

ISLAMIC DA'WAH AND INTERFAITH ENGAGEMENT IN THE DIGITAL PUBLIC SPHERE: THE LOGIN PODCAST AS A MODEL FOR HARMONY IN PLURAL SOCIETIES

Muhamad Hanif Fuadi¹, Frista Fitriany Ramadhanita²

Institut Nahdlatul Ulama Tasikmalaya¹, Sekolah Tinggi Agama Islam Al-Jawami Bandung²

E-mail: fuadi9070@gmail.com

ABSTRAK

Penelitian ini mengkaji Login Podcast sebagai model dakwah Islam digital yang mempromosikan dialog antaragama dan harmoni sosial di era digital. Menggunakan Analisis Wacana Kritis Norman Fairclough, penelitian ini menganalisis transkrip percakapan, pilihan bahasa, dan pola interaksi dialogis dalam Login Podcast yang menghadirkan tokoh lintas agama. Tujuan penelitian adalah mengidentifikasi strategi diskursif dakwah moderat yang menghormati pluralisme dan mengeksplorasi kontribusinya terhadap harmoni sosial dalam masyarakat majemuk. Data dikumpulkan dari 15 episode Login Podcast yang menampilkan dialog antaragama, kemudian dianalisis pada tiga level: teks (narasi dakwah dan ujaran toleransi), praktik wacana (konstruksi dan sirkulasi dialog di YouTube), dan praktik sosial (relasi dakwah dengan pluralisme). Temuan menunjukkan bahwa Login Podcast menggunakan strategi dakwahtainment, framing moderat wasathiyah, komunikasi inklusif, dan ruang partisipatif digital yang efektif membentuk literasi keagamaan dan internalisasi toleransi. Model ini berkontribusi pada teori dialog antaragama kontemporer dengan menunjukkan bagaimana media digital dapat menjadi mediating practice untuk kohesi sosial ketika dipandu oleh etika profetik, kepemimpinan kredibel, dan desain format yang deliberatif. Penelitian ini merekomendasikan adopsi model Login sebagai best practice dakwah digital inklusif di masyarakat plural.

Kata kunci: dakwah digital, dialog antaragama, Login Podcast, pluralisme agama, analisis wacana kritis

ABSTRACT

This study examines the Login Podcast as a model of digital Islamic da'wah that promotes interfaith dialogue and social harmony in the digital age. Employing Norman Fairclough's Critical Discourse Analysis, this research analyzes

conversation transcripts, language choices, and dialogical interaction patterns in the Login Podcast featuring interfaith religious leaders. The research aims to identify discursive strategies of moderate da'wah that respect pluralism and explore its contribution to social harmony in plural societies. Data were collected from 15 episodes of the Login Podcast featuring interfaith dialogue, then analyzed at three levels: text (da'wah narratives and tolerance utterances), discursive practice (construction and circulation of dialogue on YouTube), and social practice (relations between da'wah and pluralism). Findings reveal that the Login Podcast employs dakwahtainment strategies, moderate wasathiyah framing, inclusive communication, and participatory digital spaces that effectively shape religious literacy and internalize tolerance. This model contributes to contemporary interfaith dialogue theory by demonstrating how digital media can serve as mediating practices for social cohesion when guided by prophetic ethics, credible leadership, and deliberative format design. This study recommends adopting the Login model as a best practice for inclusive digital da'wah in plural societies.

Keywords: *digital da'wah, interfaith dialogue, Login Podcast, religious pluralism, critical discourse analysis*

INTRODUCTION

The rapid growth of digital media has profoundly transformed how religion is practiced, communicated, and negotiated in pluralistic societies. In Indonesia, the world's most populous Muslim-majority nation, digital platforms such as YouTube have become primary arenas for Islamic da'wah, enabling preachers and religious communicators to reach unprecedented audiences across ethnic, cultural, and religious boundaries. This shift from the pulpit to the podcast represents not merely a change in medium, but a fundamental reconfiguration of religious authority, dialogical practice, and interfaith engagement (Fakhruroji, 2018; Nuriana & Salwa, 2024).

Among the most prominent examples of this transformation is the Login Podcast, a program hosted on Deddy Corbuzier's YouTube channel and led by Habib Husein Ja'far Al-Hadar. Since its inception, Login has attracted millions of

viewers by featuring conversations between Habib Husein and religious leaders, scholars, and young people from diverse faiths including Islam, Christianity, Catholicism, Buddhism, Hinduism, and Confucianism. The program's approach blends Islamic preaching with entertainment a phenomenon scholars have termed "dakwahtainment" while centering its discourse on themes of tolerance, moderation, and social harmony (Ramadhani et al., 2025; Sya'bani et al., 2024; Juhri & Hariani, 2023).

The global scholarly landscape on digital da'wah reflects a growing awareness of the dual potentials and risks inherent in online religious communication. While digital platforms expand the reach of inclusive and tolerant Islamic messaging, they simultaneously create conditions for the proliferation of extremist content, algorithmic echo chambers, and fragmented religious authority (Sikumbang et al., 2023; Whyte, 2022; Ibrahim, 2024). Interreligious dialogue (IRD) theory has likewise grappled with the ambivalent effects of digital media: platforms can facilitate meaningful cross-faith encounters, yet they more frequently reproduce othering and polarization unless deliberately designed for genuine dialogue (Tsuria, 2020; Navarro & Peres-Neto, 2023; Ding et al., 2025).

Against this backdrop, the Login Podcast emerges as a significant case study that merits rigorous academic attention. Existing research has examined various aspects of Login's content, including its tolerance values (Amanda, 2024), moderate Islamic narratives (Oktavirani et al., 2025), inclusive communication strategies (Ramadhani et al., 2025), and its impact on religious literacy (Virga & Handayani, 2025; Nufus, 2025). However, a comprehensive critical discourse analysis that integrates these dimensions within the theoretical frameworks of digital da'wah, interfaith dialogue theory, and the digital public sphere remains absent from the literature.

This study addresses this gap by employing Norman Fairclough's three-dimensional Critical Discourse Analysis (CDA) to examine the discursive strategies operative within Login Podcast's interfaith episodes. The research is guided by three interrelated questions: (1) What discursive strategies does the Login Podcast employ to promote moderate da'wah and respect for religious pluralism? (2) How

are dialogical interaction patterns constructed and circulated within the platform's affordances? (3) How does Login's communicative model contribute to social harmony in Indonesia's plural society? By addressing these questions, this study aims to contribute both theoretically advancing our understanding of digital media as mediating practices for social cohesion and practically, by proposing the Login model as a replicable framework for inclusive digital da'wah in plural societies.

The novelty of this research lies in its integrative analytical approach. Previous studies have tended to examine Login either as a content object (analyzing messages and values) or as a reception phenomenon (studying audience impacts), but rarely as a discursive site where language, power, and social practice intersect. By bringing Fairclough's CDA into dialogue with theories of digital public sphere (Bruns, 2023; Murphy & Costa, 2025), mediatization of religion (Ding et al., 2025; Bailén, 2020), and contemporary interfaith dialogue (Abu-Nimer & Smith, 2016; Haq & Kwok, 2024), this study offers a multilevel analysis of how Login constructs, circulates, and socially embeds a model of Islamic da'wah that is simultaneously authentic to its tradition and generative of interreligious harmony.

METHOD

This study employs a qualitative research design grounded in Norman Fairclough's Critical Discourse Analysis (CDA), a framework particularly suited to examining the relationship between language, social practice, and power within mediated communication contexts (Fairclough, 1992, 2003). Fairclough's three-dimensional model analyzing discourse at the levels of text, discursive practice, and social practice provides the analytical architecture for this study's inquiry into how the Login Podcast constructs and disseminates a discursive model of moderate, interfaith-oriented da'wah.

The data corpus consists of fifteen (15) episodes of the Login Podcast drawn from Deddy Corbuzier's official YouTube channel, selected purposively based on the criterion of featuring substantive interfaith dialogue involving non-Muslim religious figures. Episodes were selected from across the program's broadcast history to ensure temporal and thematic breadth, representing conversations with guests from Christian, Catholic, Buddhist, Hindu, and Confucian traditions. This

yielded approximately forty-five hours of audio-visual content, from which full conversation transcripts were generated using a combination of automated transcription and manual verification by the research team.

Data collection proceeded at three coordinated levels. At the textual level, transcripts were analyzed for lexical choices, rhetorical devices, framing strategies, and tolerance-affirming utterances—those verbal moves by which speakers position religious difference as non-threatening, mutually enriching, or divinely ordered. At the level of discursive practice, attention was given to how the podcast format itself—including its YouTube affordances, comment section dynamics, promotional titling practices, and algorithmic distribution—mediates the production, circulation, and reception of interfaith dialogue. At the social practice level, the analysis examined how Login's discourse relates to broader social formations: the Indonesian religious landscape, the politics of pluralism and moderate Islam (*wasathiyah*), and the contested terrain of digital public religious communication.

Data analysis followed an iterative coding process. Transcripts were initially subjected to open coding to identify recurring discursive patterns, followed by axial coding to develop categorical relationships, and selective coding to construct the core analytical categories that structure the findings presented below. Member-check procedures were employed by sharing preliminary findings with practitioners within the Islamic communication community to assess their resonance with lived experience. Triangulation was achieved by cross-referencing textual findings with existing quantitative and qualitative studies on Login Podcast (Virga & Handayani, 2025; Amanda, 2024; Anisa et al., 2024; Juhri & Hariani, 2023) and with the broader literature on digital da'wah and interfaith digital communication.

DISCUSSION

Theoretical Framework: Digital Public Sphere, Mediatization, and Interfaith Dialogue

To understand the Login Podcast's significance, it is necessary to situate it within three intersecting theoretical frameworks: the digital public sphere, the mediatization of religion, and contemporary interreligious dialogue theory.

Habermas's classical conception of the public sphere as a domain of rational-critical discourse has been extensively revised in the digital age. Bruns (2023) argues that contemporary digital communication does not constitute a single public sphere but rather a networked ecology of overlapping "publics," each with distinct norms, audiences, and discursive logics. Murphy and Costa (2025) further contend that digital platforms, including YouTube, function as sites where intellectualization of public discourse competes with commodification and spectacularization. The Login Podcast navigates this ecology by occupying a hybrid position: it is simultaneously an entertainment product, an Islamic da'wah medium, and a space of interfaith public reasoning. This tripartite character enables it to access audiences that more purely pedagogical or devotional content might not reach, while subjecting it to the commercial imperatives and algorithmic pressures of the YouTube platform (Al-Zaman, 2022; Ibrahim, 2024).

Mediatization theory, as applied to religion by Ding et al. (2025) and Bailén (2020), emphasizes that digital media do not merely transmit religious messages but actively constitute the conditions under which religion is experienced, contested, and enacted. When Habib Husein conducts da'wah on YouTube, the medium's affordances visual presence, comment interactivity, algorithmic recommendation, and the possibility of going viral shape the form and reception of his religious communication in ways that differ fundamentally from the mosque sermon or the academic theological treatise. The Login format, with its conversational intimacy, clickbait titling, and invitation of audience participation through comment sections, instantiates what Ramadhani et al. (2025) describe as a "digital shūrā" a form of consultative, participatory religious discourse that mobilizes the medium's social architecture in service of dialogical aims.

Contemporary interfaith dialogue theory has similarly evolved beyond the formal model of institutional religious representatives engaging in structured theological disputation. Abu-Nimer and Smith (2016) emphasize that effective IRD

in pluralistic societies requires not only doctrinal tolerance but the cultivation of mutual recognition, shared ethical values, and social cohesion across difference. Tsuria (2020) specifically examines online media as spaces for IRD, noting that they offer unique potentials for informal, spontaneous encounter with religious others while simultaneously generating risks of superficiality, misrepresentation, and digital othering. Haq and Kwok (2024) demonstrate cross-culturally how religious social media can facilitate genuine encounters with "the Other" when mediated by empathy, transparency, and communicative care—precisely the qualities that Login's format seeks to enact.

Key Discursive Strategies of the Login Podcast Model

Analysis of the fifteen sampled episodes reveals four interlocking discursive strategies through which the Login Podcast constructs its model of interfaith da'wah. These strategies operate simultaneously at the textual, discursive practice, and social practice levels, and it is their integration rather than any single element in isolation that accounts for Login's distinctive impact.

The first and most foundational strategy is what this study terms *dakwahtainment* with humanizing humor. Login systematically employs comedy, wordplay, self-deprecation, and playful banter to reduce the defensiveness and existential threat that interreligious conversations can provoke among participants and audiences alike (Ramadhani et al., 2025; Oktavirani et al., 2025; Sya'bani et al., 2024). At the textual level, Habib Husein's lexical choices regularly invoke shared human experiences—family, love, uncertainty, the search for meaning—before engaging theological specifics. This rhetorical move constructs a discursive common ground that positions interlocutors as fellow human beings prior to their positioning as members of distinct religious traditions. The entertainment framing lowers the cognitive and emotional stakes of interfaith encounter, making it accessible to audiences who might resist explicitly theological programming (Juhri & Hariani, 2023).

The second strategy is moderate *wasathiyah* framing, which operates as the theological anchor of Login's discursive approach. *Wasathiyah* the Qur'anic concept of the "middle way" or balance is consistently invoked to frame Islamic da'wah as

inherently compatible with, rather than opposed to, religious pluralism, human dignity, and social harmony. This framing draws on the broader tradition of *rahmatan lil-'alamin* (mercy for all creation) to present Islam not as a totalizing claim to exclusive truth but as a universal ethical and spiritual resource that enriches rather than threatens plural social life (Setiawan, 2025; Oktavirani et al., 2025; Amin et al., 2023). Critically, *wasathiyah* framing is not merely rhetorical but substantive: Habib Husein consistently grounds tolerance not in religious relativism but in a confident Islamic identity that is secure enough to engage difference without anxiety. This approach aligns with Rafida et al.'s (2025) analysis of contemporary Islamic moderation as represented by figures such as al-Qaradawi, Nurcholis Madjid, and Abdurrahman Wahid a tradition that Login explicitly embodies and transmits to its digital audience.

The third strategy is inclusive communication with minority sensitivity. Login's episodes featuring non-Muslim guests are marked by deliberate communicative practices that acknowledge the positionality and experience of minority religious communities in Indonesia. Ramadhani et al. (2025) document how Login employs specific discursive moves to center minority voices, validate their experiences, and resist the normalizing pressure that majority religious discourse can exert on minority interlocutors. This includes what the study describes as "active listening sequences" extended turns in which Habib Husein explicitly invites non-Muslim guests to articulate their theological perspectives and lived experiences without interruption or immediate counter-argument. Such sequences function to construct the conversation as genuinely dialogical rather than as a form of *da'wah* directed at the non-Muslim guest. Audience reception data (Amanda, 2024; Anisa et al., 2024; Virga & Handayani, 2025) confirm that viewers from both Muslim and non-Muslim backgrounds experience these sequences as models of respectful engagement, contributing to attitude change toward religious Others.

The fourth strategy is participatory digital architecture the deliberate harnessing of YouTube's social features to extend dialogue beyond the podcast episode itself. Comment sections beneath Login videos function as what Virga and Handayani (2025) call "digital *shūrā*," spaces in which audience members continue

the conversations initiated in the podcast, share personal interfaith experiences, and demonstrate appreciation for the program's pluralistic ethos. Salsabilla et al. (2025) note that the comment architecture enables visible interfaith appreciation public displays of cross-religious solidarity that would be invisible in private consumption. This visibility effect has important social implications: it normalizes interfaith appreciation as a legitimate public position, countering the impression that intolerant voices constitute the majority position among Muslim Indonesians. The podcast format itself, with its episodic structure and subscription model, builds audiences whose repeated exposure to respectful interfaith dialogue over time produces cumulative effects on religious literacy and tolerance attitudes (Nufus, 2025; Sikumbang et al., 2023).

Table 1. Key Components of the Login Da'wah Model and Their Pluralism Impacts

Feature	How it works	Effect on plurality	Key citations
Interfaith guests	Leaders/youth from Islam, Christianity, Catholicism, Buddhism, Hinduism, Confucianism	Normalizes respectful interfaith contact; showcases shared ethics	Juhri & Hariani, 2023; Anisa et al., 2024; Amanda, 2024
Dakwahtainment & humor	Mix of jokes, clickbait titles, relaxed conversational style	Lowers defensiveness; makes sensitive issues discussable	Ramadhani et al., 2025; Oktavirani et al., 2025; Sya'bani et al., 2024
Moderate wasathiyah framing	Wasathiyah, rahmatan lil-'alamin, multicultural da'wah	Links Islamic values with tolerance, equality, social harmony	Setiawan, 2025; Oktavirani et al., 2025; Amin et al., 2023; Nuriana & Salwa, 2024; Sikumbang et al., 2023
Participatory digital space	Comment sections as "digital shūrā";	Two-way meaning-	Virga & Handayani, 2025;

Feature	How it works	Effect on plurality	Key citations
	audience suggestions incorporated	making; visible interfaith appreciation	Ramadhani et al., 2025; Nufus, 2025; Juhri & Hariani, 2023; Salsabilla et al., 2025

Effectiveness for Religious Literacy and Tolerance Formation

The effectiveness of Login's discursive strategies has been documented across multiple audience reception and content impact studies. Virga and Handayani (2025) find that repeated viewing of Login episodes is associated with meaningful shifts in viewers' attitudes toward religious Others, with participants reporting internalization of the principles of freedom of religion, interfaith brotherhood, and acceptance of diversity. Amanda (2024) and Anisa et al. (2024) document the specific tolerance values encoded in Login's content and confirm their perception by diverse viewers. Oktavirani et al. (2025) and Nufus (2025) report that viewers describe feeling more enlightened after watching Login, and that their perception of Islam shifts toward a moderate, humanist image—a finding consistent with Kusumaningrum's (2025) broader study of religious moderation in the digital space.

These micro-level audience effects have systemic implications for Indonesia's religious landscape. The broader literature on digital da'wah and Islamic broadcasting demonstrates that dialogical, moderate digital content plays a meaningful role in improving religious literacy the capacity to understand, appreciate, and navigate religious diversity among Indonesian audiences (Salsabilla et al., 2025; Amin et al., 2023; Meral et al., 2025). In a context where digital platforms are also sites of radicalization and intolerant religious populism (Dauda & Lawal, 2025; Dharta et al., 2025), Login's model represents a counter-narrative that is not merely defensive but actively constitutive of an alternative Islamic public culture.

The theoretical significance of these findings extends beyond Indonesia. Contemporary scholarship on mediatization (Ding et al., 2025; Bailén, 2020),

digital religion (Zhorabek et al., 2025; Zaid et al., 2022), and interreligious dialogue (Haq & Kwok, 2024; Lindsay, 2023) converges on the insight that digital media can serve as powerful mediating practices for social cohesion but only under specific conditions. Login's case demonstrates what those conditions look like in practice: a credible, charismatic host whose Islamic authority is secure enough to engage rather than resist difference; a format that combines entertainment accessibility with substantive theological and ethical content; a deliberate commitment to minority voice inclusion; and a platform architecture that enables participatory extension of dialogue beyond the broadcast itself. Together, these conditions instantiate what Abu-Nimer and Smith (2016) describe as the goals of interreligious education: fostering mutual recognition, shared values, and social cohesion across religious difference.

It is also important to acknowledge the limitations and risks identified in the literature. As Whyte (2022) notes in the Australian context, the decentralization of religious authority in the digital sphere creates conditions where lay voices and unverified claims can circulate with the same apparent authority as trained scholars. Duhuri et al. (2025) document how digital public sphere dynamics can displace traditional Islamic scientific traditions, creating new forms of religious confusion and fragmentation. Tsuria (2020) cautions that online spaces for interreligious dialogue require active design and ethical curation to avoid descending into superficiality or conflict. Login is not immune to these risks: its YouTube platform subjects it to algorithmic pressures that may favor sensationalism over substance, and its massive viewership includes audiences with diverse, not always tolerant, interpretive dispositions. These realities underscore the importance of the deliberate design choices the ethical anchoring, inclusive format, and participatory architecture that this study has identified as constitutive of Login's model.

Login as a Replicable Model for Digital Da'wah in Plural Societies

The analytical findings of this study permit the articulation of a Login model for digital da'wah in plural societies a model that is both descriptively accurate of Login's practice and prescriptively useful for practitioners and policymakers

seeking to promote inclusive religious communication in digital environments. This model rests on five interconnected pillars.

First, prophetic ethics as discursive anchor: Login's da'wah is grounded in a vision of Islamic ethics that foregrounds mercy, humility, and the recognition of shared humanity across religious difference. Habib Husein consistently employs prophetic hadith and Qur'anic verses not to mark boundary but to open it—to present Islam's prophetic tradition as a resource for rather than against interfaith solidarity. This anchoring prevents the tolerance discourse from becoming religiously vacuous or merely instrumentally diplomatic.

Second, credible and charismatic leadership: The effectiveness of Login's model depends significantly on the persona and authority of Habib Husein Ja'far, whose habitus combines traditional Islamic scholarly credentials (lineage, education, and recognition within the NU tradition) with contemporary cultural fluency, media savviness, and interpersonal warmth. This combination enables him to address both religiously literate and general audiences simultaneously, serving as what Ibrahim (2024) would call a "cyber imam" whose online authority is continuous with, rather than discontinuous from, his traditional authority.

Third, deliberate format design for dialogue: Login's format is not accidentally dialogical it is carefully designed to create the conditions for genuine interfaith encounter. The choice of a conversational podcast format, the selection of guests from diverse traditions, the integration of entertainment and substance, and the management of turn-taking to ensure non-Muslim voices are given genuine space all of these are deliberate design choices that practitioners seeking to replicate Login's approach must consciously adopt and adapt to their contexts.

Fourth, platform-appropriate architecture: Login's model is natively digital in the sense that it harnesses, rather than merely adapts to, YouTube's social architecture. The comment section as digital *shūrā*, the use of titles and thumbnails to attract diverse audiences, and the episodic structure that builds cumulative audience engagement over time are all features that exploit the medium's affordances in service of dialogical aims. Practitioners in other contexts must

similarly think architecturally about how platform features can be deployed to extend and deepen interfaith dialogue beyond the content itself.

Fifth, consistent commitment to minority voice inclusion: Login's distinctiveness within the Indonesian da'wah landscape derives in part from its deliberate centering of minority religious perspectives. This commitment is not merely formal it shapes the conduct of specific episodes, the selection of guests, and the management of dialogical dynamics in ways that resist the majoritarian pressure that can make minority voices feel performatively included while substantively marginalized. This pillar aligns with Setiawan's (2025) emphasis on genuine inclusivity as the criterion distinguishing truly multicultural da'wah from its merely cosmetic variants.

CONCLUSION

This study has examined the Login Podcast as a model of digital Islamic da'wah that promotes interfaith dialogue and social harmony in Indonesia's plural society. Through the application of Norman Fairclough's Critical Discourse Analysis to fifteen interfaith episodes, the research identified four interlocking discursive strategies dakwahtainment with humanizing humor, moderate wasathiyah framing, inclusive communication with minority sensitivity, and participatory digital architecture that together constitute Login's distinctive approach to interfaith da'wah.

The study's theoretical contribution lies in its integration of digital public sphere theory, mediatization of religion perspectives, and contemporary interfaith dialogue frameworks to account for how Login's model works. Against the backdrop of scholarship that has documented both the promises and perils of digital religious communication, Login emerges as a case that demonstrates the conditions under which digital media can serve as genuinely mediating practices for social cohesion: credible and charismatic prophetic leadership, deliberate format design, inclusive communicative practice, and platform-appropriate architecture. This finding advances the theoretical claim that the effectiveness of digital da'wah in plural societies is not simply a function of message content but of the discursive,

relational, and architectural conditions under which that content is produced, circulated, and received.

The study's practical contribution is the articulation of the Login model as a five-pillared framework prophetic ethics, credible leadership, deliberate format design, platform-appropriate architecture, and minority voice inclusion—that can inform the practice of digital da'wah in other pluralistic contexts, both within Indonesia and internationally. At a moment when digital platforms are simultaneously sites of religious radicalization and of extraordinary interreligious encounter, the Login model offers a constructive and empirically grounded exemplar of what inclusive, dialogical, and socially harmonizing Islamic digital communication can look like.

The limitations of this study should be noted. The focus on fifteen episodes, while sufficient for in-depth CDA, cannot claim exhaustive coverage of Login's full discursive repertoire. Future research might extend the corpus, employ quantitative content analysis to complement CDA, and conduct systematic longitudinal studies of audience attitude change. Comparative studies examining how Login's model translates to other national, cultural, and platform contexts would also be valuable in testing the generalizability of the five-pillared framework articulated here. Finally, research into the tensions and contradictions within Login's discourse the ways in which even its most inclusive episodes reproduce certain assumptions or silences would deepen the critical picture that this study has begun to develop.

In conclusion, the Login Podcast represents a significant and instructive experiment in digital interfaith da'wah. Its success in fostering religious literacy, tolerance internalization, and interfaith appreciation among millions of Indonesian viewers demonstrates the transformative potential of digital media when deployed with ethical intentionality, communicative care, and a deep commitment to the prophetic values of mercy, respect, and human dignity. This study recommends the adoption of Login's model as a best practice for inclusive digital da'wah in plural societies, and calls for further research to elaborate, test, and extend the theoretical and practical insights that Login's experience makes available to the global

community of scholars and practitioners engaged with religion, media, and social harmony.

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