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## Applicating “Jeda Nulis” Youtube Channel as Learning Media of Religious Tolerance for Virtual Communities

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### Abstract:

*This research examined into the usage of Youtube as a religious tolerance learning medium for virtual communities. The study focuses on the youtube channel "jeda nulis," which has the subject "toleran dalam berdakwah, dakwahkan toleransi." This study was based on the fact of the emergence of radical Islamic accounts that transmit harmful information in the form of easy-to-disbelieve and convert teachings to individuals with differing perspectives and traditions. This research utilized a descriptive technique with a literature study approach. To investigate the information acquired through watching and evaluating videos on connected topics. According to the study's findings, YouTube can be utilized as a platform to propagate religious tolerance lessons. Habib Husein partnered with Christian and Buddhist religious figures in the above-mentioned YouTube material, and the three figures were successful in providing religious tales that made virtual communities conscious to better grasp and practice the principles of religious tolerance. religion is tolerance, but its people cannot necessarily be tolerant. Three religious leaders agreed that ego, want, and group fanaticism must be abolished in order for humanity to be tolerant. Unless a person cannot become a religious brother, they should strive in compassion for the benefit of humanity.*

**Keywords:** *Religious Tolerance, Virtual Communities, Youtube.*

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## INTRODUCTION

Indonesia has grown into a pluralistic country with a variety of people's diversity. This is also evidence related to the development of Islam in Indonesia (Slama, 2018). However, the existence of Indonesian Islam is always dynamic in line with state relations in placing the position of Muslims and the ebb and flow of global political tensions that develop. In its dynamics, of course there will be a problem. Religious problems, especially Islam in Indonesia today, are not just a matter of interpretation of religious texts, but extend to the problem of responding to modernization in society (Saputro et al., 2016). As tangible evidence of the problem is the existence of acts of radicalism, violence and terror associated with Islamic religious symbols (Abeyagoonasekera, 2018). This raises the suspicion that there is a relationship with a strong religious understanding that is not in accordance with human values (Maine & Vrikki, 2021). The reality is, for the sake of religion someone is willing to sacrifice his body and soul. Although many experts say that this aspect of religious understanding is not the sole cause. However, it is undeniable that social injustice and class sentiments contributed to the birth of religious understandings and movements that all claim self-truth and impose it on others, even in the form of violence (Mironova, 2016). At the end of the New Order era, violence with religious nuances had begun to flare up. It doesn't just stop there, acts of violence are still continuing with various bombings on places of worship and public facilities, these events occurred continuously in the span of 2000-2017. The police revealed a fact that the perpetrators of these bombings were terrorist networks linked to transnational religious beliefs. Violent behavior often arises because of psychological impulses and is generally centered on the depths of the human person (Smith, 2017). Human understanding of religion is one of them. In humans, there are brain nerves that can generate impulses to encourage humans to commit violence. With a certain religious understanding and interpretation, it can strengthen these impulses (Fachmi et al., 2019).

The characteristic of radicals is that they consider themselves sacred by legitimizing the teachings or beliefs that they hold to themselves are the most correct and must be followed by others, such a thing certainly shows an attitude of dehumanization and intolerance (Lukman, 2019). Religion for radicals must be pure from cultural intervention, must be permanent, and simple. It is too complicated for

radicals to understand rationally between religion as a belief and religion that has manifested itself in sociological practices (Ozukum, 2021). From a sociological perspective, religious identity is indeed a necessity, but an Islamic identity that is firmly held without tolerance for other identities is feared to cause conflict (Slama, 2018).

Now, the world is in the *post-truth* era or the post-truth era, namely a new era, the industrial era 4.0 with its distinctive character influenced by the development of information technology, including: *internet of things, artificial intelligence, and big data* (Taras, 2015). The development of this disruptive technology has messed up all aspects of life, including the life of diversity (Ummah, 2020). Religious knowledge is widely spread in cyberspace with sources of knowledge whose authority is not always clear. In this case, religion is like a commodity and a tool for certain interests, whether economic, political, or ideological (Madisson & Ventsel, 2016). With these technological advances, it is not impossible that the notions of radicalism will be more easily spread through social media. Radicalists will first take advantage of this to spread their teachings rather than having to take real action. In addition, with the development of technology, it affects the development of types and types of communities in society. One of them we can call a virtual community community, the characteristics of this virtual community community are very familiar with the internet (O'Connor, 2016). The type of virtual society that chooses to learn religion instantly without filtering which social media account should be used as a reference in learning religion (Samovar et al., 2016).

The most widely used social media is YouTube. Launching data from datarepotal.com, it is stated that in 2021, YouTube will become the most widely accessed social media and is often accessed by the public, especially in the age range of 15 to 64 years (Al-Rawi, 2017). The content of religious lectures occupies the third position as the public's favorite. This is evidence that shows a shift in the *trend of religious learning*, from the traditional to the digital. This is certainly a challenge as well as its own opportunity for religious experts. Therefore, Slama, (2018) stated, public space and social media must also be the main concern of moderate Muslim religious, social, customary and intellectual leaders to spread the notion of religious tolerance, in order to fight the radicals who are increasingly spreading their teachings. Sein, (2018) added, Especially on social media, there must be a figure who

dedicates himself to being a pioneer as well as a carrier of moderate Islamic teachings, Islam that brings mercy to all (Slama, 2018). Islam as a religion that grows and develops in a pluralistic country, must always prioritize the teachings of mercy as a form of compassion for fellow believers or even with other religions. This article refers to a character who became famous with the jargon of “stray youth” that was applied to his followers. The figure is Habib Husein Ja'far Al-Hadar on its YouTube channel "Pause writing" and will focus on the contents with a title "Tolerance In Preaching and preach tolerance" as his method of propagation of Islam that is moderate in the era of *post-truth* at this time to improvement towards a land of peace and full of grace from Allah (Hilmi, 2021).

Several studies that are relevant to this research include the following: *First*, by Guntur Cahyono & Siti Asdiqoh (2019), with the title "The Selection of Youtube-Based PAI Learning Media in Strengthening Students' Character Amid the Wave of Radicalism". The results in this study explain that YouTube as a video sharing medium has the ability to disseminate massive information. However, in the learning process the teacher must strengthen character education and be able to filter YouTube content to be used as teaching materials in order to avoid the understanding of radicalism that is currently rife (Cahyono & Asdiqoh, 2019). *Second*, by Karina Khoirun Nisa (2021), with the title "The Influence of Gus Baha's Da'wah on Youtube About Tolerance Towards Non-Muslims in Mojoagung District In Alfred Schutz's Phenomenological Perspective". The results of the study explained that by listening to Gus Baha's lectures, many changes were experienced by the non-Muslim community in Mojoagung District. One of the influences obtained is social interaction, namely now the community is able to build social relations between religious communities (Nisa Khoirun, 2021). *Third*, by Imam Subqi (2021), with the title "Use of Youtube Media in Improving Learning Outcomes of Zakat and Wisdom Materials at Madrasah Aliyah Miftahul Ulum". The results in this study explain that by optimally applying youtube media to fiqh learning for class X Miftahul Ulum Demak students can improve learning outcomes. This is based on the data in the first cycle, the average result obtained is 66.36, increasing to 73.60 or 7.24% in the second cycle. In the third cycle the average value reached 76.78, an increase from the second cycle of 3.18% (Subqi, 2021). The previous studies mentioned above have studies that are relevant to this research, namely on the use of YouTube as a medium for teaching Islam. However, the novelty

of this research lies in the selection of the term about religious tolerance and the character being studied. This type of research is descriptive-qualitative which is used to analyze and interpret the role of Habib Husein in teaching religious tolerance on his YouTube on content entitled "tolerant in preaching & preaching tolerance". This article finds that the presence of Habib Husein has a very significant role in teaching religious tolerance for virtual communities through his YouTube.

## **METHOD**

This study uses a qualitative approach, which is a research procedure that produces descriptive data in the form of written or spoken words from the observed (Moeleong, 2007). With a literature study and analysis approach, the object of research is observed virtually.

The data generated in this qualitative research does not require statistical analysis or calculations, as in quantitative research (Sugiyono, 2009). The source of the data obtained in this study was obtained through objective data and information collection to produce valid, current and relevant information from the research focus.

As the primary data source is the content on the YouTube channel "Jeda Nulis" entitled "*Toleran in Da'wah & Da'wah Tolerance*". Meanwhile, as a secondary data source, it is obtained from journals, books, theses, and other documents whose nature is to complement the existing data. The data collection technique in this research is to use documentation techniques, namely by downloading videos on the YouTube channel "Jeda Nulis" on the content entitled "Toleran in Preaching & Preaching Tolerance". Then watch solemnly and analyze to get maximum data results. (Sobur, 2006).

## **RESULT AND DISCUSSION**

### **Production**

In using youtube, a production is important. Habib Husein is able to create content on his YouTube channel called "pause writing". The content he creates is to broadcast Islam to the public. Considering that YouTube is the most frequently accessed social media to obtain the desired information. The concept of content production that he created is trying to collaborate with several other characters to make it more interesting and the audience can see things from various perspectives.

## **Distribution**

In the distribution or distribution of the content created, Habib Husein simply uploads a video that has been carefully prepared by him and his team. In addition, videos that have been uploaded, video links will also be distributed to other social media platforms. Netizens are so enthusiastic to watch every content he creates. Moreover, there is one special jargon for netizens, namely the term "stray youth".

## **Media Utilization**

Several things that a content creator must pay attention to include: communication, content, and collaboration. By aligning these three things well, the benefits of a media will be easily accepted and hit the audience. In the YouTube pause, Habib Husein uses a relaxed, clear, and firm communication style. This makes it easy for the audience to understand the message conveyed. Likewise with the content he creates, with a short duration and no advertisements, the audience is so satisfied to actually be able to take every message brought by Habib Husein, both in collaboration with other figures, as well as what he conveys individually.

## **Youtube "Jeda Nulis"**

Da'wah channel through YouTube, tends to be accessed by people who are busy working but still want to get spiritual showers. Or by those who are embarrassed to come to the study and some who want to get instant Islamic studies. Launching from [datareportal.com](http://datareportal.com), in 2021 users of the YouTube application from the age range of 15 to 64 years there will be 93.8 percent of the total internet users in Indonesia. This figure when calculated is equivalent to 190 million people. Youtube was chosen as the main one for any matter according to the needs of the community, including studying religion. This opportunity was also welcomed by various ustadz by doing da'wah from home.

One of the figures who use YouTube as a medium for preaching is a Habib, named Husein Ja'far Al-Hadar. He created a YouTube channel "pause writing" as an answer to the problem of the teachings of radicalism that were spread by several clerics through their YouTube channels. For a Habib Husein, he must take part in

preaching through YouTube, because nowadays people prefer practical things and learn through the internet. Husein Ja'far is known as a young habib who spread Islam with love. His closeness to young people has also made him known as a millennial Da'i, because he is known to be unique and anti- *mainstream* when preaching. The jargon that he brought as his trademark was the mention of the word "stray youth". The word is mentioned as a description of the reality of the confusion of the community to ask whom the questions about the Islamic religion piled up in their minds. When preaching his appearance looks very relaxed. Despite his status as a habib, but there was no robe attached to his body, nor was there a thick beard hanging from his chin. He said it was one of his most formal appearances. Even Habib Husein also said in the description in his content, that if the listener is relaxed, he usually also wears a regular t-shirt. Habib Husein in terms of appearance in preaching always adapts to the audience who follows his da'wah so that listeners will be more relaxed and comfortable following and listening to his presentations. His preaching through the YouTube media always invites enthusiasm and positive responses from the viewers. As a result, his youtube channel called "Jeda Nulis" since joining on May 4, 2018, has had 683 thousand subscribers as of December 21, 2021.

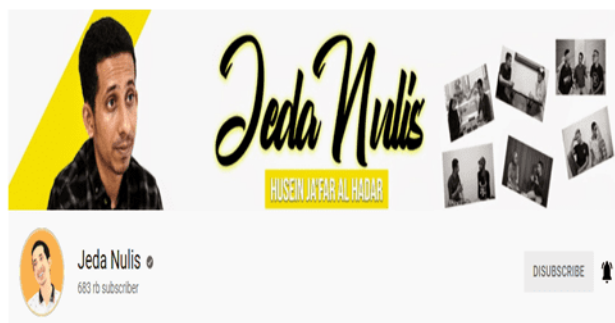


Figure 1. Display of the Youtube Channel "Jeda Nulis"

### **Biography of Habib Husein**

Husein Ja'far Al-Hadar, is a young man born in Bondowoso, East Java on June 21, 1988. He got the nickname habib because he is still a descendant of the Prophet Muhammad from the Al-Hadar clan. As a habib, he has a high

responsibility to preach Islam to the general public. He was a student at a boarding school in Bangil, Pasuruan, East Java. Then he continued his undergraduate education at UIN Syarif Hidayatullah Jakarta with a focus on Akidah and Philosophy majors. After completing his undergraduate education, he continued his Masters Program at the same campus, but focused on majoring in Tafsir Hadith. During his studies, he actively participated in expressing his Islamic ideas through local and national mass media, such as Kompas, Tempo, and others. He even wrote a book about Islam published by publishers Mizan and Gramedia. One of his phenomenal books is entitled "God Is in Your Heart". In addition, he is also active in filling out Islamic studies in the Indonesian television world. Now, he is more active in da'wah *online* and still fills out invitations for da'wah held *offline*.

### **Religious Tolerance**

Islam is a religion that teaches all goodness. The teachings of Islam teach its people to be able to live tolerantly and live side by side with all adherents of religions in harmony. In essence, in Islam itself, there is no distinction between respect for everyone, both in terms of humanity. In principle, if you can't be brothers in one religion, then you should be brothers in the name of humanity. In the language of tolerance, it comes from the word *tolerance*, which is having an attitude that allows or is tolerant of other people's differences, whether it is a matter of religious opinion, belief or from a social, economic and political perspective. Tolerance can be interpreted as an open chest, getting along with anyone, respecting the opinions of others and not interfering with freedom of thought and belief in others. Tolerance basically gives freedom to fellow human beings and gives freedom to determine their respective destiny, as long as in carrying out and determining their attitude they do not violate the rules that can damage the peace with each other. With this difference, it is the nature of the creature. Allah has created creatures with their respective portions, of course this is a reflection, that indeed from the beginning of human creation, they have been different.

Religious tolerance is not to merge into one another's beliefs, nor to exchange beliefs among the many groups of different religions. What is meant by tolerance here is in terms of social interaction (*mu'amalah*). There are also limitations that can be done or cannot be done. This is the essence of tolerance in

which each party can control themselves and provide space for mutual respect for the various uniqueness of each religion without feeling threatened by their beliefs or rights. Because moderation or tolerance is not a personal matter, but the interests of every ummah, state and society. In the midst of the proliferation of various extreme groups that show their faces under religious pretexts whose interpretation is far from the essence of Islam, every individual must have a moderation attitude. However, in practice moderation is still a blur among us (Shihab Quraish, 2020). Interreligious teachings must break through various boundaries in them to add insight into religion and moderate attitudes amidst the inevitability of religious differences in society.

### **Virtual Society**

The virtual reality of life has been predicted since 57 years ago. McLuhan, in 1963 revealed facts about a phenomenon of the speed of communication connectivity through electronic technology, which he then referred to metaphorically as a *global village*. *Global village* as an analogy to describe that the world will someday metamorphose into a giant village inhabited by humans who are communicatively connected to each other due to technological sophistication. But no one suspected that the beginning of 2020, made the internet the main activity of the community due to Covid-19. Until now, the virtuality of life described by the existence of human relationships through activities with technological facilities is increasingly massive. Virtual society is a life of human society that cannot be directly sensed through human sensing, but can be felt and witnessed as a reality. This kind of life, of course, is not the afterlife of humans, but is the other side of the life of "real society" as we know it so far. Where "real society" emphasizes more on the fabric of human social life that is based and built through direct sensing. Youtube was chosen as the main one for any matter according to the needs of the community, including studying religion. Virtual society is at the level of a virtual world, everything is virtual. In the virtual world, users or *netizens* cannot see the interlocutor's face or hear his voice. In other words, the virtual world is not physically present, but is present using words on a computer screen.

### **The content "Toleran dalam Berdakwah, dakwahkan toleransi"**

The content "*Toleran dalam berdakwah, dakwahkan toleransi*" on the YouTube channel "*Jeda Nulis*" premiered on July 22, 2021. In this content, Hbaib Husein collaborated with two other religious figures, namely Pdt. Yerry from Christianity and Monk Zhuan Xiu from Buddhism. The collaboration is carried out for the common good, a mission to convey the teachings of religious tolerance to the community through digital da'wah. In content this is kind of like a *talk show*. At the opening of the video, Habib Husen, who guides, begins by greeting the two Christian and Buddhist religious figures. Habib Husein opened by giving a statement, that religion is tolerance, but its people cannot necessarily be tolerant. As we know, that there are people who use religion as a tool to spread hatred, and that is a big mistake thing. Because ignorance is filled with ego, it cannot be counseled unless it is self-conscious. It is different when someone is stupid or misinterprets a verse, then it can still be advised and directed to the truth. Therefore, the greatest war for a human being is against himself. Then Habib Husein gave one question about the meaning of tolerance in Buddhism and Christianity. The monk Zhuan Xiu who got the first opportunity to convey his ideas said that religious tolerance or moderation is a must and coexistence with people of different religions in Buddhism, it is about behavior or behavior, that is how one should think before doing something, because he believes in karma. The second was delivered by Pdt. Yerry, said that in Christianity, when someone loves God, God will lead to the realization that loving God also means loving God's creation. That's called the tunnel of moderation. And that moderation is evidence or a sign that someone who is successful in worshiping God also loves God's creation. Then, Habib Husein continued the statement by saying that religion is full of moderation or tolerance, but the problem is that not all religious people do that. Then it is associated with morality, that the peak of morality is people who have morals to those who have no morals. This is exemplified by the behavior of the Prophet Muhammad who stood in the mosque to honor the corpses of the Jews. That is the good character of the Prophet who should be followed in religious life, if people who have died must be respected, especially when they are still alive. In Islam, saying happy holidays for other religions according to Habib Husein Ja'far's view is not a problem, because it will not change the religious belief of the person

who says it. Humans are told to use reason and mind, so they must also get rid of disputes and fights just because of different opinions (Hamka, 2020). Then Habib Husein asked the monk Zhuan Xiu about the problems faced by Buddhism as a minority in Indonesia. The monk Zhuan Xiu replied that so far, according to him, there is still discrimination against the Buddha, for example in the construction of places of worship. Even though all matters related to the construction of the place were taken seriously, he himself did not understand what the problem was. In Buddhism, the da'wah they do is not to invite others to enter Buddhism, but to spread kindness to others. Patience and sincerity are virtues that must be instilled in every individual.



Figure 2. Display in content

People's intolerance of course occurs for a reason. How the three religions (Christianity, Islam, and Buddhism) view the causes are as follows: First, in the Christian view it is caused by two things; (1) the inability to implement oneself. For example, when someone says he doesn't like the Jelita, then he has a justification that God must not like him either. (2) Lust and Ego. These two things cannot be denied. If previously people stopped killing because of religion, nowadays people kill precisely because of religion. Considers himself the holiest. And these three religions agree that in religious teachings killing people is an unacceptable act. Religion will never be one. There have always been two or three religions, and there have always been wars and killings between them. Religion will never be one, except in the hereafter, on the Day of Resurrection. In this world,

single religion is impossible. Second, in the view of Islam, Sang Habib said that the main cause is the human ego. After learning to understand religion, the verses of the Qur'an that contain love are used as the basis for hurting others. When someone learns religion and misinterprets, it can still be justified by studying more. However, when a person is filled with ego, then what must be corrected is himself. The greatest jihad is against oneself. Third, in Buddhism, the monk Zhuan Xiu said, that actually people already know that all forms of corruption and destruction on earth are rooted in three things; (1) Greedy. If someone is full of greedy thoughts about something, then that person will always have a way to win and rule, no matter what. (2) Stupidity. People who are greedy, they also forget that he is a fool. Because they are not aware of their behavior that deviates from the values of humanism. Even, humanism is like a princip of life for every body. So this is in line with the words of Buya Husein Muhammad, all misunderstandings are rooted in the inability to understand other humans. (3) Hatred. If one's heart is filled with hatred, then any good done by another is considered a mistake and has no value. Discrimination against minorities, for Buddhists, is difficult to build a place of worship, and this is something that needs to be addressed together. In their closing statement, the three figures guided by Sang Habib conveyed an important message by saying,

*"we may differ in religion, but we compete to do good to others in the name of humanity."*

At the end of the video, the three characters hope that with this show, people will be more aware of the importance of living together with full tolerance for all the differences that exist in each individual. In any religion, there is no teaching that invites its people to be hostile to fellow human beings, even to the universe, they must maintain it. The community is expected to be able to implement the word tolerance so that it is not just speech.

## CONCLUSION

As a consequence of 4.0 era and globalization of technology, now the world is in virtual era. There is a trend of learning religion virtually through YouTube social media, nowadays it looks like a necessary for all human. Virtual society is a life of human society that cannot be directly sensed through human sensing, but can be felt and witnessed as a reality. This kind of life, of course, is not the afterlife of humans,

but is the other side of the life of "real society" as we know it so far. Where "real society" emphasizes more on the fabric of human social life that is based and built through direct sensing. Youtube was chosen as the main one for any matter according to the needs of the community, including studying religion. As an Intellect of Islam, Habib Husein received a very good response by creating a "jeda nulis" youtube channel and presenting positive content to combat scattered accounts by spreading negative content, such as those that teach radicalism; hostility, easy to disbelieve, and convert traditions to different people. Religious tolerance must continue to be echoed, not only among religious people, but also between religions. that religion is tolerance, but its people cannot necessarily be tolerant. As we know, that there are people who use religion as a tool to spread hatred, and that is a big mistake thing. Because ignorance is filled with ego, it cannot be counseled unless it is self-conscious. It is different when someone is stupid or misinterprets a verse, then it can still be advised and directed to the truth. Therefore, the greatest war for a human being is against himself. Collaborating with other religious figures, his style of da'wah is relaxed but firm, making Habib Husein successful in educating the public with polite and peaceful religious narratives. This is proof that social media has been used for positive things that bring good to the general public at large. There is nothing in the teachings of any religion that invites its people to hostility towards each other, even to the universe, people are taught to participate in protecting as God's created entities on earth. Ego, lust, and religious fanaticism must be eliminated in humans so that it is easier to accept differences and manifest in a tolerant attitude. A good attitude is better than anything. We also have to avoid for being discriminate to the minority in Indonesia. Discrimination against minorities, for Buddhists, is difficult to build a place of worship, and this is something that needs to be addressed together. Religious intellectuals are expected to be able to take on a role by continuing to develop innovations in preaching, especially through social media to combat radicalism that is spread through social media. Because the digital world is what we are currently facing. The hope is that the public will be more aware and have insight into good religious tolerance and be able to apply it in everyday life. So as to create a national life that is harmonious in diversity, in accordance with the ideals of the founders of Indonesia as embodied in Pancasila and Bhineka Tunggal Ika.

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