

Interfaith Dialogue as the Face of Moderation: A Study of Tolerance Movement in Cyber Space

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Abstract

This article examines the urgency of interfaith dialogue as a manifestation of religious moderation in the digital space of modern society. The main objective of this study is to analyze how interfaith dialogue content on the online platforms “Jeda Nulis,” “Noice,” and “Cahaya Untuk Indonesia” can contribute to the creation of harmony and brotherhood, with a focus on the implementation of universal religious values and the principle of *ukhuwwah*. The article employs a qualitative approach and Christine Hine’s virtual ethnography method to analyze interfaith dialogue content, particularly on visual and audio-based platforms, to understand the dynamics of interaction and narrative construction. Key findings indicate that the digital space, with its inherent potential for cross-faith collaboration, is an effective medium for disseminating messages of tolerance. Successful content actively emphasizes values such as social responsibility, mutual respect, pluralism, peace, equality, brotherhood, justice, accountability, freedom, and honesty, which tangibly shape an inclusive and compassionate religious civilization. The academic implications of this research are significant as it enriches digital ethnographic studies in the context of religious phenomena, provides specific empirical insights into the mechanisms of interfaith dialogue on social media, and contributes to the sociology of religion literature in the digital age. Although this article underscores the importance of utilizing cyberspace to support tolerance education, further research is needed to identify optimal strategies for promoting religious inclusivity through online dialogue.

Keywords: Cyber Space; Interfaith Dialogue; Islam; Religious Moderation; Tolerance.

Abstrak

Artikel ini mengkaji urgensi dialog antaragama sebagai perwujudan moderasi beragama dalam ruang digital masyarakat modern. Tujuan utama dari studi ini adalah untuk menganalisis bagaimana konten dialog antaragama di platform daring “Jeda Nulis,” “Noice,” dan “Cahaya Untuk Indonesia” dapat berkontribusi pada terciptanya harmoni dan persaudaraan, dengan fokus pada implementasi nilai-nilai universal agama dan prinsip *ukhuwwah*. Artikel ini menggunakan pendekatan kualitatif dan metode etnografi virtual Christine Hine untuk menganalisis konten dialog antaragama, khususnya pada platform berbasis visual dan audio, guna memahami dinamika interaksi dan konstruksi naratif. Temuan utama menunjukkan bahwa ruang digital, dengan potensi inherennya untuk kolaborasi lintas iman, merupakan media yang efektif untuk menyebarkan pesan toleransi. Konten yang berhasil secara aktif menekankan nilai-nilai seperti tanggung jawab sosial, saling menghormati, pluralisme, perdamaian, kesetaraan, persaudaraan, keadilan, akuntabilitas, kebebasan, dan kejujuran, yang secara nyata membentuk peradaban agama yang inklusif dan penuh kasih. Implikasi akademis dari penelitian ini cukup signifikan karena memperkaya studi etnografi digital dalam konteks fenomena keagamaan, memberikan wawasan empiris spesifik tentang mekanisme dialog antaragama di media sosial,

serta berkontribusi pada literatur sosiologi agama di era digital. Meskipun artikel ini menekankan pentingnya pemanfaatan dunia maya untuk mendukung pendidikan toleransi, penelitian lanjutan masih diperlukan untuk mengidentifikasi strategi optimal dalam mempromosikan inklusivitas beragama melalui dialog daring.

Kata Kunci: *Dialog Antar-agama; Islam; Moderasi Beragama; Ruang Siber; Toleransi.*

1. Introduction

In response to societal inter-religious conflicts and the disruptive actions of puritanical, extreme, and radical Islamic groups, the concept of religious moderation has gained significant attention and become a prominent area of research for contemporary scholars. This issue presents a persistent challenge, particularly for the Islamic community, in seeking effective solutions. Historical evidence demonstrates the prevalence of religiously motivated conflicts globally, exemplified by the 2014 clash between Christians and Muslims in Boda, Central Africa, which resulted in 75 deaths, predominantly Christians (BBC News, 2014) (Humenberger, 2018). Furthermore, conflicts frequently arise among the Abrahamic religions: Islam, Christianity, and Judaism. Another notable international conflict includes the Al-Qaeda-led attack on the World Trade Center, carried out in the name of Islam (El-Fadl, 2002).

Track Record in the context of Indonesia also often occurs disputes both intra and inter-religious. Religion and ethnic conflicts in Poso in 1992 (Ali, 2017), internal conflicts between Shia and Sunni Muslims in Madura, East Java (Hilmy, 2015), the conflict between Islam and Christianity in Singkil Aceh (Juhari & Zulfadli, 2019), the rejection of the construction of Christian houses of worship in Cilegon, Banten in 2022 (Adzimi & Al-Fatih, 2025), are a few of the conflicts that have been documented. The history of religious conflicts demonstrates Indonesia's dismal religious culture (Azisi, Kunawi Basyir, et al., 2024).

The dark record in the modern era also requires efforts to anticipate conflicts with religious backgrounds in the digital space, because technological advances are undoubted and have developed so rapidly (Brautsch, 2023). The Indonesian Internet Service Providers Association (APJII) reported a substantial increase of 25.5 million internet users in Indonesia during the second quarter of 2020 compared to the previous year, contributing to an overall 60% rise in social media usage according to research findings (APJIII, 2020). The proportion of the Indonesian population accessing the internet also saw a consistent upward trend between 2018 and 2022: 64.80% in 2018, 73.70% in 2019-2020, and 77.02% in 2021-2022 (APJII, 2022). Consequently, these advancements present a unique challenge for religious individuals, particularly Muslims, in adapting their social interactions to the evolving digital landscape.

Several researchers have previously explored the topic of religious tolerance and the dissemination of inclusive diversity within the cyber sphere. For instance, Wildani Hefni (2020) investigated religious moderation in digital environments, specifically analyzing the mainstreaming of moderation within State Islamic Religious Universities and their digital campuses (Hefni, 2020). Similarly, Engkos Koasih examined social media literacy in popularizing religious tolerance or moderation, focusing on the application of *wasathiyyah*

(moderate) religious approaches in the digital realm (Koasih, 2019). Furthermore, Dedi Wahyudi and Kurniasih researched religious moderation literacy as a reinterpretation of millennial jihad in the 4.0 era, detailing efforts to propagate moderation in digital spaces as a contemporary form of jihad (Wahyudi & Kurniasih, 2021).

Agung and Muhammad Azka similarly focused on the revitalization of Islamic moderation development in Indonesia's digital age, emphasizing the critical need to foster religious moderation to combat extremism and misinformation (Agung & Maulana, 2021). Additionally, Muria Khusnun Nisa' and colleagues explored the foundational principles of moderation across diverse religious traditions and their application in the context of digital disruption (Nisa et al., 2021). Their work distinguishes itself by presenting varied perspectives on religious moderation from multiple faiths, contrasting with the more common focus on Islamic viewpoints. They examine the basis of religious moderation within different religions amidst technological advancements.

This article specifically examines interfaith dialogue efforts on social media to strengthen religious moderation based on the argument that the effects of the digital technology era on people's religious patterns, the most pronounced of which are fading affiliation to religious institutions, religious authority has shifted, individualism tends to strengthen, and there is a change from pluralism to tribalism (Campbell, 2010). While there have been previous studies on the application of religious moderation or interfaith dialogue in the digital space, these have primarily focused on practical implementations based on written content. This is deemed less effective in today's digital society, where people are more interested in watching live video conversations. This article aims to fill this gap by examining the interfaith dialogue in the digital space implemented in the YouTube content "*Cahaya Untuk Indonesia*", "*Noice*", and "*Jeda Nulis*" as an interesting subject for academic study using a digital ethnography or netnography approach.

The aim of this study is to address current challenges that often trigger interreligious conflicts, one of which is hate speech spread through social media. Therefore, this article seeks to promote the values of moderation in the digital realm as a measure to protect religious communities from conflict and build interreligious harmony based on content.

2. Method

This research will adopt a qualitative approach with a focus on digital ethnography and literature studies as the main supporting tools for examining interfaith dialogue as a form of content-based religious moderation on the YouTube accounts "*Jeda Nulis*," "*Cahaya untuk Indonesia*," and "*Noice*." Digital ethnography, pioneered by figures such as Christine Hine (with the concept of virtual ethnography) serves as a theoretical framework for understanding interactions and cultures formed in online spaces (Hine, 2000). Data collection techniques will include online observation of conversations in videos and comment sections, as well as systematic analysis of digital content regarding the narratives and rhetoric employed. To strengthen this analysis, literature review serves as a theoretical

and comparative foundation, enriching the analysis with conceptual frameworks from relevant literature on religious moderation, interfaith dialogue, and the role of digital media.

Religious moderation content as well as interfaith dialogue on the Jeda Nulis account include: "Tolerance in Preaching & Preaching Tolerance", "Learning from Each Other & Finding Common Ground: Islam & Buddhism", "Why & How Are We Together Despite Our Disagreements?" and "Habib and Pastors Fight Terrorism". Then from the Cahaya Untuk Indonesia account, it consists of: "Why Do We Easily Declare Others Infidels? What Should Habib Husein Jafar Think?", "Erasing Culture in the Name of Religion? This is What Habib Jindan bin Novel and Habib Husein Ja'far Say" and "Why Clash Nationalism & Religion? Habib Husein Ja'far Asks Habib Jindan bin Novel for Evidence". Lastly from Noice's account, namely: "The Presence of the Church of Satan Among Religious Communities: Different But Together Eps 13 (With Mongol Stress)", "Gods and Goddesses in Buddhism: Different But Together Eps 10 with Monk Zuan Xiu", and "Getting to Know the Example of Buddha: Different But Together Eps 8 with Monk Zhuan Xiu: Podcast". The researching interfaith dialogue on social media in the modern era is crucial, because of its inclusive nature, wide reach, high interactivity, and ability to build virtual communities based on shared interests. (Miles & Huberman, 1984).

3. Result and Discussion

3.1. Islam as a Religion of *Rahmah*

Different definitions of Islam exist depending on various variables. In Arabic, the words "*sin, lam, mim*" graphically translate to "peace, purity, obedience, and submission (not disobeying/resisting)". This is where Islam gets its name. The *shar'i* definition of Islam includes surrendering to the will of Allah and not disputing His laws. This understanding of the origins and *shar'i* of Islam leads to a personal meaning that can be articulated as follows: "One can only experience true tranquility and attain eternal sanctity by submitting to His commands and making oneself subject to them" (Arijulmanan, 2018).

Islam that leans towards a moderate understanding has at least two terms that are easily recognized, namely *rahmah* and inclusive. The terms of *rahmah* Islam are widely studied in Indonesia, such as *washatiyyah* Islam or even religious moderation. *Washatiyyah* is often used to refer to Muslims and signifies the best and most perfect in the Qur'anic allusion to Muslims (al-Baqarah [2]: 43) (Kementrian Agama RI, 2021). The Hadith reference second only to the Qur'an also states that at the center of every situation is always the best. Moderate Islam addresses differing viewpoints by emphasizing love, tolerance, and the acceptance of diversity as a natural occurrence, thereby avoiding superiority, violence, or anarchic behavior. Rooted in the concept of *rahmatan lil 'ālamīn*, it manifests socio-religiously through the indiscriminate practice of compassion and love towards everyone (Ditjen Bimas Islam Kementrian Agama, 2022).

The term inclusive is also closely associated with an open understanding of Islam. This term is also often juxtaposed with the concept of religious tolerance as one of the popular terms in religious studies in Indonesia. Inclusive in its simplest sense is the opening of one's

mind to differences, in the sense of realizing that such a thing is a gift from God that has been created. This is inversely proportional to radical-extremists who tend to have an exclusive, or closed, religious understanding. They do not want to accept other opinions except for their own group. Thus this is what causes someone to commit acts of religious violence. This inclusive and mercy ideology must then enter various corners of life, including digital space as communication in the modern era.

The relationship between the concept of Islam as a source of mercy and efforts to promote interfaith dialogue in the digital age is a crucial area of research. The concept of Islam as *rahmatan lil 'alamin* a religion that brings mercy to all of creation provides a strong theological foundation for promoting peace, tolerance, and interfaith dialogue. In the context of the digital age, where social interactions are often mediated by technology, this principle of mercy becomes increasingly relevant. It encourages Muslims not only to refrain from spreading hatred or discrimination but also to actively engage in building bridges of understanding with followers of other religions. This effort can be realized through the production of positive content that highlights universal values, participation in constructive discussions, and rejection of extremist narratives that often proliferate in the digital realm (Susanto, 2017).

The concept of mercy also plays a fundamental role in shaping social media ethics for Muslims. Principles such as compassion, wisdom (*hikmah*), justice, and empathy contained in the concept of *rahmatan lil 'alamin* encourage the responsible use of social media. This means avoiding gossip (*ghibah*), slander, and the spread of fake news (hoaxes) that can damage the reputation of individuals or groups, including between religious communities. Social media ethics based on mercy will guide individuals to produce and disseminate content that educates, enlightens, and unites, rather than divides. The use of polite language, the presentation of arguments based on knowledge, and the willingness to listen to different perspectives are indicators of social media ethics based on mercy (Mujani & Baso, 2021). Thus, mercy is not only a personal moral guide but also the foundation for healthy and productive digital interactions.

The contribution of the concept of mercy to the success of online interfaith dialogue is significant. First, mercy fosters an inclusive and non-judgmental attitude, which is essential for building trust and creating a safe space for dialogue. When each party feels valued and understood, the potential for conflict decreases and the opportunity for mutual understanding increases (Sirry, 2012). Second, the principle of mercy encourages Muslims to demonstrate *akhlaq al-karimah* (noble character) in every online interaction, including when facing differences of opinion. This attitude can defuse tension, calm emotions, and steer discussions in a more constructive direction. Third, mercy encourages the search for common ground and universal values between religions, rather than focusing solely on doctrinal differences. This approach allows online dialogue to transcend theological debates and become a shared exploration of humanity and the common good. The success of online interfaith dialogue depends heavily on the ability of each participant to reflect positive

values, and this is where the concept of mercy provides a strong spiritual and ethical foundation (Ma'arif, 2014).

3.2. Cyber Space as Communication Needs in the Modern Era

New media has significantly reshaped society on both micro and macro levels (Lorenz-Spreen et al., 2022). As we navigate the contemporary post-modern era, the utilization of social media for entertainment, information access, communication, and various other functions has become commonplace. The modern era broadened the scope of communication beyond traditional print formats like magazines, newspapers, banners, and posters (Lipschultz, 2023). Subsequently, cyber space evolved in tandem with advancements in information and communication technologies. Schroder (2017) observes that shifts in communication media have led mass communication to transcend alterations in individual and interpersonal communication (Lim, 2017). A clear example is the direct relay of viewer feedback via social media platforms such as WhatsApp, Instagram, and Twitter, enabling television presenters to offer virtual responses (Brautsch, 2023).

Numerous individuals utilize diverse social media platforms not only for entertainment and information consumption but also for educational pursuits and even serious engagements. The influence of social media (cyber space) is extensive, capable of connecting entire populations through its networks and communication channels. Furthermore, social media's inherent nature fosters dialogue, collective contexts and communication in both individual, dismantling transcending and barriers temporal and geographical limitations (Lorenz-Spreen et al., 2022). A simple illustration is the interaction between medical professionals and patients, educators, and students, or employees and supervisors, which now extends beyond physical locations like workplaces, hospitals, and classrooms. This is significant as it empowers individuals to freely express themselves online, receive and provide spiritual support, engage in religious practices and events, and facilitate the learning and teaching of religion within modern society.

The current development of the digital world has reached a point where information and communication technology is no longer just a tool, but has become integrated into every aspect of people's lives. This transformation is marked by the accelerated penetration of the internet, the widespread adoption of smart devices, and the emergence of increasingly complex and interconnected digital platform ecosystems. Internet Live Stats (2024) reports that over 6 billion people worldwide are now connected to the internet, with billions of online activities occurring every second, ranging from personal communication, economic transactions, to the consumption of information and entertainment. This evolution has created what is known as a digital society, where social, economic, and cultural interactions cannot be separated from the cyber realm. This situation demands a deeper understanding of the sociological, psychological, and cultural implications of this pervasive digitalization.

Digital media or social media has now become the primary communication space for modern society, displacing the dominance of conventional media in many aspects. Platforms

such as Facebook, Instagram, X (Twitter), TikTok, and YouTube not only serve as a means of sharing information but also as a space for identity formation, social mobilization, and reality construction. Data shows that social media usage continues to increase significantly. We Are Social and Kepios (2024) report that at the beginning of 2024, there were 5.07 billion active social media users worldwide, representing approximately 62.3% of the global population. This figure demonstrates how deeply social media has permeated daily life, making it a vital arena for dialogue and interaction, including in the religious sphere. The existence of social media enables individuals to connect across geographical boundaries, form online communities, and participate in public discourse in ways that were previously unimaginable (Castells, 2010).

Beyond serving as a general communication space, digital spaces or social media have also transformed into an important arena for expressing religious beliefs. Religious followers from diverse backgrounds now utilize these platforms to disseminate teachings, preach, discuss, and even form virtual religious communities. This phenomenon creates a new religious landscape where traditional authority may be challenged, and religious interpretations become more pluralistic and widespread (Fuller, 2008). Nurcholish Madjid, a prominent moderate Islamic thinker, often emphasized the importance of an open and dialogical Islam. Although he did not specifically refer to social media, as he passed away before the era of widespread digitalization, his principles regarding the importance of *ijtihad*, tolerance, and the universality of Islam remain highly relevant. If he were alive today, he would likely view social media as a powerful tool for spreading progressive and inclusive Islamic ideas, countering extremist narratives that may also emerge there.

3.3. Strategic Movement to Build Interfaith Dialogue

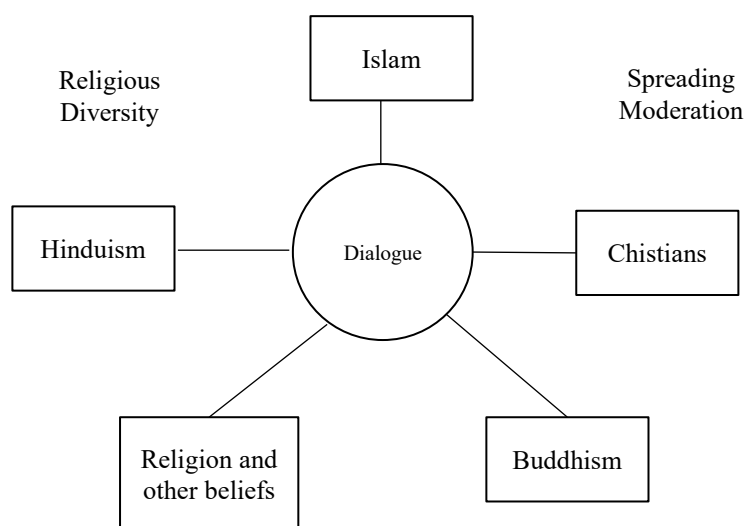
Sayyed Hossein Nasr notes the shared Abrahamic monotheistic roots and moral tenets of Judaism, Christianity, and Islam, although in the context of inter-religious relations, hostility between the Abrahamic religions has been detrimental to both the West and Islam (Nasr, 2003). The distressing narratives of Bosnia and Palestine, along with those of Armenia, Azerbaijan, and other nations afflicted by conflicts rooted in religious affiliations to Abrahamic traditions, underscore the necessity for legally and morally binding commitments to foster understanding between Muslims, Christians and Jews globally. To bridge the gap from destructive animosity to interfaith tolerance, numerous initiatives by Muslim leaders and mediators offer both theoretical and practical recommendations (Grose & Hubbard, 1998).

It is imperative for religious adherents to prioritize dialogical engagement over monologic pronouncements. To foster mutual understanding of differing perspectives, religious individuals should actively engage in dialogue with representatives of other faiths who hold diverse viewpoints on existential realities (Mendes-Flohr, 2013). Such interfaith dialogues enable participating parties to achieve a more profound comprehension of each other's perspectives and to identify shared values that can serve as a foundation for a civil society. Consequently, sincere religious leaders ought to utilize these discussions as

platforms to address interfaith concerns and promote peace, ultimately striving for the collective good (*maslahah mursalah*) (Kamali, 2015).

Fostering religious harmony hinges on two primary elements: comprehending interfaith dialogue, which includes exploring concepts of mercy and inclusiveness. Achieving mutual understanding and collaboration among individuals engaged in interfaith dialogue may require considerable effort, as people often hold preconceived notions about different religions, ranging from viewing them as more modern to more primitive, or conversely. Nurcholis Madjid (Cak Nur) identifies three attitudes towards dialogue proposed by scholars: firstly, an exclusionary mindset that dismisses certain aspects of other religions as deviant and misleading to their followers; secondly, a positive perspective that views other religions as unconscious expressions of one's own faith; and thirdly, a pluralistic viewpoint, articulated through notions such as "other religions speak differently but it is the same truth" or "other views deserve a path to the same truth," asserting that each religion embodies a significant portion of truth or is equally valid (Madjid, 2000).

Figure 1: Significant interfaith discussion initiatives to promote peace and an inclusive society



In relation to the theme studied in this article, religious moderation has become a public conversation, especially the digital generation, since the viral name Habib Husein Ja'far Al-Hadar with the characteristics of friendly Islam and his interfaith dialogue on Youtube is famous. This is because his good, relaxed, and easy-to-understand preaching attitude makes him popular in all walks of life, especially among young people. In addition, Habib Husein's typical approach to embracing and attracting YouTube users to his da'wah is to make jokes about religion rather than about it, so that even lay people who understand religion can easily accept the message Habib Husein wants to convey. The author in this case focuses on Habib Husein Ja'far's religious moderation sermons on the YouTube social media platform that he made during the Covid-19 outbreak, even today. As a sign of Indonesia's religious tolerance, he often participates in joint studies with prominent religious figures, including young Buddhist and Christian leaders as well as fellow Muslims. Accounts such as

“Jeda Nulis”, *“Cahaya Untuk Indonesia”* and *“Noice”* provide positive content to foster religious moderation with various interesting titles. The titles of these contents include:

Table 1: Religious dialog content in the digital space

Jeda Nulis	Cahaya Untuk Indonesia	Noice
“Toleran dalam Berdakwah & Dakwah Toleransi”	“Kenapa Kita Mudah Mengkafirkan Orang Lain? Gimana Seharusnya Menurut Habib Husein Jafar”	“Kehadiran Gereja Setan di Tengah Umat Beragama: Berbeda Tapi Bersama Eps 13 (With Mongol Stres)”
“Saling Belajar & Mencari Titik Temu: Islam & Buddha”	“Menghapus Budaya Atas Nama Agama? Ini Kata Habib Jindan bin Novel dan Habib Husein Ja’far”	“Dewa Dewi Dalam Agama Buddha: Berbeda Tapi Bersama Eps 10 Bareng Biku Zuan Xiu”
“Kenapa & Bagaimana Kita Bersama Meski Tak Sama?”	“Kenapa Membenturkan Nasionalisme & Agama? Habib Husein Ja’far Tanya Dalil ke Habib Jindan bin Novel”	“Mengenal Teladan Buddha: Berbeda Tapi Bersama Eps 8 Bareng Biku Zhuan Xiu: Podcast

In terms of viewers, followers, and social media users who responded to the video posts linked to the three accounts and various themes above, the YouTube channel *“Noice”* has 1 million subscribers, with an average of between 293 and 297 thousand views per video piece linked to this theme. There are 447 thousand subscribers on the *“Cahaya Untuk Indonesia”* YouTube channel, and there are between 19 and 72 thousand people interested in this topic. In addition, the account *“Jeda Nulis”* has 1.64 million subscribers and an average audience of 52,000-1,000,000 viewers who are interested in this topic. Of course, comments from online users from various millennial generations are made on each video or content. These comments are usually supportive of the dawah efforts and focus on the work of Habib Husein Ja’far Al-Hadar, which ranges from about a year ago during the Covid-19 outbreak to the present.

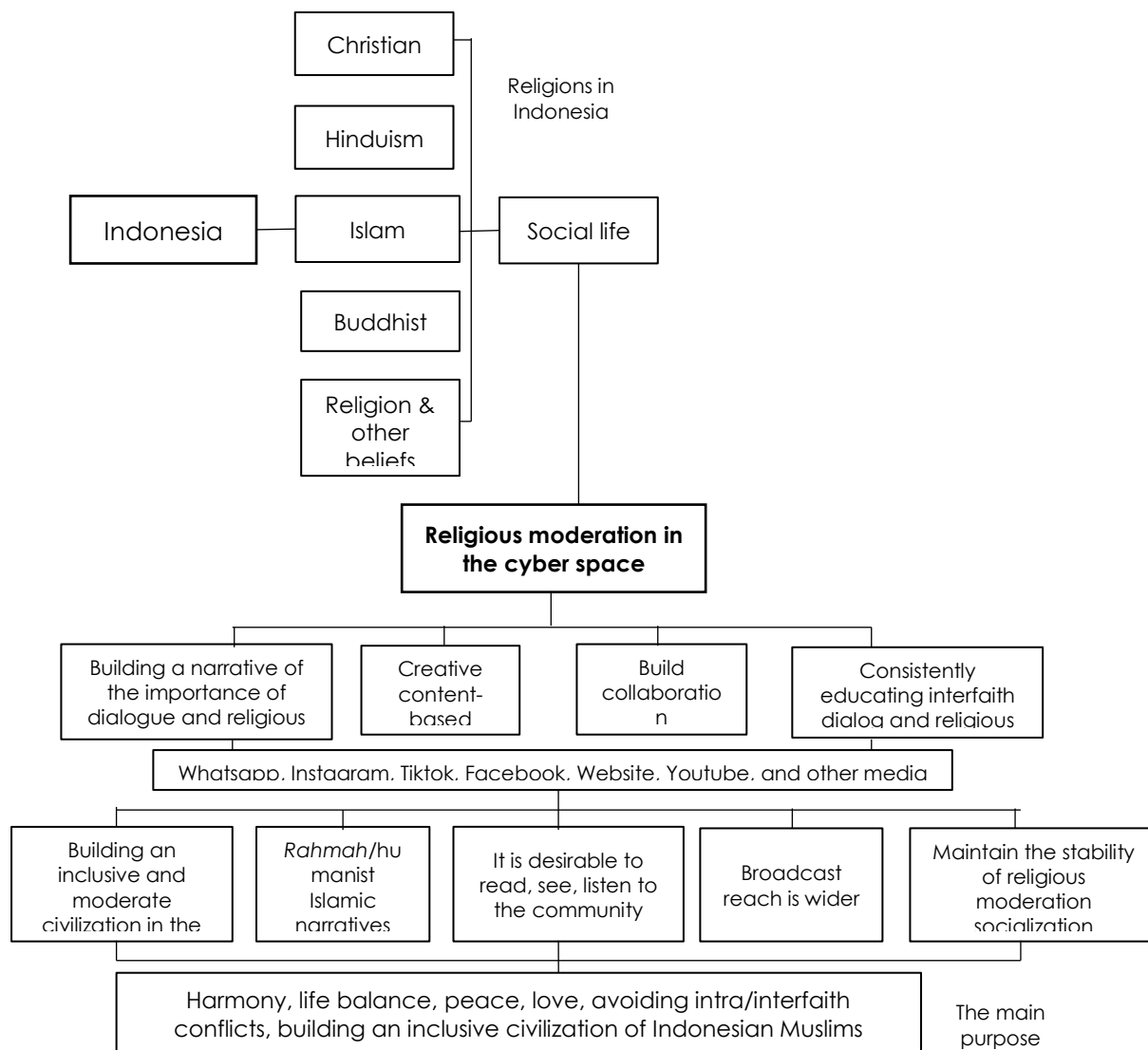
3.5. Implementation of Massive Movement of Cyber Space Religious Moderation

In response to religious conflicts and the need to reinstate moderate religious attitudes, the concept of "Inclusive Islam" has gained considerable traction. The frequent occurrence of religious conflicts in Indonesia, both minor and major, underscores the crucial role of the religious moderation movement in addressing these issues. Therefore, the internet and social media, as key interactive platforms in the contemporary era, necessitate the development of novel approaches in this context (Azisi, Amran, et al., 2023).

Considering Indonesia's rich religious landscape, encompassing Hinduism, Christianity, Islam, Confucianism, Buddhism, and various other beliefs, each with its own distinct tenets, significant effort is essential to cultivate harmony amidst diverse ideologies, races, languages, religions, and other differences. Fundamentally, all religions advocate goodness (*dharma*) and do not condone violence under any pretext, including religious justification.

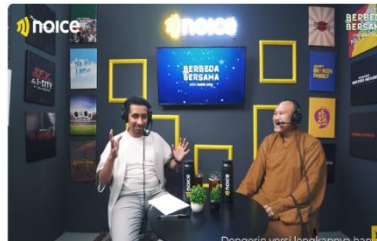
Consequently, it is vital not only for Muslims to comprehend, internalize, and implement moderate teachings but also for other religious communities to actively participate in disseminating these principles (Hermawan & Matas, 2024).

Figure: an illustration of efforts to promote religious moderation in the digital space.



Therefore, religious moderation is foundational for establishing socio-religious stability. As widely acknowledged, radical and extremist Islamic movements, among others, pose a threat and burden to the state due to their forceful and violent enforcement of Islamic law, often invoked in the name of God. To counteract this, potential strategies involve: (1) constructing an inclusive Islamic narrative derived from the academic study of religious moderation to promote mutual benefit and social harmony; (2) employing innovative content for dissemination and socialization; (3) establishing collaborative partnerships with various stakeholders in socialization efforts; and (4) the sustained generation of religious moderation content across digital platforms. Appropriate platforms

when dead, the Prophet respected the bodies of Jews, because Islam is rahmatan lil 'alamin, a religion of mercy for the universe. We love not only non-Muslims, but also non-humans. Therefore, in the Quran, in Surat Al-Mumtahanah, verses seven and eight: 'You are not forbidden from doing good to anyone who does not harm you.' Therefore, we should do good to everyone." Explanation by Habib Husein Jafar Al-Hadar at minute 9:17 as a representative of Islam. "Buddhism is actually a pure teaching of good deeds (behavior)." Minute 2:10: "Ensure that our diversity brings benefits. Do not act arbitrarily and cause chaos in society." Statement by the monk (Bikhu) at minute 25:49 as a representative of Buddhism.	asked by Habib Husein about the ideal relationship between Muslims and non-Muslims.	whether the Bible or the Quran, our faith naturally grows stronger. If our faith is strong, it won't waver even if there's misguidance." Mongol's statement at 8:27.
"Saling Belajar & Mencari Titik Temu: Islam & Buddha" (Learning from Each Other & Finding Common Ground: Islam & Buddhism)  "All people, even all beings, have the essence of Buddhahood, so there is love in the heart of every being, every person," explained Hong Tjhin, a Buddhism, at minute 19:19. "That is the teaching of all religions, in Islam, in Christianity, in all religions, and I feel that myself, that the key is, for example, on YouTube, love, wanting to share kindness, wanting to inspire, and wanting to change people's mindsets for the better," explained Habib Husein at minute 38:17.	"Menghapus Budaya Atas Nama Agama? Ini Kata Habib Jindan bin Novel dan Habib Husein Ja'far" (Erasing Culture in the Name of Religion? This is What Habib Jindan bin Novel and Habib Husein Ja'far Say)  "In any culture, if you trace it back, you will find that everything has a connection, a source, which originates from the great Prophet Muhammad, peace be upon him. The culture of mutual cooperation means that if someone is in trouble, they are helped and assisted. When someone passes away or is struck by misfortune (and needs help), there are many such instances in Indonesia. One of the hallmarks of Indonesian culture is its people's kindness, nobility, politeness, and friendliness more so than any other ethnic group in the world, even the Arabs acknowledge this." Statement by Habib Jindan bin Novel at minute 4:08. "What the Prophet taught in general is love in the end. Loving others	"Dewa Dewi Dalam Agama Buddha: Berbeda Tapi Bersama Eps 10 Bareng Bksu Zuan Xiu" (Gods and Goddesses in Buddhism: Different But Together Eps 10 with Monk Zuan Xiu)  "It is believed that deities are the realm of existence where whatever they desire can be achieved. According to the Buddha, deities are born because they possess exceptionally virtuous behavior, but the most prominent virtue is generosity in giving and being kind-hearted." Statement by Monk Zuan Xiu at minute 9:33. This means that the ultimate purpose of life is suffering, so prepare this life as best as possible for the life after it." Statement by Habib Husein Ja'far at minute 3:14 when responding to Monk Zhuan Xiu's answer.

	regardless of their differences, as long as that love is based on goodness.” Response and words of Habib Husein Ja’far Al-Hadar at minute 6:37.	
Kenapa & Bagaimana Kita Bersama Meski Tak Sama? (<i>Why & How Are We Together Even Though We Are Not the Same?</i>)  Kenapa & Bagaimana Kita Bersama Meski Tak Sama? Jeda Nafis 144K subscribers 53 views · 1 day ago · 1:16 · 1:16 · 1:16 · 1:16 ““Basically, people are born as loving individuals. Hatred is taught by certain individuals.” Explanation by Habib Husein, representative of Islam, at minute 16:59. “So, if we talk about tolerance, but people are not helped to overcome their tendency to be offended, it’s useless. Because this is what needs to be addressed (the tendency to be offended). Because it’s impossible for both of us (Pastor Yerry and Habib Husein) to change, unless the ability to be offended is upgraded, and there’s no other tool besides comedy, what else?” stated Pastor Yerry at minute 39:23.	“Kenapa Membenturkan Nasionalisme & Agama? Habib Husein Ja’far Tanya Dalil ke Habib Jindan bin Novel” (<i>Why Confront Nationalism and Religion? Habib Husein Ja’far Asks Habib Jindan bin Novel for Evidence</i>)  Kenapa Membenturkan Nasionalisme & Agama? Habib Husein Ja'far Tanya Dalil ke Habib Jindan bin Novel CAHAYA UNTUK INDON... 144K subscribers 3,2K views · 1 day ago · 1:16 · 1:16 · 1:16 · 1:16 “These differences are the wisdom of Allah, and Allah is capable of making all humans the same, but Allah created diverse differences, especially between men and women. But does that justify hostility? Allah created differences in skin color, ethnicity, nationality, language, culture, and everything else... (O mankind, We created you from a male and a female... We made you into diverse nations and tribes, so that you may know one another.” Said Habib Jindan bin Novel when explaining differences in Islam at minute 4:11.	“Mengenal Teladan Buddha: Berbeda Tapi Bersama Eps 8 Bareng Bksu Zhuan Xiu: Podcast” (<i>Getting to Know the Buddha's Role Model: Different But Together Eps 8 with Monk Zhuan Xiu: Podcast</i>)  Mengenal Teladan Buddha Berbeda Tapi Bersama Eps 8 bareng Bksu Zhuan Xiu Podcast NOICE 1.1K subscribers 18 views · 1 day ago · 1:16 · 1:16 · 1:16 · 1:16 “In Buddhism, perhaps the difference lies in perspective. The teachings of Buddha are certainly the same, but because they are viewed by different people, they give rise to very different perspectives.” Statement by Monk Zhuan Xiu at 5:45 minutes.
“Habib dan Pendeta Melawan Terorisme” (<i>Habib and Pastor Fight Terrorism</i>)  Habib & Pendeta Melawan Terorisme Jeda Nafis 144K subscribers 3,9K views · 1 day ago · 1:16 · 1:16 · 1:16 · 1:16 “As a Muslim with a strong foundation, namely Surah Al-Mida verse 32, which states that whoever kills one person is like killing all of humanity, I hereby strongly condemn acts of terrorism in the name of any religion or any ideology. Life is the greatest gift from God that we must protect. Not even a wound		

should be shed, in the name of anything. We must protect one another; no blood should be shed." This statement was made by Habib Husein Ja'far Al-Hadar as a Muslim representative at minute 2:28. "From the depths of my heart, I want to fight so that the deaths of our beloved brothers and sisters there are not in vain. At the very least, this should reignite the spirit of love and national pride to prevent such acts (of terrorism) from happening again. This is a wound for all of us; we are all wounded. And I urge, especially the Christian community, not to see this as something done by one religion; this is pure terrorism, which is indeed our common enemy," stated Pastor Yerry at minute 5:11.		
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Based on an in-depth analysis of the content of interfaith dialogue conversations in cyberspace, it was found that religious moderation efforts are manifested through several crucial values. First, participants consistently uphold human values (*karāmah insāniyyah*), placing human dignity and human rights as the foundation of interaction. This indicates that universal ethical dimensions transcend dogmatic boundaries, fostering empathy and mutual understanding. Second, these conversations effectively reinforce tolerance amid differences, solidifying the principles of *ta'āwun* (mutual assistance) and *tasāmuh* (tolerance) across a spectrum of diverse beliefs. This appreciation for differences indicates maturity in interacting without reducing the identity of each party.

Furthermore, the findings show efforts to nurture shared values of nationalism (*hubb al-waṭan*). In the digital context, nationalism is not only interpreted narrowly, but as a collective commitment to national unity and integrity amid religious plurality. This is in line with the understanding that diversity is a gift that must be preserved for the sake of stability and progress. Fourth, these dialogues also emphasize love in social and religious life, reflecting the essence of *mahabbah* (love) as the foundation of interaction. This approach shows that religious moderation is not merely passive tolerance, but an active practice characterized by compassion and concern for others.

The analysis also reveals that participants are fair in helping one another (*al-'adl wa al-insāf*), demonstrating a commitment to social justice regardless of religious background. This aspect is fundamental in building trust and social cohesion in cyberspace. Fifth, the importance of being inclusive, not exclusive, was also found, reflecting the spirit of *ummataṇ wāsaṭan* (the middle community) which is open and accepting of differences. This attitude rejects categorization based on religion, instead encouraging active involvement in all aspects of community life. Lastly and most significantly, the narrative that emerged clearly states that terrorism is a common enemy and is not justified in any religion. This statement affirms that violence in the name of religion is a deviation from authentic divine

teachings, and it must be emphasized that there is no justification for such crimes in Islamic doctrine. These findings underscore that cyberspace has great potential as a vehicle for strengthening religious moderation, where universal human values and substantive religious teachings can synergize to build a harmonious and tolerant digital civilization.

Therefore, advocating for an inclusive and pluralist theology in Indonesia is of considerable importance. The Islamic principle of *tawassuth* underpins religious moderation, as its intrinsic teachings manifest moderation by avoiding extremist tendencies, including judgmental excess (*ghuluw*) while maintaining a balanced approach. Furthermore, it strives for *tawāzun* (balance) within Islam, grounded in upholding moral convictions in interactions at both individual and societal levels, including the state (Hefni, 2020). Departing from this balanced or middle path (*al-wasathiyyah*) in Islamic teachings on inclusivity necessitates careful consideration when applying religious principles in accordance with scripture alongside their contemporary contextual relevance within Indonesia.

4. Conclusion

The results of virtual ethnographic analysis of interfaith dialogue content in digital spaces show that online platforms, especially those focused on visual and audio content, have significant potential as an effective medium for promoting religious tolerance and moderation. This finding underscores that interfaith dialogue in the digital realm inherently involves collaboration among various beliefs toward harmony, making it a valuable solution for disseminating positive messages on a broader scale. Content that successfully promotes this dialogue effectively displays and emphasizes universal religious values such as social responsibility, mutual respect, deliberation, pluralism, peace, equality, brotherhood, justice, accountability, freedom, and honesty. The narratives and interactions built in the digital space show that these values are not merely abstract concepts, but can be translated into real practices that shape a more compassionate and inclusive religious civilization. Therefore, the use of cyberspace as a technological medium and secondary living environment is very important to support education and socialization regarding the importance of interfaith dialogue as a practical application of religious tolerance in Indonesia, thereby facilitating the achievement of broader inclusive civilization goals.

The academic implications of these findings are substantial. First, this research enriches digital ethnographic studies by showing how this qualitative methodology can be applied in depth to analyze complex religious phenomena in the online environment, paving the way for similar research in the future. Second, this study provides specific empirical insights into the mechanisms of interfaith dialogue on social media, identifying key factors that contribute to the success of messages of tolerance. Third, it contributes to the literature on the sociology of religion in the digital age by showing how religious authority and spiritual expression adapt and evolve in cyberspace. Nevertheless, further research is needed to specifically identify the most effective strategies for promoting religious inclusivity through interfaith dialogue across various digital platforms, as well as to

understand the challenges and obstacles that may arise from the dynamics of online interaction. This will strengthen our understanding of the crucial role of digital media in shaping the socio-religious landscape in Indonesia and the world.

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