily reach a wider community. In addition to the content of the da'wah message in the podcast, casual conversation as well as questions and answers in this interfaith open discussion session is the main focus that will be studied in this research.

Method

This research uses a qualitative descriptive method with a content analysis approach. Content analysis is a research method used to determine the tendency of communication content (Ahmad, 2018). This content analysis is used to analyze the content of the da'wah message conveyed as a whole in the Log In content on Close the Door. Data collection through primary data as the original or main data source and secondary data as a supporting data source referred from books, previous research journals, or other reliable document sources. Primary data sources are taken directly by researchers through the Log In at Close the Door content video on Deddy Corbuzier's YouTube account. The Log In content in Close the Door that is specialized and will be studied is in episodes 21 and 22 which are the episodes with the highest number of views, which are above 10 million views. Then, the secondary data used refers to books, research journals, and other forms of documents as a source of data reinforcement (Moleong, 2007). From these primary and secondary data sources, data processing and objective analysis are then carried out with a systematic formulation, so that concrete discussion results can be obtained. The theory used in this research is the theory of da'wah messages from Samsul Munir Amin, namely da'wah messages are the content of da'wah activities by containing three classifications or categories, namely faith, sharia, and morals in a broad sense (Amin, 2014).

The following is an explanation of the three main topics in the da'wah message theory, the first one is faith. Faith according to the language means conclusion or bond, while according to terminology is defined as belief and trust. Faith in Islam is an *I'tiqad batiniyah* which includes issues that are closely related to the pillars of faith and belief in the unseen. The second one is Sharia. Sharia according to the language means a straight path, a path to water, a path through which water falls. Meanwhile, Imam Syafi'i defines sharia as all external regulations for Muslims sourced from revelation, this regulation includes the ways humans relate to humans. Sharia in Islam is closely related to outward (real) deeds to obey the rules or laws of Allah both concerning worship of Allah and concerning issues relating to the association of life between fellow human beings, and the last one is morals. The problem of morals as material for understanding religion is no less important than the material of creed and sharia because morals are the perfection of one's faith and Islam. These three subjects are the core of life, and also aspects that fulfill the answers to the ever-growing problems of life, it is only how the subject conveys and communicates these messages because rarely the material delivered is not even understood and understood by the object or mad'u (recipient of dakwah).

Results and Discussion

As a guide in classifying the content that is the object of this research, researchers use Samsul Munir Amin's three categories of da'wah messages which are then presented in tabular form to make it easier to understand. Then, each content of the da'wah message in episodes 21 and 22 of Log In at Close the Door is presented alone, so that the mandate in the content can remain structured. The first stage in the table includes the classification of da'wah messages (faith, sharia, morals) along with their description. At the second stage in the table contains a column of conversation time scenes or as evidence of the da'wah message in the Log In podcast. In the third stage, the table includes content in accordance with the classification of da'wah

messages. The results of the research on the content of the da'wah message on the Log In content in Close the Door episodes 21 and 22 are presented in the table below.

Table 1. Contents of the Da'wah Message of the Log In Podcast at Close the Door episode 21.

No	Category	Contents of Da'wah Messages in Log In	Time (Minutes and Seconds)
1	Faith The content of this creed value da'wah message discusses faith. In the discussion and solution of faith in Islam which refers to the Qur'an and hadith, then in Christianity which refers to the Gospel.	1) Habib Ja'far who always instills a sense of faith in the audience to keep asking and submitting everything to Allah with "humility which is called a very Islamic attitude". 2) Boris Bokir and Onad who believe in the Lord Jesus with "seek first the kingdom of God, ask and it will be given to you, knock and it will be opened to you" as quoted from the Gospel.	1) 38:05 – 38:26 2) 35:40 – 35:55
2	Sharia Regarding worship, muamalat, and the laws of Allah SWT.	1) The researcher got the message that Islam, Catholic Christianity, and Protestant Christianity have mandatory worship times. Then in Islam, Allah does not allow his people to consume pork because the law is haram. 2) Muamalat or the relationship between humans and humans is brotherly (<i>ukhuwah islamiyah, ukhuwah insaniyah, and ukhuwah wathaniyah</i>). 3) Sharia in accordance with the laws or rules of life that have been outlined and determined by Allah in religion as a rule of life for His servants. Examples include zakat, Islam (2.5%) and Christianity (10%).	1) 12:09 – 13:29, 29:45 – 31:00, 32:19 – 35:41 2) 15:53 – 16:05 3) 16:20 – 16:38
3	Morals	Moral da'wah messages include: 1) The morals of doing good to others as evidenced by warm conversations, mutual respect, building an attitude of tolerance, and accepting opinions in open interfaith discussions. 2) Morals in loving and respecting Allah SWT by wearing a turban robe whose law is sunnah because it imitates the Prophet Muhammad SAW.	1) 05:05 – 50:33 2) 43:34 – 48:51

Source: Podcast "Log In" Episode 21 on Close the Door Deddy Corbuzier's YouTube Channel

Explanation of Podcast “Log In” on Close the Door

The term Log In may be a familiar word to the public in recent times. This term has gone viral in Indonesia and on various social media platforms. Generally, login is a term used in information technology to access a system or online service by entering a valid combination of username and password (Fitriyansyah and Hazri, 2020). However, lately, the term login is often interpreted to refer to the process of logging into a religion. This phenomenon makes the word login have a broader meaning and goes beyond the world of information technology. In this context, login means the process of entering a religion. The meaning of the word login from the aspect of technology to religion falls into the category of associative or metaphorical shifts in meaning.

Association is the process of linking or associating a concept or idea with another concept or idea, based on the similarity or relevant relationship between the two. In linguistics, association can occur through various ways, such as repetition, shifting meaning, and metaphor (Prihantini, 2015). For example, the word 'envelope' in the sentence "The lurah candidate distributed envelopes to the residents,". The word envelope has a meaning associated with the word 'money'. Envelopes are also often used to store money. Therefore, the word envelope is often related to the concept of money. This also happens with the word login because there is a relationship or association between the concept of logging into a system or platform and logging into a religion, where both require the process of logging in or joining. Although this new meaning of the word 'login' has not been officially recorded in the official Indonesian dictionary, the use of this word in the context of religion, most people can accept and understand.

Logging into religion does not only mean following certain religious rituals or practices, but also involves a deep feeling of conviction that one's beliefs are true. A religious login can occur for many reasons, such as a search for the meaning of life, a spiritual drive, a desire to communicate with people who share the same beliefs, or a life-changing experience. In conclusion, login means to enter another religion. Logging into a religion is not a simple matter. It involves a change in one's worldview and beliefs, as well as a profound personal experience. However, for many people, logging into a religion can be a source of happiness and good relationships with others, especially if they are both seeking and exploring religious knowledge extensively (Ek 2023). From this viral login term, then appeared podcast content with the title Log In at Close the Door belonging to Deddy Corbuzier, who is known to have just converted to Islam before marrying his wife in 2020.

Since the beginning of Ramadan in 1444 Hijri or precisely in 2023 Masehi, Deddy Corbuzier has uploaded a podcast content called Log In on his personal YouTube channel. This Log In content is part of the Close the Door podcast, with the theme carried in this Log In content is about religion. If the Close the Door podcast is present to discuss national events or something that is going viral, then the Log In podcast on Close the Door is more about religious tolerance and diversity. This Log In content will be hosted by Habib Ja'far and Onadio Leonardo (Onad). In this Log In podcast, there is a casual dialog between Habib Ja'far and Onad. So far, the Log In content has received good comments and responses from the public. However, there

are still various questions that arise from the audience of the Log In podcast. Such questions are about the purpose of the Log In content itself. Is it to Islamize others, or to show Islam is the most correct religion, and so on?

The question was then answered directly by Habib Ja'far in the Log In episode 21 content uploaded on Wednesday, April 12, 2023. Habib Ja'far said that the Log In content aims to educate the public about the coolness of religious differences, without having to criticize each other and say bad things about religions that are not adhered to. This expression is emphasized by the sentence, "non-Muslims learn about Islam, then Muslims also learn about Islam so that their faith is getting stronger," said Habib Ja'far when given the opportunity by Onad to express that the Log In broadcast provides benefits for him or not. In addition, it is hoped that through Log In content, Islam can truly become a religion that is *rahmatan lil alamin*, a religion that gives its love and makes its perfection felt to anyone, including non-Muslims. Because basically, all religions teach good things.

One of the interesting things about Log In's content is that it presents hosts and guest stars from across religions, Habib Ja'far (Islam), Onad (Catholic), and other guests who come and go from Pastor, Bhante, Pastor, and so on. According to Habib Ja'far, content like this is needed for various groups. Indonesian people need to know about religious diversity so that the Log In content is not only a spectacle but has guidance value even for non-Muslims. Usually, the show is friendly to Muslims, but not friendly to non-Muslims. It is no longer a myth that the phenomenon of differentiated minorities is familiar to Indonesian society. Therefore, the content of the Log In podcast at Close the Door presents open interfaith discussions from various religious figures to foster a sense of tolerance for every human being. As shown in Table 2, there are multiple contents of da'wah in this podcast.

Table 2. Contents of the Da'wah Message of the Log In Podcast at Close the Door episode 22.

No	Category	Contents of Da'wah Messages in Log In	Time (Minutes and Seconds)
1	Faith	1) Habib Ja'far believes in Islam and the holy verse of the Qur'an, "Humans who do not know God well or are still far from God, their hearts are still tied to the world,". 2) Mongol believes in the gospel and his Jesus God, "Religion is something that each one believes in,". 3) Onad who believes in the Revelation of his Lord and his gospel.	1) 06:56 – 07:08, 41:30 – 41:53 2) 03:53 – 04:16, 06:41 – 06:55, 26:35 – 27:18 3) 27:20 – 28:07
2	Sharia	From Log In episode 22, Habib Ja'far's behavior towards Mongol and Onad, who are non-Muslims, can be fair and do good by giving them the opportunity to	00:27 – 50:45

express their personal opinions, and vice versa.

3 Morals

In Log In episode 22, it is dominated by the content of moral da'wah messages because in this case humans are living creatures who always interact with both the kholiq and other people.

1) 47:13 – 47:56

2) 21:29 – 22:26

3) 42:39 – 42:53

1) The openness of discussion and delivery of information about religious knowledge between Habib Ja'far, Onad, and Mongol is the main point with the purpose of the message that belief is a matter of the heart.

2) Habib Ja'far said that wisdom is the treasure of believers, so that the discussion on the Log In podcast episode 22 can be a wisdom for anyone when the way of delivery, impression, and message can be received properly and correctly.

3) "*Bil hikmah*" or the most important method of everything in the Qur'an is delivered in a creative, wise, good way, and wrapped in beauty.

Source: Podcast "Log In" Episode 22 on Close the Door Deddy Corbuzier's YouTube Channel

The Rapid Development of Technology Shaping Spiritual Technology

Jacques Ellul (2018) defines technology as all methods that are rationally directed and characterized by efficiency in every human activity. Technology develops along with the times. As is known, many technological developments have emerged and helped the benefit of the people. One of them is the emergence of the internet. With the emergence of internet technology, many people can access everything faster and easier. Some examples of technology are information technology, medicine, natural resources, and others. Each provides different benefits in human life, such as in communication, business, education, and religion.

In Islam, the benefits of technology for human benefit are explained in the Quran. In QS. Al-A'la (87):8 explains that Allah provides convenience so that humans can find it easily. Technology is one form of convenience provided by Allah. In addition, technology is also useful for humans to recognize and glorify Allah. With technology, humans will realize that Allah's power is very great, and as his servants everyone must believe in this power. So that humans can utilize technological sophistication in such a way for religious and afterlife purposes, not only for worldly matters.

Spiritualizing or spiritualization is a word with the root form of the word spiritual. Spiritual relates to or is psychological (inner, spiritual) in nature. Spirituality is closely related to intelligence. Intelligence is defined as a person's measure or mental intelligence, along with reasoning power. Intelligence plays a crucial role in enabling a person to understand and assess

the world around them, their circumstances, and change in general. Intelligence is especially important today because the changes we face are significant and rapid (Srivastava, 2016).

The development of information technology needs to involve spirituality as a basis for footing, direction of development, and orientation of use and improvement (Peradaban and Harmonis, 2017). Spiritualization of information technology provides a very strategic position, role, and function to further strengthen the function and role of humans as His servants and Khalifah. Especially with the rapid development of technology that inevitably must follow every trend in order not to be left behind. Humans can counteract the invasion of global information, not by cutting it off, but by competing with it through local information communities which in turn are netted into an integrative Islamic regional information society (Muhaemin, 2017).

An example of the use of spiritualizing technology in this digital era is by joining a group on the WhatsApp application with people who are not known, but have the same vision, namely to do tahajud. Each group participant will get a schedule to wake up members of the group when tahajud prayer time arrives. This group is usually called the serial tahajud prayer community, where the purpose of forming this group is to remind each other about religious issues. Islamic information communities will be able to work together to form an Islamic global telemedia network as envisioned by the alternative strategy (Muhaemin, 2017).

Having a spectacle that is worthy of guidance on da'wah is also included in spiritualizing technology. Da'wah as a medium for disseminating religious information can be done online using technology. Many da'i today have utilized technological advances as a tool in spreading their da'wah so that the content of the da'wah message to be conveyed can be received by all people in various parts of the archipelago. Some da'wah that are often followed by the public are da'wah content using Podcasts, YouTube, TikTok, Instagram, and so on. However, it is not uncommon to find an Ustaz who collaborates with several media for da'wah, for example, Podcasts on YouTube. Like the Log In content on Close the Door on Deddy Corbuzier's YouTube channel. Log In is a da'wah show that raises religious themes with the aim of the show, namely to educate the public about the coolness of religious differences. This can be categorized as part of spiritualizing technology.

A person who lives with good technological spirituality will always be oriented to spread goodness virtually to others (Habib, 2019). Transmitting positive values and spirit to others, seeing all events from a positive perspective, and taking lessons from every event. This issue ultimately benefits not only oneself but also others around him. The values of spirituality that are instilled in the heart will be an extraordinary direction for a person to always do good and beneficial things. Imagine the atmosphere in cyberspace when netizens realize spirituality underlies all their actions and ways of communication in this digital era. Social media will become peaceful. Spirituality does not only exist in places of worship, but it also permeates every aspect of a person's life. In their speech, behavior, and attitude (Putra, 2017).

Religious Diversity in Indonesia

The world would be worse off if religion taught its followers to hate or attack faithful believers (Amin, 2016). It is a sociological reality that the Indonesian nation consists of a multicultural society that must be upheld, respected, tolerated, and nurtured. It is precisely by recognizing diversity that the Indonesian nation was formed. One form of diversity in Indonesia is religion. Based on Worldometer data, Indonesia ranks 15th as the most extensive country in the world. As a large nation, Indonesia is a pluralistic country and it cannot be denied that there are 6 recognized religions; Islam, Protestant Christianity, Catholic Christianity, Hinduism, Buddhism, and Confucianism. Reporting from Indonesia.go.id, in 2010 the followers of Islam reached 207.2 million people or 87.18%, followed by Protestant Christianity at 16.5 million people or 6.96%, Catholic Christianity at 6.9 million people or 2.91%, Hinduism at 4.01 million people or 1.69%, and the fifth largest is Buddhism with 1.7 million people or 0.72%. Meanwhile, the Confucian religion, which is recorded as the religion most recently recognized by the Indonesian government, has adherents of 127.1 thousand people or 0.05%.

Indonesia is typically a plural society (more than one, compound). The plurality of Indonesian society also exists in religion. Concerning religion, recent times have given a strong impression of the ease with which religion can become a tool of provocation in causing tension and violence both internally and between religious communities. This tension is caused, among others: First, religious people often act to monopolize the truth of their religious teachings, while other religions are labeled as untrue. Second, religious people are often conservative, and self-righteous (dogmatic) so there is no room for critical dialogue and tolerance toward other religions (Indonesia, 2020). These two religious attitudes have implications for pluralism without caring about the diversity of others. This attitude also causes a rift in relations between religious communities (Mukrimaa et al, 2016).

The Qur'an forbids each religious group from claiming to be the most excellent while denigrating other religious groups. Religious groups should not claim to be the people of heaven, while other groups are the people of hell. Such claims are tantamount to usurping the rights of Allah. It is time for Islamic preachers to recognize that they are not required to Islamize non-Muslims. They have no right to claim that non-Muslims will go to hell because the keys to heaven and hell are not in their hands. Such an attitude is a gross violation of Allah's authority. Allah has said in Surah Al-Maidah verse 105: "O you who believe, yourselves are your responsibility. Those who go astray will not harm you when you are guided." (QS. Al-Maidah 5:105) is simply to bear witness over people. While the da'i are only tasked with introducing Islam to them and then letting them determine their own beliefs (Masduqi, 2011).

Religious pluralism is an inseparable reality in life in this country (Qorib, 2018). Each religion has a different point of view on how to respond to religious pluralism. Alwi Sihab in Aksin Wijaya's book wrote, religious pluralism is a belief that each religious believer is required not only to recognize and allow the existence and rights of other religions, but also to be actively involved and positive in efforts to build differences and similarities to achieve harmony in diversity. Indeed, all religions teach to do good things and leave bad things. From a Hindu perspective, the concept of harmony refers to the Vedic scriptures, which mandate the development of religious harmony, tolerance, solidarity, and respect for fellow human beings

by not discriminating against them. In the Vedic teachings, the issue of harmony is clearly explained in the teachings: *Tattwam asi*, *karma phala*, and *ahimsa* (Mukrimaa et al, 2016).

In the Buddhist perspective to foster religious harmony, Buddhists already have guidelines that can be used as a guide to harmonious life which Buddha called the six factors that bring harmony (*Saraniya dhamma*). *First*, love is manifested in action. *Second*, loving-kindness is manifested in speech. *Third*, loving-kindness is manifested in thoughts and thinking. *Fourth*, allowing others to share in the enjoyment of what is lawfully obtained. *Fifth*, whether in public or not, he must live a moral life, not doing something that hurts people's feelings. *Sixth*, in public or not, he should be liberated from suffering and lead him to do something with that view, living in harmony not quarreling because of differences in views (Panuju and Kontiarta, 2019).

From the perspective of Confucianism, Confucianism teaches its people that the basic understanding that can build a life of harmony is not to discriminate, members of the community are bound by an understanding of brotherhood that is tolerant and does not burden each other. Such a concept was expressed by the prophet Confucius; "In the four corners of the ocean, we humans are all brothers. A person with loving kindness wants to be upright, so he tries to make others upright; he wants to progress, so he tries to make others progress. The Prophet Confucius advised; "to be dutiful at home, humble outside the home, careful to be trustworthy, free time is used to read books to expand knowledge" (Sari, 2023).

In Christianity, the meaning of pluralism is the creation of a unity of common service centered on the love of Christ. This unity of service is based on obedience and loyalty to the mission entrusted to one people and who receives one task from Christ. The core of the life of the follower of Christ in his relationship with God is the relationship of love. This is the first and foremost commandment, to love one's neighbor as oneself (Hamid, 2016). Islam also has a version of knitting harmony amid religious pluralism. Islam explains the importance of fostering good relations between Muslims and non-Muslims, the importance of mutual respect, mutual respect, and kindness even to different people.

Several things can be used as a principle for enforcing the concept of harmony in Islam, including Islamic religious texts that are very tolerant and are embraced by the majority of Indonesia's population, which supports and maintains religious tolerance in Indonesia. Tolerance is a theological commitment of Muslims in a plural country like Indonesia (Wahab, 2015). With these very clear differences, at least people should be able to apply an attitude of tolerance as in the Log In podcast in Close the Door. The reason for this religious plurality creates the Log In podcast which contains open interfaith discussions by applying a relaxed style of conversation wrapped in jokes between the host and guest stars, resulting in a spectacle that is worthy of guidance.

Open Interfaith Discussion in Log In Podcast Episode 21 and 22

To create a peaceful society, it is the role of the state to strive to achieve national integration by maintaining harmony between cultures and religions. One of the efforts that is often and has been done is by organizing interfaith open discussions. Interfaith open discussions

are a forum for improving relations, both between religious communities through discussions and collaborations, as well as being an instrument for promoting democracy, protecting human rights, and fundamental freedoms, including freedom of opinion, religion, and expression. The maintenance of religious harmony is a joint effort of religious communities and the government or organizations in the field of services, regulation, and empowerment of religious communities.

Through this effort, the clash of religious differences can be eroded and a process of religious harmonization can be created. One of the shows that presents an open interfaith discussion to educate the public about the coolness of religious differences is the Log In podcast content on Close the Door on Deddy Corbuzier's YouTube account. The open interfaith discussion on the Log In podcast teaches *ukhuwah islamiyah*, which means that fellow Muslims are brothers. Not only Muslims, non-Muslims can also be brothers with the existence of *ukhuwah wathaniyah* and *ukhuwah basyariyah*. Presenting religious leaders from various religions to discuss with each other openly, Log In has received a lot of positive response and welcome from its audience. It's no wonder that every episode of the podcast always goes viral with more than 1 million views.

Log In is a podcast that collaborated with YouTube social media and aired in Ramadan 1444 H or 2023 AD. The results of this podcast and YouTube collaboration brought appreciation from many people who prefer new media such as audio-visual platforms. Some people also say that Log In is one of the quality podcasts by presenting messages from interfaith discussions so that people become more open-minded and absorb positive knowledge from each religion. As in Log In episodes 21 and 22 which received the most views and comments than other episodes, with episode 21 totaling 10.224.671 million views and 23.207 comments and episode 22 totaling 12.296.764 million views and 11.636 comments as of July 14, 2023. The reason is that in other episodes Habib Ja'far and Onad invited religious figures, while in episodes 21 and 22, both invited Boris Bokir and Mongol, who are better known as comics. As it is known that Boris Bokir and Mongol do not have a background related to religious figures, this is what makes the content of Log In episodes 21 and 22 flooded with comments and views from netizens.



Source: Deddy Corbuzier's YouTube Account

Figure 1. Thumbnail Podcast Log In on Close the Door Episode 21 and 22

Digging into Log In episode 21, the speakers include Habib Ja'far, Onad, and Boris Bokir. With the podcast title “BORIS BERGAMIS BIKIN HISTERIS #LogIndiCloseTheDoor – EPS.21”, comedian Boris came to Log In wearing a gamis turban which is identical to Muslim clothes. Boris himself turned out to be a Protestant Christian, which compared to Islam, the number of adherents is far less. When he saw Boris wearing the gamis, Habib Ja'far teased Boris by saying that Boris fit into the clothes and invited Boris to convert to Islam. In the early minutes, the conversation between Habib Ja'far, Onad, and Boris is still dominated by jokes. Entering the eighth minute, the discussion began by discussing Easter or the day of the resurrection of Jesus Christ in Protestant Christianity.

Habib Ja'far and Onad initially did not expect that the person who would be the guest star was Boris Bokir, because usually those who come are religious leaders. Habib Ja'far asked Boris why there was no Christian house of worship at the gas station. The question was immediately answered by Boris with the answer that Muslims worship five times a day. There are times when Muslims do not have time to find a clean and holy place to worship, so they are assisted by building a musala near the gas station. Meanwhile, Christianity tends to worship on Sundays and Saturdays, so there are no churches around gas stations.

After Habib Ja'far had previously asked Boris, Boris and Onad had the opportunity to ask Habib Ja'far. The question asked by Boris was what Muslims should do when it is time to break the fast but there is no halal food, only pork is available, which in Islamic teachings is haram. Habib Ja'far answered with a casual gesture, explaining that Muslims should continue their fast until they find halal food. Pork is haram, whether you are fasting or not. It becomes permissible when in an 'emergency'. 'Emergency' means that if one does not eat pork, one will die. Eating is only for the sake of not dying, not getting full.

Learning Islam is not only from a Muslim, but being a Protestant Christian who can tolerate Muslims is also one of the learning contents that upholds tolerance. Truth exists in all religions because religions invite and teach humans to do good and leave bad things. Religion teaches tolerance, coolness, peace, harmony, and harmony. As Habib Ja'far said in the middle of the minute during the podcast, Habib said that conflicts between religions often occur because of the actions of individuals, not the fault of the religion. Boris Bokir and Onad also agreed with this statement.

In addition to the content of the Log In podcast episode 21 which has successfully become a public conversation, the content of the Log In podcast episode 22 has also succeeded in gaining public attention. Bringing in guest star Mongol, the Log In podcast which was created with the title “AGAMA BANYAK LARANGAN, MENDING IKUT S3TAN?? #LogIndiCloseTheDoor – EPS. 22” made Log In's loyal audience curious. Rony Immanuel or better known as Mongol Stress is a comedian, politician, and actor. Mongol is known to have been a devil worshipper, which is why Mongol was called to fill a podcast with Habib Ja'far and Onad. In this open interfaith discussion, Habib Ja'far and Onad asked Mongol many questions about his experience when he joined the satanic sect.

According to Mongol, satanic looks wrong because it worships the devil, but in the ritual, there is no devil worship. Mongol himself followed the satanic sect for about 6-7 years,

precisely in 1997 Mongol decided to leave satanic. From there Mongol began to learn many religious sciences ranging from Christianity, and Islam, to Buddhism. Born and raised in Manado, Mongol finally decided to embrace Protestant Christianity. After choosing Protestant Christianity, Mongol was still always associated with satanism, until he said that religion is something that each person believes in. More than that, Mongol likens the truth to underwear, felt and needed, but not needed to be seen. "What people see is their goodness, not their truth," said Mongol.

The casual discussion between Habib Ja'far, Onad, and Mongol continued with Habib Ja'far asking a question about whether Catholics and Christians believe that Satan exists and was created by God? The question was answered by Mongol quoting John 10:10 "The thief comes to steal and kill and destroy" which means the thief is Satan. After the Protestant Christian answer, the Catholic Christian answer is "Jesus and the saints will fight against the old serpent (Satan)". On the 7th day of the creation of all the elements of the earth, God created Adam. God's affection for Adam grew, so Adam was given a garden, the Garden of Eden (heaven). Every day God watched over Adam, until the Angels who were once part of God, later rebelled and were hurt because Adam was given a special place. A handful of these angels rebelled led by demons from the orders of seraphim, cherubim, and others. So, demons in Catholic and Christian teachings certainly exist and were created by God.

Habib Ja'far's question was then thrown back by Mongol to find out the answer to the version of Islamic teachings. Allah created Satan in Islam, namely Satan as one of Allah's creatures who later disobeyed. Satan is very faithful to Allah, but he is racist because he feels he is made of fire which is stronger than humans who were created from the earth's elements, so thoughts arise in Satan's brain such as why he should kowtow to Adam who was created from earth. Humans are God's most perfect creation. But behind that perfection, human nature is tested. Iblis and Satan were given orders by God as a test, but they did not carry them out until finally they became evil creatures of God. Satan disobeyed, he accepted if he was put into hell, but he asked Allah for one request to be kept alive until the end of the human mass to disturb and test human faith. One thing that Habib Ja'far and Onad ask Mongol is, if it is clear that God's degree and power is higher than Satan, then why not just worship God

Satanic has a trick to attract people to the cult. Satanic takes people who have low knowledge do not have strong logic and are fickle. Satanic can also determine a person's character in just one glance, without speaking. Satanic prioritizes logical sense (science whose material object is thinking with reasoning) and empathy (the ability or mental state to feel or understand the same thoughts, feelings, or circumstances as others). Going back to Mongol's early experiences of becoming a devil follower, little Mongol had no money and was struggling with material things. Then came his friend Bryan, who offered Mongol some money to lend him, along with a meal that Bryan had treated him to. Mongol felt indebted and was moved to repay Bryan's kindness, so Bryan invited Mongol to join his satanic group. According to Mongol, satanism is not basically about worshipping Satan or the devil, but the main point of satanism is blasphemy against God. The God that satanics blaspheme is Jesus.

As he grew older, Mongol realized that satanic worship was wrong. In 1997, Mongol left satanism and began studying the Bible. The greatest challenge for humans is *hubbud dunya* (the temptation of the world), which is to think that material possessions are everything. Mongol felt this when he joined the satanic cult. Later, when he embraced Protestant Christianity, Mongol realized that religion must have a strong faith, including Islam, Catholic Christianity, and Protestant Christianity. The discussion continued with Habib Ja'far who asked why Mongol had a broad insight into religion, especially Islam. Mongol studied Islam by reading 3 books about the Prophet Muhammad and reading the Qur'an even though only the meaning. After completing the reading about the Prophet Muhammad, Mongol even admitted that the Prophet Muhammad was a very cool person, and extremely patient.

The sense of tolerance built in the open interfaith discussion in Log In episode 22 between Habib Ja'far, Onad, and Mongol creates a harmonious atmosphere and no clashes occur during the conversation. Even when they have different opinions, the three of them both accept and listen to each other. At the end of the podcast, there are two messages from Mongol as the guest star for anyone who is watching the Log In podcast. "Humans who have not known God well or are still far from God, their hearts are still tied to the world. On the other hand, belief is a matter of each heart," Mongol said.

Conclusion

Digital da'wah inside spiritual technology in the Log In program carries the message of the teachings of Islam which is '*rahmatan lil alamin*', mercy for the entire universe including non-Muslim groups, and upholds tolerance and love between religious communities. The purpose of the Log In podcast is to educate the public about the coolness of religious differences. The results of the Log In episode 21 discussion with Habib Ja'far, Onad, and Boris Bokir, stated that religion always teaches tolerance, coolness, peace, harmony, and love. The results of the Log In episode 22 discussion with Mongol reached an agreement that belief is a matter of the heart. From this research, it can be concluded that the content of the da'wah message in the Log In podcast on Close the Door which comes from Deddy Corbuzier's YouTube channel encourages tolerance and respect for followers of other religions.

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