



Promoting religious tolerance through digital platforms: A content analysis of the Jeda Nulis YouTube Channel

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ABSTRACT

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The rapid progress of information and communication technology has changed how religious messages are disseminated significantly. This study aims to investigate how the YouTube channel Jeda Nulis blends da'wah messages while promoting tolerance in a religious community. The core focus of this research is to explore how Jeda Nulis uses platforms effectively to encourage tolerance and collaboration, among belief systems through its religious teachings. This research will use a method of content analysis focusing on promoting tolerance and cooperation, between religions as its main theme of interest. Jeda Nulis has been working alongside figures from faiths such as Buddhism, Christianity and Hinduism under the guidance of Habib Husein Ja'far Al Hadar to promote the values of tolerance and mutual understanding. Through a combination of emotional strategies in line with Jalaludin Rakhmats message appeal theory the channel effectively spreads messages advocating peace and unity. Using reasoning rooted in beliefs is common, in making rational arguments; while emotional appeals often tap into the audiences empathy and spiritual values to make a case compelling and relatable. One study suggests that digital platforms like YouTube have the potential to play a role in promoting tolerance and encouraging conversations about religion, in diverse communities.

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1. Introduction

The development of ICT (Information and Communication Technology) is a revolutionary phase of life. It has caused significant changes, not only in information but in life as a whole, including the way people propagate and reach information. In the modern day, digital media like YouTube are some of the most common channels for content sharing. Digital platforms have opened the door to accessing information much easier in Indonesia. The country has seen a rise in people who have digital platforms access and therefore the ease of getting information has also increased there (Mansoor, 2023), including in spreading da'wah messages and the values of tolerance. Based on Sadya (2023), the number of internet users in Indonesia is 215.63 million, the highest there has ever been to date. Furthermore, there has been a marked ascending period in the last few years. On the other hand, YouTube is by far the most popular choice among Indonesian internet users that has an approximate 139 million highly watchful users in total Indonesia.

Da'wah, which is usually delivered through religious lectures and studies, is now changing the use of digital technology. According to Wibowo (2019), Anthony Giddens emphasized that developments in society are often influenced by technological advances, which cannot be avoided. As a result, today, da'wah can be done through various platforms, including social media such as YouTube. Da'wah is not only to distribute Islamic teachings but also to strengthen positive values such as tolerance.



According to Abror (2020), tolerance can be defined as a desire to acknowledge diversity with an open and respectful attitude, which is very meaningful in a diverse society like Indonesia.

Previous research has examined various aspects of digital da'wah. Munir et al. (2020), in the journal AT-TABSYIR conducted research on the role of da'is in disseminating information through the YouTube platform during the Covid-19 pandemic. The content analysis method used in this study to understand the message conveyed, shows that YouTube has become a significant platform in spreading da'wah during times of crisis. Salam et al. (2020) Also examined da'wah messages through YouTube by focusing on Ustadz Hannan Attaki. This reflects how YouTube is a platform that allows the delivery of a more personal and emotionally evocative message of da'wah. Although these studies provide important information, they tend to focus only on individual content, without looking at how da'wah can be integrated with tolerance values in a more holistic context.

This research aims to overcome this gap by analyzing the content of the YouTube channel Jeda Nulis, which unites da'wah with the values of tolerance and comedy. The channel, which is run by Habib Husein bin Ja'far Al Hadar, presents a unique approach by working with other religious leaders such as Buddhists, Catholics, Protestants, and Hindus and already has 1.54 million subscribers. This method is not only used to spread religious teachings but also to promote interfaith dialogue and a deeper understanding of diversity (Yang et al., 2023). In addition, Jeda Nulis does not benefit from its content, which shows an altruistic motivation in spreading the message of tolerance.

The main issue is, "How the Jeda Nulis YouTube channel employs digital media tools to propagate da'wah messages which will in turn promote the practice of tolerance among different religious communities?" The following study is designed with an objective to investigate the subject of da'wah and tolerance on the Jeda Nulis Youtube Channel and discuss how efficient and effective social and religious diversity is to be managed. In order to fulfill the established objectives by both the guidelines and content of the research, this study will used qualitative and content analysis. Subsequently, it is anticipated to present the interdisciplinary aspect of studies that will provide an insight into the role and impact of digital media in human behavior and interaction. (Adil & Huda, 2023).

It is hoped that this research will help to improve understanding of how digital platforms can be used effectively to promote tolerance in a diverse society. In addition, the purpose of this research is also to be a reference for academics and practitioners in understanding the dynamics of digital da'wah in Indonesia (Nasih et al., 2023). Therefore, this study is not only important for academics but also for da'wah actors and policymakers who are interested in using digital media for social and religious purposes.

With the background as described, this study fills the existing gap by examining how to increase the value of tolerance through digital media, especially through the YouTube platform. On a larger scale, this research contributes to the growing knowledge of the role of digital technology in social and religious change.

This article discusses the use of digital media, especially YouTube, to spread the message of da'wah that emphasizes the importance of tolerance between religious communities. In previous research, as conducted by (Munir et al., 2020) and colleagues. In 2020, YouTube's role in spreading da'wah during the pandemic has been discussed, but its attention is more focused on the individual dimension without integrating da'wah with the values of tolerance in a multicultural context. The results of this study show that there is cooperation between religious leaders in spreading the message of tolerance through da'wah content, something that has not been widely studied in previous studies. Thus, this study corrects the shortcomings by investigating how da'wah is not only a way to spread religious teachings, but also as a means to advance interfaith dialogue and a deeper understanding of diversity.

The article entitled "Ustadz Evie Effendi's Da'wah Rhetoric in Youtube Videos" written by Regi Raisa Rahman, Atjep Mukhlis, and Acep Aripudin discusses how rhetoric is applied in Ustadz Evie Effendi's da'wah on the Youtube platform (Rahman et al., 2020). In this article, it is mentioned that previous research conducted by Aishatul Cholifah regarding the rhetoric of Ustadzah Haneen Akira on Youtube. The learning results from the study show that non-observational qualitative techniques and semiotic analysis are used to find out the rhetoric used by Ustadzah Haneen Akira. The research gap that will be filled by this study is a more in-depth approach to Ustadz Evie Effendi's rhetoric,

using the rhetorical theories of Aristotle and Jalaludin Rakhmat, and descriptive qualitative analysis to explain how the process of rhetoric construction in his da'wah is carried out.

In several previous studies, Islamic radicalism among Indonesian students has been in the spotlight, especially related to the spread of radical narratives through social media. Several previous studies have shown that social media is effective in recruiting and indoctrinating individuals into extremist groups (Nasih et al., 2023). However, the findings of this study indicate that LINE Official accounts can be used as a platform to disseminate moderate Islamic views and counter radical narratives among students. The research gap identified is the lack of research on the use of social media such as LINE in efforts to fight radicalism among students, especially in the context of spreading moderate Islamic views.

This article reviews the spread of tolerance da'wah through digital platforms, especially YouTube, focusing on the Gita Savitri Devi channel and her collaboration with Habib Husen Ja'far. Previous studies have shown that social media is effective in spreading da'wah messages (Yalni & Faisal, 2021), but research on tolerant da'wah in the digital era is still lacking. The results of this study show that the way to convey the message of tolerance with an inclusive and compassionate da'wah approach is more effective than using conventional methods. The gap that has been identified is the lack of in-depth analysis related to how tolerance da'wah content on YouTube can build a positive interfaith dialogue in a multicultural society.

2. Theoretical Framework

2.1. Message Appeal Theory

This research uses the basis of the message appeal theory proposed by Jalaludin Rakhmat is one of the important concepts in communication studies, especially in the context of influencing communication. This theory focuses on the way of delivering messages that can influence the attitude, perception, and behaviour of the audience through two main approaches, namely rational appeal and emotional appeal. Rational appeal refers to the use of logical arguments, empirical evidence, and facts that are expected to influence the audience cognitively. In persuasive communication based on rational impulses, the message is designed to convince the listener through clear thinking and intellectually demonstrable arguments (Sastradiharja & Windy, 2019). For example, in the case of da'wah, often rational appeals involve explanations of religious teachings by referring to sacred texts, religious laws, or historical examples that support the message they want to convey.

This can lead to emotional appeals, which are designed to persuade an audience using emotions and feelings as tools evoke personal values from he or she. Refrain from emotional appeals May generate an effective response: instead of merely trying to accomplish cognitive effect by an appeal, they attempt to create a resource adequacy on the part of their audience. To do this you may use fear, hope, love or to cultivate a feeling of empathy and sympathy into the reader (Syahputra & Evanita, 2022). To spread religion, we can use emotional ways to highlight moral and spiritual values in religious teachings so that they can move the hearts of listeners, for example by telling inspirational stories, spiritual experiences, or good behaviour of religious figures. Therefore, building emotions aims to increase the connection between the message conveyed and the values believed by the audience so that the message is more easily received emotionally.

Jalaludin Rakhmat also emphasized that the use of rational and emotional appeals can not only be used separately but can also be used simultaneously in one communication message. The combination of the two can produce a more effective message because it can reach the audience comprehensively both at the cognitive and affective levels. In the situation of da'wah or interfaith communication, a person who communicates can use logical arguments to explain how important tolerance between religious communities is rational calling, while also touching the listener's feelings with touching stories of interfaith friendship / emotional calling (Yusry S. et al., 2023). As such, this theory of message influence provides a flexible and thorough framework for understanding how messages can be effectively crafted to influence audiences on multiple levels, both intellectually and emotionally.

3. Method

This study has been investigated by the application of a qualitative approach to the phenomenon of da'wah use of digital media as well as tolerance. The decision for the use of the qualitative approach is made due to the freedom, it allows the researcher in defining the meaning of content and the socio-cultural context of the messages presented on YouTube channel Jeda Nulis. The use of this method has led to an unimaginable level of the research wherein the researchers are obtaining a comprehensive knowledge of the problems and the development of the problems. More so, the researchers use in-depth interviews which help them in understanding the participants' experiences.

Content analysis, a research method, was used. This method is mainly used for evaluating and explaining the content in Jeda Nulis's videos. Content analysis serves as a systematic scheme of recognizing issues such as themes, patterns, and representations of da'wah values and tolerance in videos (Yalni & Faisal, 2021).

Research procedure starts with data collection from the YouTube channel Jeda Nulis, which will be the subject of the analysis to detect the main themes and messages expressed. The video is the first to receive the analysis. Moreover, the processed data is demonstrated through narratives to cover the full scope on how the content promotes da'wah and tolerance. For the purpose of the data's validity, triangulation was executed through the comparison of the video's results, the theory of message appeal in accordance with Jalaludin Rakhmat, and the audience's interaction in the comment section.

4. Result and Discussion

The purpose of this study is to examine how the Jeda Nulis YouTube channel uses digital media platforms as a way to spread da'wah messages that encourage the values of tolerance between religious communities. This study applies the principles of message appeal communication theory from Jalaludin Rakhmat (Rahman et al., 2020), provides an analysis of messages that delivered in a discussion featuring monk Suryati Joon-Seo (Buddhist), pastor Yerry Pattinasarany (Christian) and Habib Ja'far Al Hadar where he explaining about Islamic perspective. This study has been designed with an objective to find the types of message appeals (rational and emotional) has been used for promoting message appeals in the field of tolerance.

4.1. Results

a. Religious differences as a strength, not as a source of conflict

There the centralization of this discussion is based on how necessary is to respect religious divergences. This conversation underscore becomes there are not any religious differences as long as every individual is able to accurately comprehend the directions in their own MVP. The three religious leaders stated that the essence of religion itself was to blame, not ignorance, greed and hatred.

The statement could be classified as rational appeal according to message appeal theory. Well these three religious figures all make sense and the religions of the world are largely based around peace and tolerance. Monk Suryati Joon-Seo has said in a conversation:

"Not being able to understand true religious teachings, coupled with greed and hatred, is the root of conflict. If we truly understand the core of religious teachings, we will realize that all religions teach the values of kindness and love."

This statement presents a strong and logical argument, inviting listeners to understand that interreligious conflicts stem from external factors related to human stupidity, not from religious doctrine itself.

b. Teachings on Tolerance in Buddhism

Monk Suryati Joon-Seo explained that in Buddhism, morality, ethics, and the law of karma are emphasized very strongly. Every good deed done will produce good, and vice versa. In terms of tolerance, a good attitude towards others, regardless of religious beliefs, will provide positive benefits for individuals and society.

This message can be considered an attempt to influence emotions (emotional appeal) because it involves spiritual elements and moral values that touch the listener's feelings. Good intentions and good actions are considered the key to creating a harmonious life. For example, the monk Suryati stated:

"According to Buddhism, karma says that every good deed will have a good result. Showing tolerance and respect for one another is part of a good deed that will bring peace, both for ourselves and for others".

This message encourages listeners to reflect on how important it is to behave well as part of living together in diversity. By influencing emotions, this message seeks to make the audience more open to differences through behaviour change.

c. The Christian View of Tolerance

Pastor Yerry Pattinasarany said in Christianity, love for God has to be balanced with love for humanity - even people who are different from us! This message underscores that all people, irrespective of religion or belief are called to live in a brotherhood whose basis is the universal love upon which Christian teacher build harmonious relationship among themselves.

It qualifies as an emotional invitation statement because it speaks directly to our universal need for love and comfort. Pastor Yerry stated:

"Jesus taught us to love God with all our hearts and to love our fellow man regardless of differences. Tolerance is our way of showing love to others, as God loves all of us."

This message pulled at the heart strings of those listening as it keeps with Christian teaching and love is one of the focal points. The appeal is emotional, as a means to help listeners to be more open to accept differences.

d. Appreciating Diversity in Islam

Habib Ja'far Al Hadar explains that in Islam the peak of morality is to live beautifully to everyone, even with lay people. Taking a differences is also a part of Islamic knowledge, even Islam teaches to honor the bodies of non-Muslims as one form of honor towards humanity. This has proven the fact that Islam not only preaches tolerance but also respects human rights of every person, despite religion.

This dosent sound like an emotional as much as a rational appeal when it has both the logical part of religious teachings and spiritual value preaching humanity. The speaker explained:

"The Prophet PBUH taught us to respect everyone, including those who have different beliefs. When a non-Muslim body passes by, he stands as a sign of respect. This shows that in Islam, respecting fellow human beings is the best moral action".

This empathy urges them to appeal for listening minds which consider that it is very necessary those who swear by the deities accompanying Allah and think before they open mouths about Allah, and uses an abundance of different ways to heal souls using: emotional examples from the life of the Prophet Peace be in him.

e. Tolerance as a means to achieve peace.

The conversation focused on the fact that good conduct and respect for each other are a way to build peace even when beliefs differ. Three leaders from different faith traditions agreed, it is tolerance that can help put aside interreligious tensions, especially in a fast-moving world like ours today. Tolerance involves not only accepting differences but also actively honoring and supporting the faith of others.

A good example of a statement that can be classified as a rational and emotional appeal. On the surface this message contains a sensible solution to the continued violent interreligious conflict we see, however its true value lies in rekindling an emotional hope that things can work out and be well between us and our world if we but respect one another's story. Habib Ja'far Al Hadar says:

"Even though we have different beliefs, we can be united in doing good. Mutual respect and support for each other is the best way to create peace."

Through this message, we want the people to make sure religion difference does not become an impediment in peaceful living. Instead, good things could be ground for a balanced society.

f. Application in Daily Life

The speakers also illustrated how the principle of tolerance can be applied in daily life by providing concrete examples. For example, in a diverse community, people of different faiths can support each other in social activities such as helping neighbours regardless of their religion. The message also emphasizes the importance of interfaith dialogue as a way to bridge differences and strengthen better understanding. This idea is included in a rational invitation because it provides concrete examples that can be followed by listeners. Pastor Yerry stated:



"In my community, Christians, Muslims, and Buddhists often work together in social activities. We help each other regardless of religion because we believe that goodness does not care about religion".






This message shows that tolerance should be applied in concrete everyday actions, not just as a theoretical concept.

g. The Role of Religious Leaders in Religious Tolerance

The discussion also noted the important role of religious leaders in promoting the values of tolerance. It is hoped that religious leaders can be an example for their people in practising tolerance and realizing how important it is to live together in diversity. This message has an emotional element because it moves the hearts of the listeners with great expectations and moral responsibility from religious leaders. Monk Suryati ended his conversation by saying:

"As religious leaders, we must set an example to our people, that tolerance is the key to peace".

No	Scene	About
1		Religious differences as a strength, not as a source of conflict
2		Teachings on Tolerance in Buddhism

3		The Christian View of Tolerance
4		Appreciating Diversity in Islam
5		Tolerance as a means to achieve peace.
6		Application in Daily Life
7		The Role of Religious Leaders in Religious Tolerance

4.2. Discussion

In this study, we evaluated how the Jeda Nulis YouTube channel introduced religious tolerance through digital da'wah, with an emphasis on the application of the message appeal theory from Jalaludin Rakhmat. This study applies content analysis methods to understand the strategy of delivering da'wah messages that aim to increase interfaith tolerance in communities that have various religions. The important findings of this study not only show innovation in the use of digital media for da'wah, but also make an important contribution to the academic literature.

a. YouTube as a Da'wah Platform

One of the main outcomes of this research is that YouTube is very effective as a platform for disseminating da'wah messages, especially in contexts that emphasise the values of tolerance. In Indonesia, where religious pluralism characterises society, Jeda Nulis has successfully utilised YouTube to reach a larger and more diverse audience, both in terms of demographics and religion (Boulianne & Theocharis, 2020).

YouTube allows Jeda Nulis to spread da'wah messages to Muslims and even reach viewers of other religious denominations. Evidence can be obtained by the cooperation in working together with religious figures of different sects, such as Buddhism, Christianity, and Hinduism, which are featured in interfaith dialogues on the channel.

These alliances create avenues for interfaith dialogue that is very rarely seen in traditional dakwah media. Jeda Nulis speaks to viewers beyond the conventional boundaries of religious communities by hijacking an algorithm that suggests videos to YouTube users based on interest and viewing history.

The discovery, in this respect, thus adds a new dimension to the budding literature of digital da'wah. Though there has been some research on the subject, most of it has focused on the role that technology plays in furthering religious messages amongst Muslims. This research extends that discussion by showing how digital platforms can be used to enable interfaith conversations. Additionally, the results also show that through digital media, different communities could link together and, in turn, extend da'wah's role from simply a religious outreach to one of the tools in promoting understanding between faiths.

b. Message Appeal in Digital Da'wah: Rational and Emotional

It is from the theory of message appeal proposed by Jalaludin Rakhmat that a strong foundation can be found for understanding how messages are planned and delivered in the discussion at Jeda Nulis. This theory lays great emphasis on the fact that any form of effective messaging can use two important approaches: rational and emotive. (Hizbullah & Aprianty, 2022). This study found that the combination of the two appeals is a key strategy in conveying the message of interfaith tolerance.

Rational appeal approaches using logic and arguments based on facts. In the discussion, speakers representing Buddhism, Christianity, and Islam voiced reasonable arguments based on the teachings of their respective religions, to invite the audience to understand that religious differences are not the cause of conflict, but as something valuable and worthy of respect. For example, monk Suryati Joon-Seo explained the concept of the law of karma in Buddhism which emphasizes that good deeds will produce good things, including in terms of tolerance towards others, regardless of the religion they follow.

Emotional appeals are created by emphasizing the love, mercy, and humanity within the beliefs that each religion preaches to appeal to the feelings of the listeners. Pastor Yerry Pattinasarany from a Christian perspective shared how loving God must also be put into practice by loving fellow human beings, including those with different beliefs. This message is not only based on religious logic but also comprises the emotional aspect in human beings, to be more compassionate towards others.

The combination of rational and emotive messages makes the da'wah holistic because the message does not only influence the audience's logical thinking but touches on their emotional part. This is something new in the context of digital da'wah because previously, da'wah was performed only on rational or theological aspects. With this combination, this channel can create da'wah in which the audience can be provoked to implement an attitude of tolerance in everyday life.

c. Tolerance as the core of the da'wah message

The other interesting finding is that in this discussion, the main message represents a plea for tolerance that constitutes the core teaching of the great religions of the world. This is a new and important dimension of digital da'wah-in as much as da'wah through this media often aims at strengthening internal beliefs within the people, the potential of religion to act as a bridge towards interfaith understanding is seldom used. The present study identifies that the Jeda Nulis channel has been successful in making tolerance the hub of da'wah, with each religion represented in the discussion underlining mutual respect and appreciation for differences.

According to him, the most important things in Islamic teachings are to do good with all people, including those with different beliefs. Indeed, the value of tolerance in Islam is a fine example that has been badly misunderstood by so many people. Through his rational and emotional explanations, he removed the negative stereotype that Islam is an intolerant religion.

Yet, at the same time, Christian and Buddhist religious leaders made equal stress that love and respect for one's co-human beings, irrespective of the latter's religious adherence, represent the essence of their religious teachings, too. In this vein, it reinforces tolerance as a universal value common to all religions and da'wah, which emphasizes tolerance can indeed be an effective tool in eliminating interreligious conflicts.

The academic impact of this discovery is to add to the discussion of multiculturalism in the context of religious da'wah. Research related to multiculturalism usually occurs outside of the context of religious da'wah. This research proves that da'wah can also be an appropriate means for spreading the values of multiculturalism. By setting tolerance as the main focus, da'wah performed digitally would be able to present learning about life together in harmony peacefully in diversity to listeners so that this can have a positive impact on reducing social conflicts caused by religious differences.

d. Interaction and participation from listeners

The finding of such a trait indicates another important contribution of the aspect of interactivity and audience participation in digital da'wah. On YouTube, the discussion on the Jeda Nulis channel is not one-way; the facilities of 'comment' and 'live chat' allow the audience to actively participate in the discussion. This opens up opportunities for two-way dialogues between speakers and listeners, thus creating a more inclusive and participatory environment.

These kinds of interactions are new in digital da'wah because conventional da'wah is often only one-sided, where the audience can only listen without giving a direct response. During this era of digital da'wah, the role of the audience has become more active and they can provide direct feedback to the religious leaders. The other novelty that arises in the process of spreading religion is that listeners are no longer in a passive position, but rather they may even discuss, raise questions, and share some experiences with regard to the religious topic that was exposed.

This was indeed a novelty in finding, since the paradigm of da'wah changed from a one-way communication pattern to a two-way communication pattern with more participation. Further, this would open up an avenue for developing inclusive and interactive da'wah in which audiences get to play a greater role in setting the direction for discussions to spread the values of tolerance on a wider scale.

e. Religious leaders in spreading the da'wah of tolerance.

One of the important outputs of this research is the significant role of religious leaders as agents of change to promote tolerance values. Through discussions on the Jeda Nulis Channel, it was underlined that religious leaders have a moral obligation to serve as an example in the implementation of tolerance. They are expected to teach their people about religious teachings but also set an example through daily practice of tolerance.

The finding has important implications for academic discussions, as it underlines the fact that religious leaders bear an immense responsibility in shaping the views and attitudes of ordinary people towards religious differences. In fact, during the era of digital da'wah, the importance of religious leaders' role seems to be growing because they may reach larger audiences through various digital platforms. They can bring down friction between faiths and contribute to maintaining peace in a fast-

growing multi-cultural environment by playing active agents of change in delivering a message for tolerance.

5. Conclusion

The conclusion of the study underlined that digital media, especially YouTube, has an important role in spreading da'wah messages to uphold tolerance among religious communities in Indonesia. Looking at Jeda Nulis's YouTube channel, this article can elaborate on how digital platforms can serve as a site of inclusive and interactive interfaith dialogue, whereby values of mutual respect and respect for religious differences are delivered to the masses. Another benefit of using digital media for da'wah is that it allows for reaching a wider audience, representatives of other religious and cultural groups, which in some cases would have been hardly possible when using the traditional methods of da'wah.

This present study confirms the fact that a good model explaining how the message of tolerance da'wah could be elaborated in a comprehensible way can be based on a strong framework by Jalaludin Rakhmat. By unifying rational and emotional appeals, the Jeda Nulis channel can affect the audience as a whole both intellectually and emotionally. Rational messages are extracted from logical and intellectually accountable religious teaching combined with emotional messages that disturb human values, such as love and peace. This has more effect in promoting interreligious tolerance and strengthening the understanding of multiculturalism among the audiences.

This research emphasizes the importance of the role of religious leaders as agents of change in spreading the preaching of tolerance in the digital era. Religious leaders, through digital media, are not only as religious informants but also as examples in applying the values of tolerance they teach. In a global context where interfaith conflicts are still frequent, digital da'wah that emphasizes tolerance has great potential to reduce social tensions and promote peace. The study makes an important contribution to the academic literature on digital da'wah and interfaith communication and is also beneficial to practitioners, academics, and policymakers who want to use digital media for social and religious purposes.

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