

## The Construction of Religious Tolerance in Digital Media: A Discourse Analysis of the Log In YouTube Podcast in Indonesia

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### Abstract

This study examines how religious tolerance is represented and constructed in digital media through the YouTube podcast *Log In*, focusing on episode 27 entitled “*How Far Does Your Tolerance Go??!!*”. The research is situated within the growing role of social media as a digital public sphere for religious discourse in pluralistic societies such as Indonesia, where online platforms increasingly mediate interfaith interaction and the negotiation of difference. This study is important in light of the proliferation of provocative and polarising religious content online, which threatens social cohesion, while dialogical digital content offers alternative narratives of tolerance and mutual respect. This research employs a qualitative design using discourse analysis and audience response analysis. Primary data consist of audiovisual material from the selected podcast episode, while secondary data are drawn from a purposive sample of audience comments on YouTube. Data were collected through repeated observation, transcription, and documentation, and analysed thematically to identify dominant tolerance narratives, dialogical strategies, and audience response patterns. The findings show that religious tolerance is constructed through non-coercive dialogue, interfaith sympathy, and the strategic use of humour as a communicative approach. Tolerance is framed not as passive acceptance, but as an active ethical commitment grounded in human dignity and freedom of belief. Audience responses demonstrate a predominance of positive reactions from viewers of diverse religious backgrounds, indicating that inclusive and non-confrontational communication resonates strongly in digital religious spaces and contributes to reducing polarisation. The study contributes to digital religion and religious communication scholarship by highlighting the role of interactive audiovisual dialogue as an effective form of informal digital religious education. Its originality lies in integrating discourse analysis with audience engagement to advance the concept of digital moral narratives within the framework of digital religious pluralism.

**Keywords:** digital religious tolerance; interfaith dialogue on YouTube; digital religious pluralism.

### Introduction

The rapid development of digital technology has significantly transformed patterns of social interaction, including the ways religious discourse is produced, distributed, and contested in the public sphere. Social media platforms no longer function merely as channels of entertainment, but have evolved into influential

arenas for shaping public opinion, negotiating identities, and contesting values. YouTube, for instance, recorded more than 2.5 billion monthly active users globally in 2025 (Susanti, Syamsul, Burhani, & Majalengka, 2025), positioning it as one of the most powerful digital platforms for disseminating audiovisual narratives that reach diverse audiences simultaneously. In this context, religious discourse disseminated through digital media increasingly influences how individuals perceive, interpret, and respond to religious differences in everyday life.

In Indonesia, a country characterized by high religious plurality—where Muslims constitute approximately 87.06% of the population alongside Christians, Catholics, Hindus, Buddhists, and Confucians—religious tolerance represents a fundamental pillar of social cohesion. However, the intensification of provocative, polarizing, and confrontational content on social media has posed serious challenges to interreligious harmony. Data from the Ministry of Communication and Information Technology indicate that reports of religious hate speech reached approximately 1,200 cases in 2024, reflecting the growing vulnerability of digital spaces to intolerance (Komdigi, 2025). Within this landscape, dialogical YouTube content that deliberately addresses sensitive religious issues becomes socially significant, as it may either reinforce polarization or foster reflective engagement. One notable example is the *Log In* podcast episode titled “*How Far Does Your Tolerance Go??!!*”, which explicitly invites audiences to confront and reflect upon the boundaries of their tolerance toward religious differences through an interactive and provocative discussion format.

Existing studies on religious tolerance in social media can be broadly classified into several major research tendencies. The first tendency focuses on the representation and construction of tolerance narratives on social media platforms, particularly through text-based and static visual content. Al-Ayya (2022) examined narratives of religious tolerance on the Twitter account of the Garis Lucu Catholic Community and demonstrated that digital humor can function as an effective strategy for promoting tolerant discourse during periods of social crisis. Similarly, Dewi (2020) analyzed tolerance messaging on the Instagram account of the Moderate Islam Network using framing analysis, revealing that narratives of tolerance operate as counter-discourses to religious radicalism grounded in Pancasila values. Almadani (2025) further emphasized the role of educational diversity content on social media in strengthening public support for tolerance, while also highlighting the persistent vulnerability of digital spaces to disinformation and polarization. Although these studies underscore the strategic role of social media in promoting tolerance, their analytical focus remains largely limited to textual or static visual platforms, leaving the dynamics of interactive audiovisual content underexplored.

The second research tendency emphasizes tolerance education, particularly within formal educational institutions. Ambariah (2023) highlighted the importance of multicultural education in schools as a means of strengthening students' tolerance through curriculum integration in sociology and religious education. Asriyanto (2023) examined inclusive education practices that cultivate tolerant moral character through collaborative learning, while Hadisaputra (2020) stressed the urgency of early tolerance education as a preventive measure against religious polarization. Sodik (2020) further discussed the role of Islamic education in fostering tolerance through interfaith social activities and citizenship education. Despite their contributions, these studies primarily situate tolerance formation within formal educational settings, thereby overlooking the growing influence of informal, digitally mediated learning environments such as YouTube, which increasingly shape the attitudes of younger generations.

The third tendency examines religious tolerance through patterns of digital interaction among religious communities. Idris et al. (2024) demonstrated that online interactions among students of different religious backgrounds possess significant potential for strengthening tolerance when guided by narratives emphasizing mutual respect. Carolina et al. (2025), through discourse analysis of the *Log In* podcast, confirmed the role of interreligious dialogue content in promoting harmony. Nevertheless, these studies tend to focus on audience behavior and interaction patterns, without critically interrogating how media messages themselves construct the meaning of tolerance—particularly the notion of “tolerance limits” as a contested and negotiated concept within religious dialogue.

Taken together, previous studies have not sufficiently addressed how interactive YouTube dialogue content constructs and negotiates the boundaries of religious tolerance through provocative discussion formats. While existing research has explored tolerance narratives, educational strategies, and audience interactions, limited attention has been given to the representational strategies, dialogical mechanisms, and meaning-making processes embedded in audiovisual religious discourse that explicitly problematizes the limits of tolerance. Consequently, there remains a theoretical and empirical gap concerning how digital religious content simultaneously functions as a space of reflection, contestation, and negotiation of tolerance in pluralistic societies.

This study aims to analyze the representation and construction of religious tolerance in YouTube-based dialogical content, with a specific focus on the *Log In* podcast episode titled “*How Far Does Your Tolerance Go??!!*”. By examining the dialogical strategies, narrative structures, and discursive patterns employed in the content, this research seeks to elucidate how the concept of tolerance limits is articulated and negotiated within digital religious discourse. In doing so, the study addresses the limitations of previous research by foregrounding the role of

interactive audiovisual media in shaping contemporary understandings of religious tolerance.

This research is grounded in the assumption that repeated exposure to reflective and dialogical religious content in digital media has the potential to influence audiences' perceptions of social reality, as suggested by Cultivation Theory (2007). Furthermore, Social Learning Theory provides a conceptual framework for understanding how audiences may learn tolerant attitudes through observing dialogical interactions and behavioral models presented in media content (Tadayon Nabavi & Bijandi, 2012). Complementarily, Uses and Gratifications Theory (UGT) positions audiences as active agents who engage with provocative religious content to fulfill cognitive, social, and reflective needs (Bahri, 2025). By integrating these perspectives, this study argues that YouTube-based religious dialogue not only reflects existing attitudes toward tolerance but also actively participates in shaping the boundaries and meanings of tolerance within digital public spaces. This theoretical positioning enables the study to contribute to the refinement of media effects theories within the context of digital religious discourse.

## Methods

The primary unit of analysis in this study is the religious dialogical video content featured in episode 27 of the *Log In* podcast entitled “*How Far Does Your Tolerance Go??!!*”, uploaded on 18 April 2023 to Deddy Corbuzier’s YouTube channel. The video, with a duration of 49 minutes and 27 seconds, presents a direct dialogue between three religious figures—a *habib* and a Christian pastor—who discuss the boundaries of religious tolerance through a casual yet reflective conversational format (LogIn, 2023). In addition, the secondary unit of analysis comprises audience comments on the video, which are utilised as supporting data to examine audience responses and attitudes towards the discourse of religious tolerance articulated in the audiovisual content.

This study employs a qualitative research design using discourse analysis and thematic analysis (Creswell & Poth, 2016). A qualitative approach is considered appropriate because the research seeks to explore the construction of meaning, representation, and dialogical strategies of religious tolerance in digital media, which cannot be adequately captured through quantitative measurement alone. Discourse analysis is applied to examine how narratives of tolerance are articulated, negotiated, and positioned within religious dialogue in digital public spaces. Meanwhile, thematic analysis is used to identify recurring patterns of audience attitudes towards religious tolerance as expressed in the YouTube comment section.

The primary data source consists of audiovisual material from the *Log In* podcast episode 27, which had accumulated more than 1.7 million views at the

time of data collection, including a full transcription of the dialogue. Secondary data are drawn from audience comments on the video, totalling 2,879 comments. From this corpus, a purposive selection of comments was made based on their relevance, visibility, and direct engagement with issues of religious tolerance. This episode was prioritised due to its relatively provocative theme and higher viewership compared to other episodes in the *Log In* series, thereby offering a rich and authentic context for examining the dynamics of digital interreligious discourse.

Data were collected through digital observation and documentation techniques. The audiovisual data were obtained by downloading the podcast video and producing a verbatim transcript of the dialogue, cross-referenced with YouTube's automatic subtitles to enhance transcription accuracy. Audience comments were collected by documenting *top comments* generated by YouTube's relevance algorithm, with inclusion criteria limited to comments that explicitly expressed attitudes, evaluations, or reflections on religious tolerance. Comments identified as spam, promotional material, or irrelevant to the research focus were excluded from the analysis.

Data analysis was conducted in several stages using thematic analysis as outlined by Braun and Clarke (2006), supported by manual categorisation of audience attitudes. The first stage involved data familiarisation through repeated viewing of the video and careful reading of audience comments. The second stage consisted of initial coding of dialogical narratives and audience responses related to tolerance, including themes such as dialogical humour, interfaith empathy, symbolic rejection, and reflections on tolerance boundaries. In the third stage, codes were organised into broader themes using a thematic matrix. Subsequently, audience comments were categorised into positive, negative, and neutral attitudes based on lexical indicators and contextual interpretation. Triangulation between audiovisual and textual data was employed to enhance interpretative validity and ensure analytical consistency in explaining the construction of religious tolerance within digital public spaces.

## Results and Discussion

The *Log In* programme is one of the religious dialogue contents uploaded on Deddy Corbuzier's YouTube channel (LogIn, 2023). The episode analysed in this study was produced during the month of Ramadan and was designed to facilitate public discussion on the meaning and practice of religious tolerance among different faith communities. The programme is hosted by two Indonesian public figures with markedly different socio-religious backgrounds, which contributes to the diversity of perspectives presented in the discussion.

The first host is Habib Husein Ja'far Al Hadar, a contemporary Islamic preacher widely recognised for his inclusive, approachable, and youth-oriented

style of religious communication. He is actively engaged on various social media platforms, particularly YouTube and Instagram, where he frequently addresses Islamic values in everyday life, interreligious tolerance, and cross-faith dialogue. The second host is Onadio Leonardo, commonly known as Onad, a former vocalist of the Indonesian band *Killing Me Inside*, whose background in popular culture provides a contrasting perspective to formal religious discourse. The combination of these two hosts establishes a dialogical setting in which religious issues are discussed in an informal, accessible, and pluralistic manner.

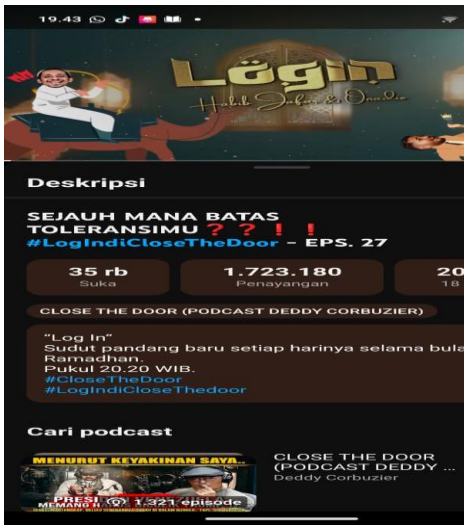


Figure 1. LogIn CloseTheDoor

Source: (LogIn, 2023)

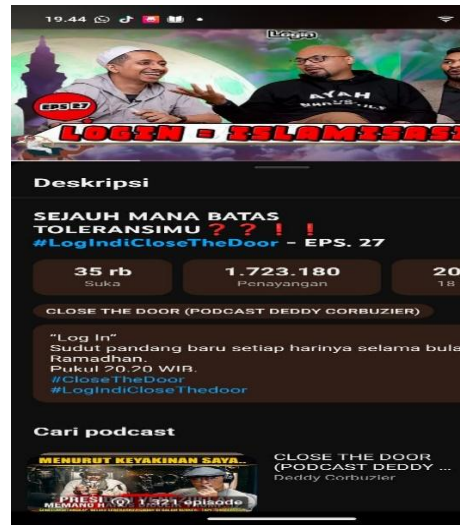


Figure 2. LogIn Eps 27

Source: (LogIn, 2023)

## 1. Representation of Religious Tolerance in Content Dialogue Log In

The primary object of analysis in this study is the religious dialogue presented in episode 27 of the YouTube programme *Log In*, entitled “How Far Does Your Tolerance Go??!!”, which was uploaded on 18 April 2023. The video has been viewed more than 1.7 million times and features a discussion involving Habib Ja’far, Onadio Leonardo (Onad), and Pastor Yerry as the main speakers. The data were obtained through direct observation of the dialogue, which addresses issues of forced religious conversion, the meaning of tolerance, and interfaith relations within social life.



**Figure 3. Discussion**

Source: (LogIn, 2023)

In the opening segment of the discussion, as shown in Figure 3, Onad poses a question to Pastor Yerry regarding whether there are any teachings within Christianity that justify forcing an individual to convert to another religion. In response, Pastor Yerry asserts that the teachings of Jesus do not contain elements of coercion in matters of faith. He acknowledges that, in social practice, there are certain individuals or groups who engage in deviant actions that are often perceived as attempts at Christianisation; however, such practices cannot be justified theologically.



**Figure 4. Question**

Source: (LogIn, 2023)

Pastor Yerry's statement is subsequently responded to by Habib Ja'far, as illustrated in Figure 4, who emphasises that practices of forced religious conversion are not exclusive to a particular religion but may occur across various religious traditions. According to Habib Ja'far, coercion in matters of belief cannot be justified either ethically or theologically, as it contradicts fundamental principles of humanity and freedom of religion. The visualisations presented in both figures depict interfaith dialogical interaction conducted in a non-confrontational and reflective atmosphere, thereby reinforcing the verbal data analysed in this study.

The data indicate that *Log In* episode 27 presents a form of religious dialogue that addresses the issue of tolerance through open and cross-faith discussion. The conversation begins with a question concerning forced religious conversion, which is subsequently answered by affirming that no religious teachings justify such practices. Both Pastor Yerry and Habib Ja'far emphasise that coercion in matters of belief cannot be justified, either theologically or ethically. The dialogue demonstrates that tolerance is understood as respect for freedom of religion and human dignity. The interaction among the speakers also shows that religious differences can be discussed in a calm, reflective, and non-confrontational manner. Accordingly, the data highlight that the *Log In* content represents religious tolerance as an attitude of mutual respect and a rejection of all forms of coercion in social life.

From the analysed dialogue, several recurring patterns emerge that characterise the representation of religious tolerance in the *Log In* content. The first pattern indicates that religious tolerance is consistently framed as a shared ethical principle across different faith traditions rather than as a doctrine exclusive to a particular religion. Both religious figures emphasise that coercion in matters of belief is incompatible with fundamental religious teachings, suggesting a common moral ground that transcends doctrinal differences. The second pattern reveals the use of dialogical engagement as a primary strategy for negotiating religious differences. The exchange between the speakers demonstrates that sensitive issues related to faith can be addressed through open questioning and mutual clarification, allowing differences to be articulated without escalating into confrontation or debate. The third pattern shows that tolerance is constructed as an active social practice rather than a passive attitude. Through the discussion, tolerance is presented as a conscious effort to respect freedom of belief and uphold human dignity in everyday interactions, particularly within pluralistic social contexts. The fourth pattern highlights the non-confrontational and reflective tone of the interaction, which contributes to the creation of an inclusive communicative space. The calm and respectful manner in which differing perspectives are expressed suggests that the manner of communication plays a crucial role in shaping how tolerance is understood

and enacted. Overall, these patterns indicate that the Log In content constructs religious tolerance as an ethically grounded, dialogically negotiated, and socially enacted practice within digital religious discourse.

## 2. Dialogue Strategies and Meaning Construction of Tolerance Limits

The second body of evidence in this study relates to the dialogical strategies employed to discuss and negotiate the boundaries of religious tolerance. One of the most prominent strategies identified in Log In episode 27 is the use of humour as a medium of religious communication. Within the dialogue, Habib Ja'far emphasises that discussions on sensitive religious issues do not necessarily have to take the form of serious or confrontational debates. Instead, humour is employed to ease the atmosphere of the discussion, allowing messages of tolerance to be conveyed in a manner that is more accessible to audiences from diverse backgrounds.



Figure 5. Question

Source: (LogIn, 2023)

As illustrated in Figure 5, Habib Ja'far explicitly distinguishes between the use of humour as a means of religious reflection and the act of denigrating religion. According to him, employing humour to reflect on religious values is not an act of disrespect; rather, it serves as a way to bring religious teachings closer to everyday social realities. He further argues that religion is truly undermined when individuals claim religious identity while failing to practise the ethical and humanitarian values promoted by their faith. This articulation plays a significant role in shaping the meaning of tolerance boundaries, which are constructed not merely in symbolic or expressive terms, but in moral and behavioural dimensions.

The visualisation presented in Figure 5 depicts a question-and-answer session conducted in a relaxed and reflective dialogical setting. The expressions

and interactional dynamics among the speakers demonstrate that sensitive issues concerning humour and religion are addressed without confrontational or defensive tones. This visual evidence reinforces the verbal data by showing how a humour-based dialogical strategy facilitates an open and inclusive discussion on the limits of tolerance.

The data indicate that the use of humour in the *Log In* content does not function as a trivialisation of religion, but rather as an effective dialogical strategy for fostering interfaith communication. Through this approach, the boundaries of tolerance are articulated not as rigid prohibitions on religious expression, but as ethical commitments to respect, human dignity, and freedom of belief within social interaction.

In brief, the data show that *Log In* episode 27 uses humour as a key dialogical strategy to discuss the boundaries of religious tolerance. Rather than framing religious dialogue as a serious or confrontational debate, humour is employed to create a relaxed atmosphere that allows sensitive issues to be addressed more openly. Through this approach, humour is presented as a tool for reflection rather than ridicule. The discussion also clarifies that the boundaries of tolerance are defined in moral and ethical terms, not merely in symbolic expression. Tolerance is therefore understood as respecting human dignity and freedom of belief, while rejecting practices that undermine religious values through coercion or unethical behaviour. The data indicate that humour-based dialogue enables a more inclusive and accessible discussion of religious tolerance in digital public spaces.

Based on the analysed dialogue, several recurring patterns emerge that characterise the dialogical strategies and the construction of tolerance boundaries in the *Log In* content. The first pattern indicates that humour is employed as a communication strategy to ease the discussion of sensitive religious issues. Through humour, the dialogue avoids rigid or confrontational exchanges, allowing messages of tolerance to be conveyed in a more open and accessible manner to audiences from diverse religious backgrounds. The second pattern reveals that the boundaries of tolerance are constructed in moral and ethical terms rather than purely symbolic ones. In the dialogue, tolerance is not measured by the permissibility of joking about religion, but by the extent to which religious and humanitarian values are upheld in everyday social practice. The third pattern shows that religious dialogue is positioned as a space for shared reflection rather than as an arena for asserting doctrinal superiority. The interaction among the speakers reflects efforts to understand and negotiate differences, enabling dialogue to function as a medium for interfaith learning. The fourth pattern highlights the importance of a non-confrontational and inclusive communicative atmosphere in discussing tolerance boundaries. The relaxed and reflective manner of interaction contributes to the creation of a safe dialogical space in which religious differences can be openly addressed without

feelings of threat or hostility. Overall, these patterns suggest that the *Log In* content constructs the boundaries of religious tolerance through humour-based dialogical strategies that emphasise ethical reflection, inclusivity, and mutual understanding within digital public discourse.

### 3. Audience Response to Discourse on Tolerance in Log In Content

The third body of evidence in this study is derived from the analysis of audience comments on *Log In* episode 27, which amounted to a total of 2,879 comments. These comments were analysed and classified into three main categories—positive, negative, and neutral—in order to examine how audiences responded to the discourse of religious tolerance presented in the content. The classification was based on message content, linguistic tone, and the relevance of comments to the theme of tolerance discussed in the dialogue.

The majority of the analysed comments demonstrate a positive orientation towards the *Log In* content.



Figure 6. Positive comments

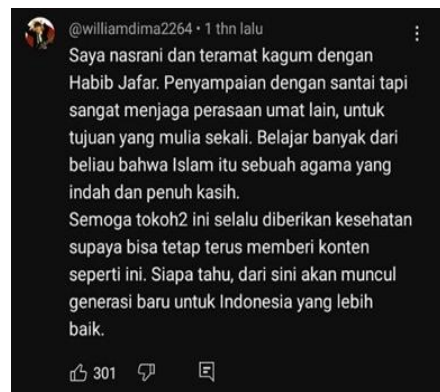


Figure 7. Positive comments



Figure 8. Positive comments

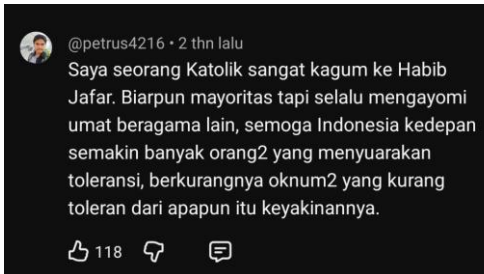


Figure 9. Positive comments

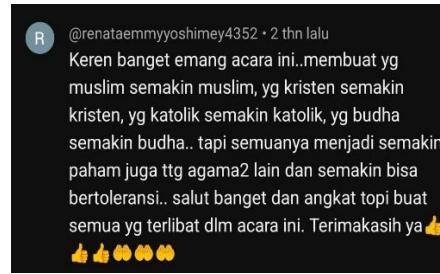


Figure 10. Positive comments

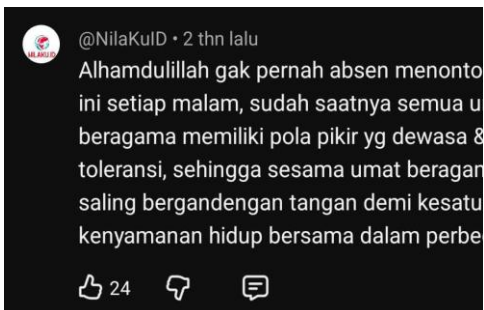


Figure 11. Positive comments

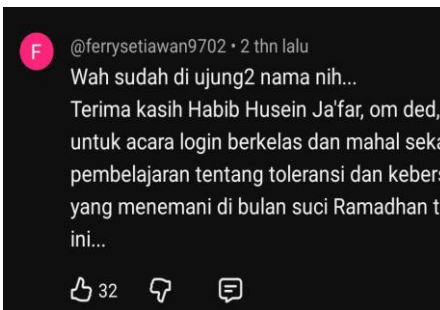


Figure 12. Positive comments

Figure 13. Positive comments

Source: (LogIn, 2023)

As shown in Figures 6-13, positive comments were expressed by audiences from diverse religious backgrounds who conveyed appreciation for the dialogical approach adopted by the speakers. Many comments highlighted Habib Ja'far's inclusive attitude, the relaxed yet reflective style of presentation, and the dialogical atmosphere, which was perceived as fostering new insights into religious tolerance and interfaith differences (Adieb, 2025). These visualised positive responses indicate that the tolerance messages conveyed in *Log In* were widely received and interpreted as educational and reassuring rather than judgmental.

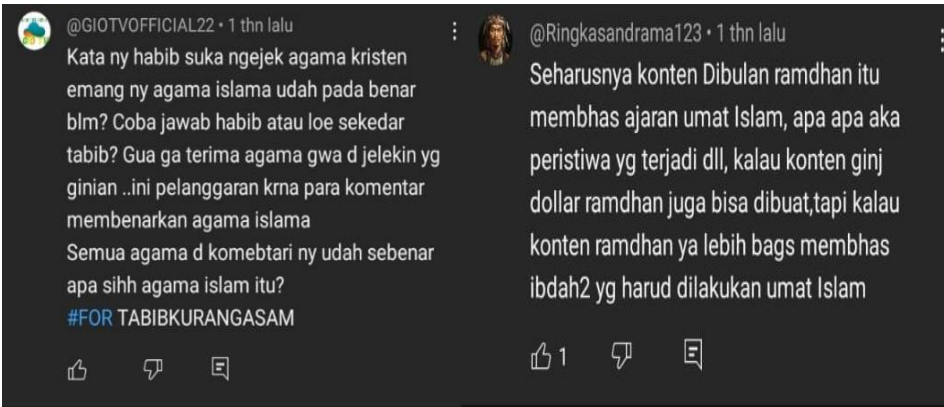


Figure 14. Negative comments

Figure 15. Negative comments

Source: (LogIn, 2023)

In contrast, the negative comments presented in Figures 14 and 15 display a different response pattern. These comments tend to contain emotionally charged expressions and personal attacks directed at particular speakers, without directly engaging with the substantive discussion on religious tolerance (Zain et al., 2023). This pattern suggests that a small proportion of the audience responded to the content at the level of personal preference, identity, or subjective perception of the speakers, rather than the arguments or ideas articulated in the dialogue.

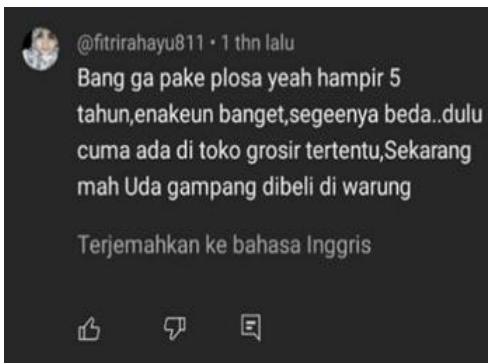


Figure 16. Neutral comments



Figure 17. Neutral comments

Source: (LogIn, 2023)

Meanwhile, the neutral comments illustrated in Figures 16 and 17 reflect audience responses that are not directly related to the theme of religious tolerance. Comments within this category generally focus on non-thematic aspects such as video sponsorship, featured products, or technical issues related to the broadcast (Tho, 2020). The presence of neutral comments demonstrates that the YouTube comment section also functions as a general interaction space, where not all audience responses are oriented towards the central issue discussed in the content.

Overall, the integration of verbal data and visualised comments in Figures 6-17 reveals a range of audience responses to the discourse of religious tolerance in *Log In*. The predominance of positive comments indicates a high level of audience acceptance of the tolerance messages conveyed, while negative and neutral comments reflect the broader dynamics of audience interaction in digital public spaces. These findings provide empirical insight into how religious dialogue content is not only consumed but also interpreted in diverse ways by audiences from different backgrounds.

The data show that audience responses to *Log In* episode 27 vary across positive, negative, and neutral categories. Most comments express positive reactions, particularly appreciation for the inclusive and dialogical approach used to discuss religious tolerance. These responses come from audiences of different religious backgrounds, indicating broad acceptance of the tolerance message conveyed in the content. Negative comments are fewer in number and mainly consist of emotional expressions or personal attacks that do not directly engage with the substance of the discussion. Neutral comments focus on non-thematic aspects such as sponsorship or technical issues. Overall, the data indicate that the *Log In* content is largely received positively by audiences and contributes to diverse interpretations of religious tolerance within a digital public space.

Based on the analysis of audience comments, several recurring patterns emerge that characterise how viewers respond to religious tolerance discourse in the *Log In* content. The first pattern indicates a clear dominance of positive responses that emphasise appreciation and acceptance of the dialogical approach used in the programme. Many viewers express admiration for the inclusive attitude of the speakers and perceive the discussion as educational, calming, and capable of broadening their understanding of religious tolerance across faith boundaries. The second pattern reveals that positive responses are not limited to audiences from a single religious background. Instead, expressions of support and appreciation come from viewers of different religious affiliations, suggesting that the tolerance message resonates across religious identities and is perceived as relevant within a pluralistic social context. The third pattern shows that negative responses tend to be characterised by emotional language and personal

criticism rather than engagement with the substantive issues discussed in the video. These comments often shift the focus away from the discourse on tolerance towards subjective judgments about individual speakers, indicating a limited level of argumentative interaction within this category. The fourth pattern highlights the presence of neutral responses that are unrelated to the theme of religious tolerance, focusing instead on sponsorship, products, or technical aspects of the video. This pattern demonstrates that the YouTube comment section also functions as a general interaction space, where not all audience engagement is directed towards the core message of the content. Overall, these patterns suggest that *Log In* episode 27 is predominantly received in a positive manner, with audience engagement largely supporting the discourse of religious tolerance, while negative and neutral responses reflect broader dynamics of participation and interaction in digital public spaces.

## Discussion

This study demonstrates that the YouTube content “*How Far Does Your Tolerance Go??!!*” constructs religious tolerance through dialogical interaction, humour-based communication, and audience engagement within a digital public space. The findings indicate three key outcomes: first, tolerance is represented through interfaith dialogue that rejects coercion and emphasises shared ethical values; second, humour functions as a strategic medium for negotiating sensitive religious issues without confrontation; and third, audience responses are predominantly positive, reflecting broad acceptance of tolerance narratives across religious backgrounds. These results confirm that digital religious dialogue can function not only as entertainment but also as a meaningful site for negotiating tolerance in pluralistic societies.

The effectiveness of humour and relaxed dialogue in conveying tolerance can be explained by the communicative affordances of digital audiovisual media. Unlike formal religious instruction or textual discourse, the conversational and informal format of *Log In* lowers psychological barriers to engagement, allowing sensitive issues to be addressed without triggering defensive reactions. This communicative style helps normalise interfaith dialogue as part of everyday social interaction rather than as a contentious ideological debate.

This finding aligns with Gerbner’s Cultivation Theory, which suggests that repeated exposure to particular media narratives can shape audience perceptions of social reality. In this case, the consistent framing of tolerance as calm, ethical, and dialogical contributes to the cultivation of a more inclusive understanding of religious difference, especially among younger audiences who are highly exposed to YouTube content. At the same time, Uses and Gratifications Theory helps explain why audiences actively engage with *Log In*: viewers consciously select reflective and challenging content to fulfil cognitive and emotional needs,

such as seeking understanding, reassurance, or moral reflection in a diverse social environment.

Compared to previous studies on religious tolerance in social media, which have largely focused on text-based platforms such as Twitter and Instagram, this research offers a distinct contribution. Earlier studies primarily analysed framing strategies, narrative construction, or statistical engagement metrics in static or semi-static formats. While these studies demonstrated the potential of social media to promote tolerance, they did not fully capture the dynamics of interaction, tone, and emotional nuance enabled by audiovisual dialogue.

This study extends existing scholarship by demonstrating that tolerance is not only framed through language but also constructed through interactional elements, including humour, speaker positioning, facial expressions, and conversational rhythm. The *Log In* podcast illustrates how audiovisual dialogue creates a more immersive communicative experience, allowing tolerance to be negotiated in real time rather than merely asserted. This distinction constitutes the primary novelty of the study, as it highlights the role of dialogical performance in shaping tolerance discourse beyond textual representation.

From a historical perspective, the findings reflect a broader shift in religious communication from institutional and formal settings to digital platforms that prioritise accessibility and interactivity. In the contemporary digital era, YouTube has emerged as a central arena for public religious discourse, enabling religious messages to reach audiences beyond traditional congregational boundaries and reshaping how religious identities and practices are formed. Previous studies demonstrate that digital technologies transform religious identity by facilitating new forms of interaction, reflexivity, and authority negotiation, particularly among younger generations who engage with religion through translocal and hybrid online–offline practices (Mattes & Novak, 2025; Zhandossova, Seitakhmetova, Shaukenova, & Nurov, 2025). Social media platforms such as YouTube and Facebook function not only as channels for disseminating religious content but also as alternative spaces for community formation, dialogue, and public visibility of faith, often challenging conventional institutional authority (Åhman & Thorén, 2021; Andok, 2024). Empirical evidence from Muslim communities in Europe further shows that digital religious communication has become increasingly significant in expanding outreach and maintaining religious engagement, especially during periods of social disruption such as the COVID-19 pandemic (Tabti, 2022). Taken together, these studies support the present findings by indicating that digital platforms play a crucial role in mediating contemporary religious discourse, while simultaneously reconfiguring religious authority, participation, and the boundaries between institutional and public expressions of faith.

Socially, the predominance of positive audience responses indicates that dialogical and non-confrontational approaches to religious discussion resonate strongly with audiences living in pluralistic contexts such as Indonesia. The presence of supportive comments from viewers of different religious affiliations suggests that tolerance discourse, when delivered through inclusive and respectful dialogue, is capable of fostering mutual understanding rather than polarisation. This finding is consistent with studies on interfaith dialogue in the digital public sphere, which show that digital media platforms provide interactive spaces where diverse religious groups can exchange perspectives, reduce prejudice, and build empathy through open communication (Benecke & Verwey, 2020; Maweu, 2021). In pluralistic societies, such dialogical engagement has been shown to contribute to social cohesion and peacebuilding by addressing misconceptions and promoting shared ethical values across religious boundaries (Hazaymeh, 2024; Moreau, 2025). Moreover, research in the Indonesian context highlights a shift from elite-driven interfaith initiatives towards community-based and digitally mediated advocacy, which makes tolerance discourse more accessible and relatable, particularly for younger generations (Jati, Aji, Nurkhoiron, & Tirtosudarmo, 2022). Taken together, these studies support the present findings by demonstrating that digital interfaith dialogue functions not only as a communicative practice, but also as a socially integrative mechanism within multicultural societies.

Ideologically, the analysed content reflects values closely aligned with pluralism, human dignity, and freedom of belief, situating tolerance not as passive acceptance but as an active ethical commitment to respect difference and reject coercion. This construction resonates with the concept of digital religious pluralism, which emphasises the coexistence and interaction of diverse religious expressions within digital spaces shaped by hybrid online–offline practices (H A Campbell & Cheong, 2022; Heidi A. Campbell, 2023). Through dialogical engagement on YouTube, the Log In content illustrates how digital platforms decentralise religious authority and enable alternative moral narratives that challenge rigid, hierarchical interpretations of faith while promoting inclusive and humanistic values (Whyte, 2022; Zhorabek et al., 2025). At the same time, the active participation of audiences as both consumers and producers of religious meaning reflects broader transformations in religious identity formation and ethical discourse in the digital era, where tolerance is framed as a moral praxis grounded in respect, equality, and democratic principles (Ma'rof & Abdullah, 2025; Mathew & Tholath, 2023). In this sense, Log In contributes to the formation of a digital moral narrative that supports pluralistic coexistence while reaffirming religion's role as a source of ethical guidance within contemporary democratic societies.

Despite its positive reception, the study also reveals certain limitations and dysfunctions. While humour facilitates openness and engagement, it also carries the potential risk of oversimplifying complex theological issues or being misinterpreted by segments of the audience. Additionally, the presence of negative comments characterised by personal attacks indicates that digital platforms remain vulnerable to emotional expression and discursive fragmentation. Furthermore, the algorithmic structure of YouTube prioritises visibility and engagement over deliberative quality, which may limit the extent to which rational and substantive dialogue dominates public interaction. These findings suggest that while digital religious dialogue holds integrative potential, it also operates within structural constraints that shape audience participation in uneven ways.

Based on these findings, several practical implications can be proposed. First, institutional support for the production of dialogical audiovisual content that promotes tolerance should be strengthened, particularly content that models respectful interfaith engagement. Second, digital literacy initiatives should incorporate examples such as *Log In* to demonstrate constructive forms of religious dialogue in online spaces. Third, platform stakeholders should consider strategies to amplify dialogical and educational content without relying solely on engagement-based algorithms.

While this study does not claim to offer definitive policy solutions, it highlights the importance of recognising digital religious dialogue as a strategic resource for strengthening social cohesion in diverse societies. Future research could expand the scope of analysis by examining multiple episodes, employing automated sentiment analysis for larger datasets, or conducting comparative studies across different digital platforms.

## Conclusion

This study demonstrates that the *Log In* YouTube content episode 27 plays a significant role in constructing a discourse of religious tolerance within the digital public sphere through dialogical, non-confrontational, and humour-based communication. Tolerance is articulated not merely as passive acceptance of difference, but as an active ethical commitment to respect human dignity, reject religious coercion, and foster egalitarian interfaith relations. These findings are reinforced by the predominance of positive audience responses from diverse religious backgrounds, indicating that inclusive and reflective modes of religious communication are capable of reducing polarisation and enhancing interreligious understanding within Indonesia's pluralistic society.

This research contributes to the fields of digital religion and religious communication studies by extending the analysis of religious tolerance beyond text-based platforms to interactive audiovisual media. It demonstrates that tolerance in digital spaces is constructed not only through verbal narratives but

also through communicative style, dialogical interaction among interfaith figures, and active audience engagement in meaning-making processes. By integrating discourse analysis with audience response analysis, this study offers a conceptual contribution to the understanding of digital religious pluralism and digital moral narratives as social and ideological mechanisms that support democratic, humanistic, and pluralistic values in contemporary religious discourse.

Despite its contributions, this study is subject to several limitations. The analysis is confined to a single podcast episode and relies on a purposively selected sample of top-ranked comments based on YouTube's algorithm, which limits the generalisability of the findings. In addition, the qualitative and manual nature of the sentiment analysis does not fully capture the complexity of large-scale audience reactions. Future research is therefore encouraged to examine multiple episodes or comparable digital religious programmes, employ computational or machine-learning-based sentiment analysis, and conduct cross-platform comparisons to generate a more comprehensive understanding of how religious tolerance is constructed and negotiated within digital public spheres.

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