Embodied Qur'anic Ethics in Interfaith Dialogue on the 'Login' YouTube Podcast

Muhammad Pajri Zuullian[1] (iD), Devina Novela[2] (iD), Aisyah Nur[3] (iD), Rahma Dona[4] (iD)

[1]*State Islamic University Imam Bonjol, Padang, Indonesia*
[234]*State Islamic University Sjech M. Djamil Djambek, Bukittinggi, Indonesia*

Abstract. In digitally networked societies, interfaith discourse increasingly unfolds in informal, algorithm-driven platforms such as YouTube, reshaping traditional modes of religious engagement. This study explores how Qur'anic ethical values ta'aruf (mutual recognition), tasamuh (tolerance), rahmah (compassion), and 'adl (justice) are embodied in the Login YouTube podcast, a widely viewed Indonesian talk show featuring cross-religious dialogue. Using a qualitative content analysis approach, the research draws on one representative episode where six religious leaders (Muslim, Catholic, Protestant, Buddhist, Hindu, and Confucian) engage in dialogical conversations about faith, identity, and pluralism. Transcripts were thematically coded, and verbal as well as non-verbal cues were analyzed to assess emotional tone, inclusivity, and ethical coherence. Findings indicate that the discourse was marked by emotional resonance, reciprocal listening, and the absence of provocation or doctrinal contestation. Each speaker expressed faith-based values in ways that affirmed plural coexistence and shared humanity. The study contributes to both Qur'anic ethics and digital media scholarship by demonstrating how lived theology can emerge within popular culture formats. It argues that platforms like Login do not merely reflect religious tolerance but actively perform it, offering a model for ethical, inclusive digital da'wah.

Keywords: Interfaith Dialogue; Qur'anic Ethics; Digital Religion; *Login* podcast; Religious Pluralism;

1. Introduction

Religious discourse is no longer confined to traditional pulpits but has increasingly migrated into viral digital ecosystems . In today's digitally networked societies, religious messages are shaped, mediated, and transmitted through social media platforms, thereby shifting theological authority from institutional clerics to online content creators and influencers (Campbell, 2017). Recent studies on digital religion have observed a growing trend in how individuals particularly in Muslim-majority countries engage with religious content through platforms such as YouTube and Instagram. This reflects a broader transformation in the way religious narratives are produced, consumed, and reimagined within today's media-driven public sphere (Mahmud & Sakinah, 2024).

Interfaith dialogue, once the domain of formal institutions and theological elites, is now unfolding within algorithm-driven, participatory digital spaces often spontaneously, and at times, joyfully and insightfully. Amid rising global tensions fueled by religious polarization and identity politics, platforms such as YouTube have become both bridges and stages for interreligious engagement (Salim & Othman, 2025). In such settings, religious actors are not merely representatives of doctrine but also participants in shared narratives of mutual understanding, national cohesion, and civic spirituality .

These developments urge scholars to reassess how Qur'anic values particularly those relating to pluralism, compassion, and interfaith coexistence are interpreted and enacted in contemporary digital culture. Despite growing academic interest in interfaith dialogue (Abboud-Armaly et al., 2025; Andrabi, 2020; Orton, 2016), existing literature remains largely centered on institutional forums, elite theological discussions (Abbas, 2007), and prescriptive doctrinal approaches. Studies on "digital religion" (Campbell et al., 2021) and Islamic communication in online environments (Bunt, 2018) have yielded valuable insights into sociotechnical aspects of faith expression.

However, relatively little has been said about how Qur'anic ethical principles especially those underpinning tolerance and dialogue are reflected or negotiated within popular media formats such as podcasts (Deddy Corbuzier, 2024). Moreover, most scholarship on Islam and pluralism in Indonesia tends to focus on fatwas (Al-Bahjah TV, 2021), official sermons, or public policy debates, while neglecting the affective and dialogical dimensions found in everyday digital content .

One of the most influential platforms in Indonesia's digital religious landscape is the YouTube podcast Login hosted by Habib Ja'far and Onadio Leonardo. With millions of views episode after episode and a subscriber base exceeding 20 million, Login is a cultural phenomenon that blends celebrity culture, social commentary, and spiritual discourse. A pivotal episode features six religious figures from Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism engaging in honest, respectful, and often humorous dialogue about faith, difference, and nationhood. The episode, widely shared and positively received by audiences, offers a fascinating site for analyzing how interfaith harmony is narratively constructed, emotionally performed, and publicly affirmed.

This study narrows its empirical focus to a single episode of the widely watched Login podcast, featuring six prominent religious leaders in Indonesia. This episode serves as a snapshot to examine how interfaith dialogue is constructed in a pluralistic yet harmonious digital space (Deddy Corbuzier, 2024). This study aims to critically examine how interfaith discourse is represented in the Login YouTube podcast, with particular attention to the extent to which such representations align with Qur'anic values on dialogue, religious tolerance, and peaceful coexistence.

Rather than treating the Qur'an as the primary object of exegesis, the study uses selected Qur'anic principles as an evaluative framework to assess narrative strategies, ethical speech acts, and dialogical gestures within the podcast. The objective is to determine whether the podcast episode fosters constructive interreligious engagement or simply aestheticizes tolerance as a performative media spectacle. In doing so, this research contributes to the contextualization of Qur'anic ethics within lived digital interfaith encounters in Indonesia.

To guide the analysis, several key terms are defined operationally. Tolerance refers to positive references to other faiths, openness to theological diversity, and the absence of dismissive or derogatory rhetoric. Dialogue denotes mutual, voluntary, and reciprocal engagement across religious boundaries, characterized by curiosity, empathy, and theological humility. Inclusion is used to describe moments where religious others are actively affirmed as part of a shared civic or spiritual community. These operational definitions inform the thematic coding and interpretation applied in the analysis.

This paper offers a novel contribution by bridging Qur'anic ethical teachings and media discourse analysis through the lens of Login as a site of everyday theology. By

evaluating a widely circulated episode of interreligious dialogue using scriptural ethical benchmarks, the study not only engages with digital media theory but also foregrounds Qur'anic imperatives for respectful coexistence in plural societies.

2. Methods

This study employs a qualitative content analysis (Eriyanto, 2015) approach to examine how interfaith discourse is represented in a single, widely viewed episode of the Login YouTube podcast. The analysis centers on how dialogical exchange among six religious leaders Muslim, Protestant, Catholic, Hindu, Buddhist, and Confucian is constructed in digital media and whether it aligns with Qur'anic ethical principles such as ta'aruf (mutual recognition), tasamuh (tolerance), 'adl (justice), and rahmah (compassion).

2.1. Research Design and Data Collection

A purposeful sampling technique was used to select a thematically relevant episode hosted by Habib Ja'far and Onadio Leonardo. The selected episode was chosen based on three criteria: (1) the presence of diverse religious voices; (2) the occurrence of meaningful interfaith dialogue; and (3) high public engagement (over one million views). The video was repeatedly watched, and transcripts were prepared through a combination of YouTube's auto-subtitles and manual correction to ensure semantic accuracy and dialogical nuance. Verbal exchanges were supplemented with observations of non-verbal expressions such as laughter, gestures, pauses, and emotional tone.

2.2. Analytical Framework

The analysis applies a dual-layered framework that integrates Qur'anic ethics with dialogical theory. Qur'anic values were drawn from verses such as QS. Al-Baqarah (2):256 ("no compulsion in religion"), QS. Al-Kāfirūn (109):6 ("for you your religion, and for me mine"), QS. Al-Mumtahanah (60):8–9 (advocating peace and justice), and QS. Ali 'Imrān [3]:64 (calling for common ethical ground). These scriptural principles were complemented by Leonard Swidler's (1983) ethics of dialogue emphasizing humility, mutual learning, and listening and Raimon Panikkar's (1999) view of dialogical hospitality.

Based on this framework, two primary analytical categories were developed:

These frameworks were operationalized into three primary analytical categories:

2.2.1. <u>Tolerance: Affirmations of mutual respect, openness to pluralism, and the absence of exclusionary rhetoric;</u>

2.2.2. <u>Dialogue: reciprocal engagement characterized by listening, sincerity, and shared ethical ground.</u>

2.3. Data Analysis

Thematic analysis was conducted manually through iterative close reading. Initial codes were derived deductively from the analytical framework and then refined through continuous immersion in the data. The analysis followed Miles and Huberman's (1994) model of data reduction, data display, and conclusion drawing. Analytical memos were maintained throughout to track interpretive decisions, key patterns, and emergent insights.

2.4. Trustworthiness and Validity
    To ensure methodological rigor:
2.4.1. Peer debriefing was conducted with two Islamic Studies scholars;
2.4.2. Triangulation was achieved through the integration of Qur'anic text, dialogical theory, and podcast discourse;
2.4.3. Audit trail was maintained for transparency in coding and interpretive steps;
2.4.4. Intercoder reliability was tested on key segments to ensure thematic consistency.

2.5. Ethical Considerations
    As this study involves publicly available audiovisual content, no formal ethical clearance was required. However, best practices were followed to ensure respectful citation, faithful representation of speaker intent, and contextual integrity of quotes. Speakers' statements are attributed and framed without distortion or misrepresentation. This methodological framework allows for a critically reflective yet theologically grounded engagement with digital interfaith discourse, positioning the podcast not merely as media entertainment but as a dialogical event with ethical significance.

3. Results and Discussion
3.1. Expressions of Tolerance: Affirming Plural Coexistence
    In the selected episode of the Login podcast, the six featured religious leaders consistently demonstrated a strong commitment to interreligious tolerance, mutual respect, and peaceful coexistence. Across their diverse theological traditions, all speakers affirmed a shared ethical foundation rooted in compassion, humility, and openness to difference. Importantly, no expressions of provocation, coercion, or exclusivist rhetoric were observed. Instead, the discourse was marked by warmth, laughter, and genuine emotional resonance, indicating an atmosphere of deep mutual understanding. These findings resonate closely with Qur'anic ethical imperatives, particularly the values of ta'aruf (mutual recognition), tasamuh (tolerance), rahmah (compassion), and 'adl (justice) (Deddy Corbuzier, 2024).
    Habib Ja'far offered a theological grounding of tolerance within Islamic tradition by referencing pivotal moments such as the Piagam Madinah, Fathu Makkah, and the Perjanjian Hudaibiyah. These historical instances were presented not merely as Islamic heritage but as living examples of ethical conduct in the face of hostility. He stated, "Kita ingin kehadiran Islam itu menjadi rahmatan dan anugrahan bagi semua. karena itu kita bikin Login ini" (Deddy Corbuzier, 2024). His remarks exemplify the ethos of QS. Al-Mumtahanah (60):8–9, which encourages kindness and fairness toward those who do not fight against Muslims (Zahid et al., 2024), and QS. Al-Kafiran (109):6: "For you your religion, and for me mine," underscoring the principle of peaceful religious coexistence.
    Bante Dira, the Buddhist representative, emphasized that the journey of tolerance is never complete, stating that it is a continual process that requires effort and openness. "Saya akan mengingatkan diri saya sendiri, mungkin saya yang harus upgrade. Dan Login ini salah satu upgrade, cara bagaimana kita itu untuk berda'wah" (Deddy Corbuzier, 2024). His metaphor of tolerance as something "never selesai" reflects the Qur'anic value of ta'aruf as outlined in QS. Al-Hujurat (49):13: "O mankind, We created you, so that you may know one another" (Nihayah, 2021). Bante's acknowledgment of

the challenges inherent in understanding others affirms the shared human responsibility to cultivate recognition and empathy across boundaries.

Romo Katolik drew from personal narratives in his hometown of Yogyakarta, where religious holidays like Natal and Idul Fitri are celebrated together. "Kami alami, di kampung saya dari Jogja, sudah biasa kita ngerai Natal, Natalan juga kita ngerai Idul Fitri, Sudah biasa itu" (Deddy Corbuzier, 2024). He invoked the Catholic teaching Deus Caritas Est (God is Love), stating that the essence of Christianity lies in loving all, regardless of difference. His emphasis on mutual celebration and coexistence mirrors the Qur'anic concept of rahmah (compassion), which extends even to those outside one's faith community, and reflects a lived theology of interfaith kinship (Atawolo, 2022).

Bryan, representing the Protestant voice, highlighted that loving those who are different is more difficult but more meaningful than loving those who are similar. He shared a personal story in which Habib Ja'far visited him early in the morning on Christmas, even before the church service began. "Pas gue Natal kemarin, Habib nggak harus datang ke tempat gue, Tapi nongol pagi-pagi, Gue seneng minta ampun" (Deddy Corbuzier, 2024). Bryan's reflection aligns with QS. Al-Baqarah (2):256. "There is no compulsion in religion," underscoring the principle that faith must emerge from sincere personal conviction and not external pressure (Yahya, 2017).

Blian Hindu (Yan Mita Diaksana) provided cultural insight from Bali, noting that while tolerance is often idealized, many grassroots communities still lack meaningful exposure to religious others. "Masyarakat sekarang bukan menjauh dari agama, tetapi lebih menjauh dari tempat ibadah, Maka kita yang harus upgrade"(Deddy Corbuzier, 2024). He praised initiatives like the Login podcast for bridging these gaps, echoing the value of 'adl (justice), particularly social justice in terms of representation, voice, and access to shared public discourse.

Cristan, the Confucian representative, expressed admiration for the way majority religious figures in Indonesia initiated inclusive dialogue, calling this a sign of "menyapa" or reaching out to those in the minority. "Login inilah yang menjadi oase itu, keren banget, dan semoga Habib Ja'far, Onat, dan semua kru selalu diberkahi oleh gerakan harmonis"(Deddy Corbuzier, 2024). His appreciation reflects both rahmah and tasamuh, affirming that such interfaith engagement fosters inclusion rather than marginalization (Chudzaifah et al., 2024).

Synthesis and Qur'anic Ethical Reflection, Across all six perspectives, several recurring themes emerged: sincere listening, emotional warmth, acknowledgment of difference without fear, and a shared desire to build peaceful coexistence. Despite theological differences, each speaker framed their religious identity not as a boundary but as a bridge. These findings affirm the viability of Qur'anic ethics as a framework for evaluating modern interfaith dialogue. Rather than serving as an abstract or idealized set of values, ta'aruf, tasamuh, 'adl, and rahmah are visibly enacted in this episode, transforming digital dialogue into a living practice of mutual recognition and spiritual solidarity.

Thematic Matrix of Ethical Expressions To further support the thematic synthesis, Table 1 presents a condensed matrix mapping each speaker's expressions of Qur'anic ethical values. This table illustrates how ta'aruf, tasamuh, 'adl, and rahmah were embodied by the participants across diverse religious traditions.

Table 1.

Religious Leader	Key Themes & Representative Quotes	Qur'anic Ethical Principle
Habib Ja'far	- Menjelaskan Piagam Madinah, Fathu Makkah, dan Perjanjian Hudaibiyah sebagai bukti toleransi historis Islam. - "Kita ingin kehadiran Islam itu menjadi rahmatan dan anugrahan bagi semua."	*Tasamuh, Rahmah, 'Adl*
BanteDira (Buddha)	- "Login ini salah satu upgrade, cara bagaimana kita untuk berdakwah." - "Toleransi tidak pernah selesai."	*Ta'aruf, Tasamuh*
Romo (Katolik)	- "Kami sudah biasa ngerayain Natal, juga ngerayain Idul Fitri." - Menceritakan Habib mengirimkan makanan saat Natal. - Referensi *Deus Caritas Est* – Tuhan adalah Kasih.	*Rahmah, Ta'aruf*
Bryan (Protestan)	- "Mengasihi yang berbeda lebih sulit daripada mengasihi yang sama." - "Habib nongol pagi-pagi waktu Natal… belum sempat ngerayain, udah disambut ceramah."	*Tasamuh*, QS. Al-Baqarah [2]:256
Blian Yan Mita (Hindu)	- "Di Bali toleransi sudah baik, tapi di akar rumput masih banyak yang kurang exposure." - "Sekarang masyarakat bukan menjauh dari agama, tapi dari tempat ibadah."	*'Adl, Ta'aruf*
Cristan (Konghucu)	- "Login inilah yang menjadi oase." - "Yang mayoritas menyapa minoritas itu keren… kalau itu disadari oleh banyak orang."	*Rahmah, Tasamuh*

These narratives, while emerging from different theological traditions, converge on shared values of mutual respect, compassion, and the ethical imperative to recognize and honor religious difference. The absence of coercion, ridicule, or doctrinal superiority further demonstrates how interfaith engagement can flourish in digital spaces when grounded in humility and empathy. As observed in this episode, Qur'anic principles such as *ta'aruf* (mutual recognition), *tasamuh* (tolerance), *rahmah* (compassion), and *'adl* (justice) are not only relevant but also embodied in dialogical practice transforming abstract ethical ideals into lived interreligious solidarity. This suggests that faith-based digital content, when crafted with sincerity and ethical consciousness, holds powerful potential as a medium for pluralist harmony.

3.2. Dialogical Engagement: Reciprocal Listening and Emotional Resonance

The selected episode of the Login podcast did not merely present verbal affirmations of tolerance; it embodied dialogical engagement through atmosphere, gestures, and emotional tone. The interaction among the six religious figures unfolded not as a theological debate but as a warm and inclusive conversation. There were no interruptions, no attempts at argumentative superiority, and no tension. Instead, the dialogue was marked by smiles, laughter, eye contact, and supportive affirmations

indicators of emotional safety and mutual trust. This reflects ta'aruf (mutual recognition) not as a static concept but as a living relational ethic.

3.2.1. Narrative and Reactions of Each Figure

Habib Ja'far, when recounting Islamic models of tolerance such as the Piagam Madinah and Fathu Makkah, spoke with a calm tone and gentle gesturing, often nodding to affirm the presence of other speakers. His statement "*Kita ingin kehadiran Islam itu menjadi rahmatan dan anugrahan bagi semua*", was met with visible agreement, Romo Katolik smiled, Bryan leaned forward, and Bante nodded subtly (Deddy Corbuzier, 2024). This response illustrates that his message resonated beyond his own tradition, and his delivery low voice, measured pace enhanced receptiveness among others.

Bante Dira's statement "*Saya akan mengingatkan diri saya sendiri, mungkin saya yang harus upgrade*" was followed by light chuckles and applause like affirmations from Onad and Cristan. His use of humor, particularly when saying, "Login ini salah satu upgrade cara kita berdakwah", evoked genuine laughter, including from Habib and Bryan, showing a sense of equality and shared learning (Deddy Corbuzier, 2024). His slightly bowed head and calm, reflective tone conveyed humility.

Romo Katolik, reflecting on shared celebrations in his kampung, said, "Kami sudah biasa ngerayain Natal, juga Idul Fitri". This was shared with a nostalgic smile and soft tone, creating a serene moment that led Bryan and Blian Yan Mita to smile and exchange glances. His invocation of Deus Caritas Est as a basis for love across boundaries was delivered with a hand gesture over his chest an embodiment of sincerity. The atmosphere became briefly contemplative, showing how personal storytelling creates emotional bridges in interfaith dialogue (Deddy Corbuzier, 2024).

Bryan, the Protestant representative, offered one of the most emotionally charged moments when he recounted how "Habib nongol pagi-pagi waktu Natal". His voice cracked slightly, and he placed his hand over his face in a playful but touched manner. The entire room laughed warmly, not mockingly, but with deep shared joy. Onad placed a hand over his heart, Bante smiled widely. This mutual response reflects ta'aruf at its highest, recognition of another's faith as meaningful and cherished, not foreign (Deddy Corbuzier, 2024).

Blian Yan Mita expressed concern that grassroots communities often lack interfaith exposure: "Masyarakat sekarang bukan menjauh dari agama, tetapi dari tempat ibadah." He spoke slowly, with short pauses, and no one interrupted. His calm, grounded tone prompted a moment of collective reflection, seen in lowered gazes and nodding. Romo whispered "betul", showing quiet affirmation. His presence brought forward the ethical value of 'adl (justice), especially in ensuring fair access to spiritual resources and public dialogue (Deddy Corbuzier, 2024).

Cristan, representing Confucianism, delivered one of the most appreciative and poetic statements: "Login inilah yang menjadi oase itu". His tone was almost reverent, and his eyes briefly glistened. As he praised the willingness of majorities to initiate dialogue, "keren banget", he chuckled softly immediately followed by affirmations from both Habib and Onad. Cristan vulnerability, shown through his softened voice and admiring gaze, exemplifies the emotional reciprocity that Leonard Swidler highlights as essential in authentic dialogue (Deddy Corbuzier, 2024).

3.2.2. Emotional and Non-Verbal Analysis

Throughout the episode, non-verbal cues signaled deep listening and mutual appreciation. Participants often leaned toward each other, maintained eye contact, and

smiled during others' speeches. Interruptions were absent. Even spontaneous laughter often sparked by self-deprecating humor or heartfelt moments served not as distraction but as relational glue, binding the speakers in mutual joy rather than competitive rhetoric. This indicates a space of rahmah (compassion), where vulnerability is not punished but welcomed.

Tone of voice varied across speakers but consistently avoided aggression. The dialogical rhythm was balanced, allowing all figures space to speak. Gestures hand-over-heart, nods, soft laughter reinforced the sense that this was not merely performance but shared spiritual reflection. Such embodied dialogical harmony demonstrates how Qur'anic values can be enacted not only through speech but through emotional resonance.

3.2.3. Theological Reflection: Qur'anic and Dialogical Ethics

This episode powerfully illustrates QS. Al-Anbiya' [21]:107: "And We have not sent you (Muhammad), except as a mercy to the worlds." The presence of mercy (rahmah) was not limited to Islamic discourse but permeated the entire atmosphere. Each speaker, regardless of tradition, contributed to a sacred space of gentleness and recognition. There was no pressure to conform, no contestation of doctrine, but a shared pursuit of meaningful understanding.

Leonard Swidler's principles of interfaith dialogue equality, mutual vulnerability, and deep listening were deeply embodied. The speakers did not approach each other as representatives in conflict, but as fellow seekers of truth. There were no power dynamics at play, only emotional generosity and spiritual openness. This episode affirms that interfaith dialogue, when grounded in Qur'anic ethics and dialogical sincerity, has the potential to heal, inspire, and unify.

3.3. Qur'anic Ethics and the Promise of Digital Interfaith Dialogue
3.3.1. Synthesis of Findings

The preceding analysis reveals that the Login podcast episode under study functions as more than a casual conversation among religious leaders; it constitutes a dynamic site of lived interreligious ethics. In Section 3.1, each participant articulated narratives of tolerance grounded in their respective theological frameworks, while expressing appreciation for religious difference. These expressions were not abstract doctrinal statements but embodied through personal anecdotes, communal memories, and dialogical humility. The absence of exclusionary rhetoric or theological superiority further reinforces the sincerity of these affirmations.

Section 3.2 adds an important affective and performative dimension to these narratives. The dialogical environment was marked by emotional warmth, reciprocal attentiveness, and open body language, with laughter and empathy serving as indicators of mutual trust. Participants not only articulated tolerant views but also enacted them through gestures of respect and active listening. Such affective cues exemplify what Qur'anic ethics terms ta'aruf not merely as conceptual recognition of difference, but as an enacted ethic of mutual engagement.

Taken together, these findings suggest that the Login podcast offers a model for interfaith dialogue that moves beyond performative pluralism. The episode demonstrates how Qur'anic values such as *ta'aruf* (mutual recognition), *tasamuh* (tolerance), *rahmah* (compassion), and 'adl (justice) can be meaningfully embodied in digital religious discourse. This dialogical format enables religious figures to transcend

traditional boundaries of exclusivism and instead foster what may be termed a digital ethics of coexistence.

3.3.2. Normative Qur'anic Reflection

The Qur'an envisions interreligious relations not through rigid doctrinal contestation, but via ethical commitments to justice, mercy, and mutual recognition. Verses such as QS. Al-Hujurat (49):13 ("so that you may know one another"), QS. Al-Baqarah (2):256 ("no compulsion in religion"), and QS. Al-Mumtahanah (60):8–9 (upholding kindness and justice toward those who do not fight Muslims) form the moral spine of Islamic pluralism.

In the Login episode, these values were not merely referenced but embodied. Ta'aruf was evident in the way religious figures acknowledged each other's identity with dignity. Tasamuh was practiced through verbal affirmations and affective gestures that welcomed difference. Rahmah was communicated through stories of solidarity, while 'Adl was reflected in the equal speaking space and mutual validation each guest received.

This performative actualization of Qur'anic ethics aligns with contemporary Islamic scholarship that advocates for an ethics of encounter, where scripture is not only recited but enacted in lived experiences. It affirms that digital religious spaces, despite their algorithmic pressures and potential for polarization, can serve as arenas of rahmah of mercy, humility, and spiritual companionship when guided by sincere dialogical intentions.

3.3.3. Practical Contributions

The Login podcast episode examined in this study demonstrates that digital religious content can move beyond neutrality toward a consciously ethical orientation. Rather than merely avoiding offense, the episode actively promotes *rahmah*, *ta'aruf*, and *tasamuh* through affective warmth, inclusive narratives, and balanced representation. In doing so, it embodies the Qur'anic ethos of rahmatan lil 'alamin a mercy to all creation.

This suggests that platforms like Login can serve not only as vehicles of entertainment or public discourse, but also as models for ethical media practice within pluralistic societies. They offer a blueprint for religious content that is simultaneously theologically grounded, socially empathetic, and digitally resonant. The episode highlights how Islamic dakwah in the digital age can be framed not through polemics or proselytism, but through emotional resonance, mutual respect, and dialogical sincerity.

Such models are increasingly vital in a media environment prone to outrage, polarization, and superficial performance. Content like Login provides a counter-example one that shows how Islamic values can thrive in digital formats when guided by Qur'anic ethics and interfaith sensibility.

4. Conclusion

This study critically examined interfaith discourse in a widely viewed episode of the Login YouTube podcast, featuring six religious leaders from Islam, Christianity (Catholic and Protestant), Buddhism, Hinduism, and Confucianism. By employing Qur'anic ethical principles ta'aruf (mutual recognition), tasamuh (tolerance), rahmah (compassion), and 'adl (justice) as a normative evaluative lens, the analysis focused on how dialogical ethics are embodied in contemporary digital media.

Findings from the thematic and emotional analysis reveal that the discourse was not only free from provocation or theological coercion, but was also characterized by warmth, humor, and reciprocal respect. Expressions of tolerance were consistently articulated across religious lines, often grounded in personal stories, theological reflection, and mutual affirmation. The participants engaged in active listening, shared emotional resonance, and demonstrated openness that transcended religious boundaries. Non-verbal cues such as facial expressions, laughter, and body language further supported the authenticity of their engagement, turning the episode into a living manifestation of ta'aruf as a practice rather than mere concept.

Importantly, the study illustrates that the values embedded in the Qur'anic ethical framework are not abstract ideals; they are practiced and embodied in inclusive media spaces when dialogical sincerity is prioritized. The episode exemplifies how digital platforms, when ethically moderated, can become powerful venues for pluralist engagement, theological hospitality, and social harmony. The Login podcast thus represents a new form of digital dakwah a rahmatan lil 'alamin approach to communication where faith-based narratives are exchanged with empathy and dignity. In conclusion, this research demonstrates that Qur'anic ethics can serve not only as a theological benchmark but also as a practical compass for evaluating and nurturing interfaith dialogue in contemporary digital landscapes.

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