

## ON NETNOGRAPHY : DIGITAL PROMOTION TO BUILD RELIGION MODERATION IN INDONESIA

### TENTANG NETNOGRAFI : PROMOSI DIGITAL UNTUK MEMBANGUN MODERASI BERAGAMA DI INDONESIA

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#### Abstract

The digital world is constantly evolving, and online promotion of religious moderation is a strategy that must be pursued. Habib Jafar is an influencer who actively promotes religious moderation in online media. This study analyzes netizens' attitudes towards tolerance between Islam and other religions or belief groups in Indonesia. The research method used is qualitative with a netnographic approach. The content samples were selected by purposive sampling, and six videos were selected to observe netizens' attitudes towards Buddhism, Hinduism, Coptic Christianity, Orthodoxy, Taoism, and Kebatinan sects, minorities in Indonesia. The sample size used was 4,376 netizen comments extracted with NAWALA software. Data is processed with NVIVO software. The data analysis results show that two things must be considered in making digital marketing concepts, namely content and influencers. Content must have helpful information and attract netizen attention. At the same time, influencers must have enabled enticing and enriching. The novelty offered in this study is a netnographic study on religion moderation research between religious people and believers in Indonesia.

**Keywords:** *Netnography, Belief, Religion, Harmony*

#### Abstrak

Dunia digital terus berkembang, dan promosi moderasi beragama secara online merupakan strategi yang harus dilakukan. Habib Jafar merupakan influencer yang aktif menggalakkan moderasi beragama di media online. Penelitian ini menganalisis sikap netizen terhadap toleransi antara Islam dengan kelompok agama atau kepercayaan lain di Indonesia. Metode penelitian yang digunakan adalah kualitatif dengan pendekatan netnografi. Sampel konten dipilih secara purposive sampling, dan enam video dipilih untuk mengamati sikap netizen terhadap sekte Budha, Hindu, Kristen Koptik, Ortodoksi, Taoisme, dan Kebatinan, kelompok minoritas di Indonesia. Besar sampel yang digunakan adalah 4.376 komentar netizen yang diekstrak dengan software NAWALA. Data diproses dengan perangkat lunak NVIVO. Hasil analisis data menunjukkan ada

*dua hal yang harus diperhatikan dalam membuat konsep digital marketing, yaitu konten dan influencer. Konten harus mempunyai informasi yang bermanfaat dan menarik perhatian netizen. Pada saat yang sama, influencer harus mampu memikat dan memperkaya. Kebaruan yang ditawarkan dalam penelitian ini adalah kajian netnografi mengenai penelitian moderasi beragama antara umat beragama dan pemeluk agama di Indonesia.*

**Kata Kunci:** *Netnografi, Keyakinan, Agama, Kerukunan*

## INTRODUCTION

The development of technology and information moves quickly and creates various digital products (Ahumada-tello & Evans, 2023), including products for information dissemination. Social media is one of the products that, in this era, is growing rapidly and is widely used by many people worldwide (Yue et al., 2023), including Indonesian citizens. Information spreads rapidly through social media (Y. Yang et al., 2023a). This condition opens up opportunities to disseminate information about tolerance so that harmonious relations can be created between Muslims and other religions or with various beliefs.

Harmonization between religious communities is a strategic issue in pluralism in Indonesia. As we all know, in Indonesia, there are many religions and beliefs, both recognized (official religion) and unrecognized (unofficial) religions (BRIN, 2022). Hence, the concept of religious moderation is the key to the success of building harmonious relations between religious people and beliefs. If this harmonization is not managed properly, it will threaten Indonesia's unity. Some examples of cases that have occurred in Indonesia are the burning of the Ahmadiyah Mosque in Sintang West Kalimantan, conflicts between religious groups in Sampang Madura, and conflicts between religions in Poso (Wahab, 2015; Alganih, 2016; Ardiyanti, 2012). In addition, some content already triggers conflicts on social media, for example, YouTube content titled "Buang Islam dari Indonesia" made by Apollinaris Darmawan, who tweeted hatred against Islam. Also, a video that triggered protests from many parties for harassing Allah's lafaz was made by a student of Pertamina University in Medan City (Praselanova, 2021), and many other content. Some of these conflicts are caused by an individual or group of one religion who judges people of other religions or adherents of other beliefs outsider (from outside views/perceptions themselves) without experiencing and interacting directly. Therefore, there is a need for control that can reach many people through social media intolerance, especially religious issues that are very sensitive and easily cause conflict (Shah-kazemi, 2012).

One form to understand insider/get to know the difference is made by an influencer named Habib Husein Ja'far Al Hadar, better known as Habib Ja'far, on the Noice YouTube channel. Based on all videos produced by Noice, one theme introduces content about religions and beliefs that developed in Indonesia,

namely “Different But Together,” which already has dozens of episodes and speakers. This content is one of the digital promotion strategies for creating harmonious relations between religions and beliefs in Indonesia with the concept of moderation.

Religious moderation can be understood as a way of view, attitude, and behavior always taking a position in the middle, always acting fairly, and not extreme in religion. Religious moderation can be measured based on reliable sources, such as religious texts, state constitutions, local wisdom, and mutual consensus and agreement (Ministry of Religious Affairs of the Republic of Indonesia, 2019). In Indonesia, the indicator of religious moderation can be seen from four things: 1) national commitment, 2) tolerance, 3) non-violence, and 4) accommodating local culture. These four indicators can be used to identify how strong religious moderation is practiced by someone in Indonesia, in this case, a preacher or preacher, and how vulnerable they are. These vulnerabilities must be identified to strengthen religious moderation and take appropriate steps (Ministry of Religious Affairs, 2019).

Habib Jafar is one of the preachers who graduated from a pesantren in Bangil, Pasuruan, East Java who then continued his education at UIN Syarif Hidayatullah Jakarta, majoring in Akidah and Philosophy and master’s programs majoring in Tafsir Hadith. So far, Habib Jafar has used various social media as his container for preaching, ranging from Facebook, Twitter, Instagram, and YouTube. His YouTube channel, “Jeda Nulis” created in 2018, had the first video uploaded titled “*Menjadi muslim moderat itu bagaimana sih?*”. The video has been viewed 25 thousand times so far (Kodir & Rizkianto, 2021). Currently, it has even been watched 51 times. Based on the amount of content and lectures he displays on various digital platforms indicates that Habib Jafar is a person who upholds values in the concept of religious moderation.

The reason for choosing the Noice YouTube channel is because this YouTube channel provides collaborative content between Habib Jafar Husein Al Hadar and leaders or followers of other religious or belief streams in Indonesia. This content has one theme that specifically introduces it to its audience: “Different But Together”. The theme aims to introduce diverse and public people to other religions and beliefs’ origins, rituals, and thoughts without provoking and cornering each other while prioritizing national rules and the ideology of Pancasila and the 1945 Constitution.

Many points can be used to develop a strategy. First, influencers are invited to promote religious tolerance and moderation. Virtual influencers have many advantages over non-virtual because they have no physical boundaries and images that are easier to control (Ozdemir et al., 2023). However, virtual influencers are more complex in creating engagement (Xie-Carson et al., 2023). Various current studies continue to examine how to build virtual engagement with an influencer should do.

The reaction in the comment section to Habib Habib Jafar's content was chosen as a Dai and influencer in this article because his audience is mostly Millennials and Generation Z (Gen Z). As the largest content consumers in Indonesia, the younger generation generally do not like ideas that are too extremist and rigid in terms of their religious teachings. In addition, Millennials & Gen Z, who target open-minded consumers, in other words, are still open to accepting new thoughts but also remain critical. Habib Jafar is consistent with the chosen segmentation because of the younger generation as his content audience.

Habib Jafar is consistent with the segmentation chosen, namely the younger generation as the audience of his content, because in the Islamic perspective, the younger generation has *Sofwah*, which is a tendency towards things that are low or vain, such as immoral things. It can be explained that today's younger generation has two challenges. The first challenge is "jahiliyah" (ignorance). Many young people no longer consider intelligence as a luxury. It can be seen that sometimes they swallow raw various content spread on social media (Mailinda et al., 2016). Therefore, Habib Ja'far took advantage of this opportunity to spread his da'wah among the younger generation who are looking for identity and truth about the religious values that exist in Islam. In addition, it also utilizes digital media, YouTube content, and other media as an approach to its da'wah strategy in disseminating religious content to the younger generation (Elvina et al., 2022).

In addition, in the publication of Maharani et al. (2023) entitled Habib Husein Ja'far Al-Hadar's Da'wah Communication to Generation-Z, it was revealed that almost 83.5 percent of their respondents liked Habib Ja'far's da'wah content spread across various media platforms, such as YouTube, Tiktok, Instagram, Twitter, and even other digital media platforms. Habib Jafar is always updated with the latest news and can be listened to online because it is more efficient and relevant to Gen Z's life and language style.

The second thing that is also an important point in promoting religion moderation is promotional content. Content creation is the main thing to pay attention to in social media promotion (Y. Yang et al., 2023b). Increasing engagement can also be initiated from this content creation because the content will trigger both positive and negative reactions (Flores & Hilbert, 2023). In addition to reactions in the form of negative or positive emotions, good content will trigger interest in an issue because the information conveyed contains knowledge that enriches the viewer's thinking (Matthes et al., 2023).

Based on the second point related to the content, it can be analyzed in each video that Habib Jafar always uses light, pleasant to hear, not intimidating, and not provoking language so that it can embrace the audience as friends who can understand each other's differences without leaving the rules of da'wah in the style of the Prophet SAW. Da'wah itself aims to return humans to their nature, with the basic concept of amar makruf nahi munkar based on knowledge, charity, and the spirit of jihad. Universally, Islamic da'wah aims as a guardian

of values. In this case, Habib Jafar wants to disseminate Islam's teachings about peace (Darussalam & Maspupah, 2019). Therefore, the content also contains context according to the theme of all episodes of the influencer, namely, Different But Together. Therefore, Habib Jafar can combine da'wah in Islam, national commitment, tolerance, and acceptance of local traditions, which are indicators of religious moderation with current life events. Based on this appeal, the target audience more quickly accepts and understands the concept and purpose of the content.

As explained earlier, the strategy used by Habib Jafar in Noice's YouTube Channel is to introduce religions and beliefs that are still a minority in Indonesia. One of these contents aims to solve negative stereotypes towards certain religions and beliefs. In addition, another interesting strategy used by Noice's YouTube channel is inviting qualified speakers, such as adherents of their religion and beliefs, directly, even though most of them come from the younger generation.

Some other interesting points from the content include questions and answers and the selection of words that are easy to digest by including a few quotes from the nation's ideology (1945 Constitution), humor, and the use of analogies according to everyday reality so that young people who watch will feel connected and better understand what is being discussed.

Kodir & Rizkianto (2021), who examined Habib Jafar's da'wah communication style on Youtube, said that Habib Ja'far tends to assertive communication styles, which include *bil hikmah* (persuasion) and *mauidzah hasanah* (in the form of stories, stories, and giving informative advice) which are supported by excellent storytelling techniques (Kodir & Rizkianto, 2021). This is also one of the attractions of a preacher who is easily accepted in Indonesia and has diverse religions and beliefs.

There are several reasons for the importance of this study. First, preparing a promotional strategy requires a plan ranging from data, techniques, and tools (Dimitrios et al., 2023). So, studies that present the results of empirical studies like this are important to be used as a basis for decision-making. Second, technological development is so fast that all sectors must follow it (Yaiprasert & Hidayanto, 2023), including promoting tolerance. Third, digital media use has been shown to improve outcomes in many sectors (Matosas-López, 2021), so religion moderation promotion will have a higher success rate using the right promotion strategy.

There are several novelties offered in this study. First, this study uses a netnographic study that other researchers rarely use in discussing religious moderation between religious groups and beliefs in Indonesia through analysis of netizens' reactions in the comment column of the youtube content. Second, the data used is the latest data for 2023. Third, this study discusses the digital marketing model related to religious moderation through media in the form of YouTube content.

## METHOD

This study used a mixed qualitative and quantitative approach. Quantitative research is carried out by conducting descriptive statistical analysis. In processing data with descriptive statistics, this study describes a picture of the amount of data so that it can be compared. Descriptive statistics describe the number of viewers, comments, and presentation of factors related to digital promotion strategies. In data processing, Microsoft Excel software is used.

The next study is qualitative research using a netnographic approach. Netnography is defined as a method to understand netizens by following social activities on the internet through technological media (Kozinets, 2015, 2010). In this study, the social media used was YouTube. Researchers chose the analysis of netizens who follow YouTube because social media can deliver messages for a long duration, so it is more effective in delivering messages as a whole. The video observed in this study is netizens who watched Habib Jafar Husein Hadar's video on Noice's YouTube channel. The reason for choosing Habib Jafar Husein Hadar's video is because this character is an ustadz who always conveys a message of religious moderation to religious people. The reason for choosing Noice's YouTube channel is because this YouTube channel provides collaborative content between Habib Jafar Husein Al Hadar and leaders or followers of other religions or belief streams.

There are several steps taken in this study. The first stage in this research is to determine the research question. Research questions are prepared based on the purpose of this research in the context of problem-solving. The research questions in this study are as follows.

**RQ1:** How have netizens responded to content on religions and beliefs in Indonesia?

**RQ2:** What are the topics of conversation netizens discuss regarding the issue of religion moderation in Indonesia?

**RQ3:** What digital promotion strategy can Indonesia apply to create a religion moderation?

The second stage in the study is to determine a sample from the population. The population in this study all comments on content with the theme of religion and faith groups in Indonesia and posted on social media. The selected content comes from Noice's YouTube channel and uses Habib Jafar Husein Al Hadar as the content host.

The sampling technique in this study used purposive sampling techniques. Purposive sampling is a sampling technique using certain criteria (Cooper & Schindler, 2014). The criterion used for sample selection is that the number of viewers on the content must be more than 10,000. The reason for using these

criteria is that many views on social media indicate that the media is considered to have a good reputation. Data regarding the sample are presented in Table 1.

**Table 1.**  
Sample Data

No	Title of Content	Total Viewers	Total Comments	Data Extracted
1.	<i>Perempuan Ortodoks Berhijab, Habib Jafar: Gimana Konsep Ketuhanannya??   Berbeda Tapi Bersama Eps 72</i>	524,271	1351	971
2.	<i>Filosofi Agama Taoisme   Berbeda Tapi Bersama Eps 21 (with Habib Jafar)</i>	552,358	1383	1048
3.	<i>Mengenal Teladan Buddha   Berbeda Tapi Bersama Eps 8 bareng Biksu Zhuan Xiu   Podcast</i>	810,556	1323	1075
4.	<i>Kristen Koptik Juga Merayakan Natal Tanggal 7 Januari. Ada Apa Dengan Angka 7?   BTB EPS 82</i>	31,790	230	109
5.	<i>Mengenal Kepercayaan Hindu di Indonesia   Berbeda Tapi Bersama Eps 16 (Gusti Ngurah Panji)</i>	303,779	772	628
6.	<i>Inti Ajaran Aliran Kebatinan Perjalanan   Berbeda Tapi Bersama (with Asmat Susanto &amp; Jesika Putri N)</i>	163,037	593	545
<b>Total</b>		<b>2,385,791</b>	<b>5,652</b>	<b>4,376</b>

With a predetermined sampling technique, six contents were selected with more than 10,000 viewers, totaling 2,385,791. Analysis was carried out on comments given by netizens, as many as 5,652 comments. However, because not all data can be extracted, the observed data is only carried out on data that can be distracted by as many as 4,376. Data that cannot be extracted is usually because netizens only leave traces in emoticons or symbols.

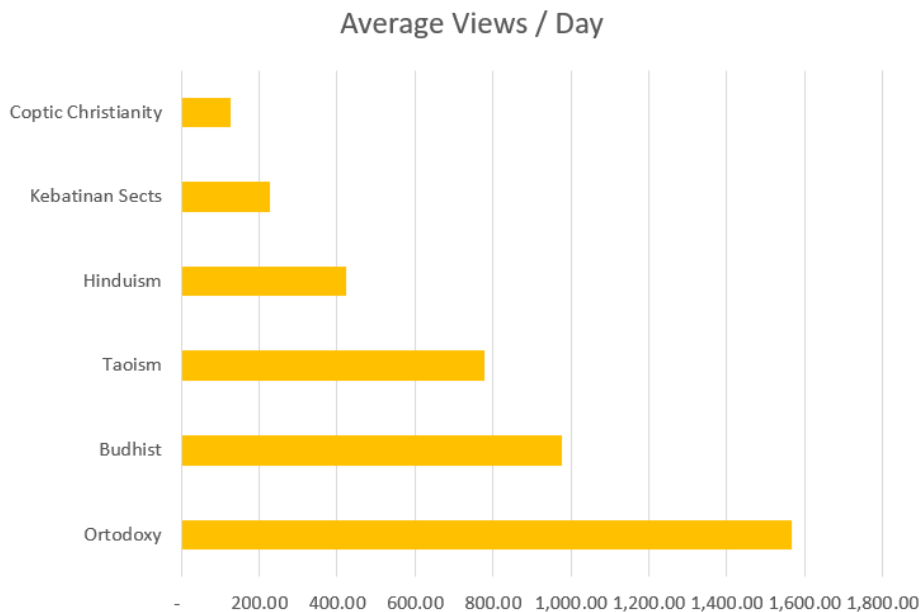
The next step is to carry out the data mining process. The data mining process is carried out using NAWALA software. This web-based software is developed with PHP programming and a MYSQL database. Word extraction and computer are taken based on the KBBI database. The data mining process will be carried out on July 22, 2023.

The third stage in this research is data processing. Processing of data that has been retrieved is carried out with NVIVO software. The software can store ideas in rich document data, relate data to research, and explore them in visual models. NVIVO software is used for qualitative analysis. The tools in this software help in analyzing qualitative studies.

The fourth stage in this study is data analysis; concluding at this stage, the study results are carried out with literature to answer the research question.

## DISCUSSION

Descriptive statistical analysis was conducted at the beginning of this study to see the reach of content and engagement rates. Content must have a message or information that is received and useful (Fergus et al., 2023) norms, and commitments will promote low-income Louisiana residents to add more vegetables to meals. Design: Full profile traditional conjoint analysis survey with single concept ratings. Participants: Purposive sample of low-resource Louisiana residents (N = 213. For this reason, it is necessary to design a strategy for making effective messages. The wide reach of disseminating information on social media can be seen from the number of viewers. The graph of viewers of each content in this research sample is presented in Figure 1.

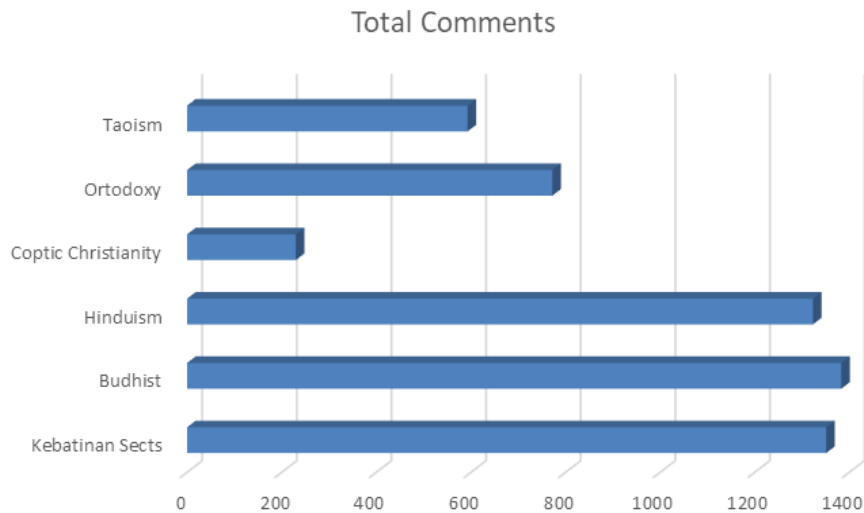


**Figure 1.** Total viewers of sample data

Total audience data per day is grouped in Figure 1 to make the data analysis more relevant and comparable. If you look at the total audience, the topic of Orthodoxy is the most watched among the content examined in this paper, the second is Buddhist, and so on. In this case, Orthodoxy, being the highest view, can be seen from two things, namely sensitivity and context. We can see from the titles included in the two contents there are two keywords, namely “Orthodox Women in Hijab” and “The Concept of God,” which in this case is the main attraction for viewers to watch further. As is known, Indonesia is the largest Muslim country, and in perception, the hijab is intended for Muslims. In addition, the concept of divinity is also interesting because it is one of the five principles of Pancasila as an ideology adopted in Indonesia. Therefore, this video becomes a new “curiosity” for people wanting to learn more.



Good promotion is about sharing a message and building engagement with the audience (Aliabadi & Weisi, 2023). In promotion on social media, engagement can be seen from the number of comments. If the number of viewers is large and the number of comments is also large, then the wide reach is proportional to strong engagement. On the contrary, if the number of viewers is large and the number of comments is small, the wide reach is not proportional to engagement. The number of comments on each piece of content in this study sample is presented in Figure 2.



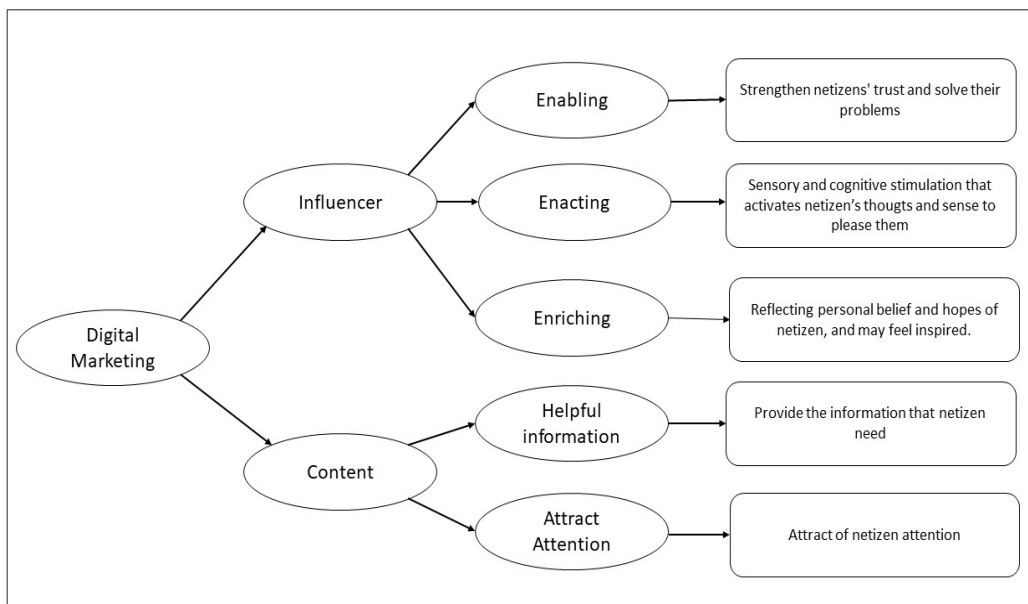
**Figure 2.** Total comments on sample data

From the results of the descriptive analysis presented in Figure 3 and Figure 4, it can be seen that the amount of reach is not proportional to the engagement of the content. From this case, other factors that make a connection have good engagement even though its reach is the same as other content. Many factors affect engagement in various studies, including message appeal (Balaji et al., 2023). In content creation, the message in the information must be conveyed interestingly. So, more than information content is needed, other factors also need to be considered, such as the ability to attract the attention of netizens (Terho et al., 2022) though firms struggle to achieve its full potential, as a customer-centric marketing approach. To address important knowledge gaps in extant research, this study identifies key activities for realizing customer-centric DCM in B2B markets and key contingencies that influence its performance outcomes. A theories-in-use approach, building on 56 interviews with managers at 36 B2B companies that have invested heavily in DCM, advances current literature by developing an activity-based conceptualization, grounded in relevant marketing research streams (customer engagement, customer journey and marketing technology literature. The results of this study show that the personality of influencers who speak and become resource persons influence how to attract attention. In this case, Habib Ja'far's personality in the content as a host or host who is adaptable and able to elaborate answers from the interlocutor makes this content filled with positive feedback and comments.

In addition, regarding indicators of religious moderation related to national insight, in one of the objects of this research video, Habib Jafar also quoted the 1945 Constitution. Article 29 states that “the State is based on the One True God, and the State guarantees the freedom of each citizen to profess his religion and to worship according to his religion and belief.” In addition, it also recalls the existence of the 1945 Constitution Article 28 E, which states that “Everyone is free to profess religion and worship according to his religion and everyone has the right to freedom of belief, expression of thoughts and attitudes, under his conscience” (paragraph 2). Based on this, Habib Jafar is considered one of the preachers who uphold the concept of religious moderation and positively influence the nation’s plurality (DPRRI, 2002).

In addition to content factors, influencers are also very influential in the success of promotion on social media (Jun et al., 2023). Therefore, many promotional strategies use the services of endorsers due to the influence generated by influencers. At least three things are assessed in influencers: enabling, enacting, and enriching. Enabling is a condition where influencers can strengthen netizens’ beliefs about tolerance. Enacting is a condition where influencers can strengthen the sensory and cognitive of netizens, including netizens’ knowledge related to tolerance. At the same time, enriching is a condition where influencers can increase netizens’ personal beliefs and expectations about something conveyed: tolerance.

This content and influencer factor was ultimately used as the basis for coding in this study. These two things will be used as a foundation in preparing digital promotion about tolerance in this study. The basis for this coding is presented in Figure 3. Furthermore, data processing is carried out with NVIVO software.



**Figure 3.** Framework on the coding process

The first step in data processing with NVIVO is to find out the trend of words often spoken by netizens. From this word trend, the pattern of netizen conversations on social media can be analyzed. Word trends are often searched using the word frequency feature. Ten words that are often discussed by netizens are presented in Table 2.

**Table 2.**  
Result of Word Frequency

No	Kebatinan sects	Buddhist	Hinduism	Coptic Christianity	Orthodoxy	Taoism
1.	Religion	Habib	Cow	Christian	Christian	Religion
2.	Belief	Religion	Religion	Church	Islam	Habib
3.	Sects	Sacred	Habib	<i>Sholat</i>	Catholic	Islam
4.	God	Islam	God	God	Religion	Person
5.	Habib	Person	Islam	Religion	Habib	God
6.	Islam	Muslim	Indonesia	Habib	Church	Indonesia
7.	Person	Indonesia	Human	Islam	God	Worship
8.	Indonesia	<i>Umat</i>	Nyepi	Human	Indonesian	Kejawen
9.	<i>Kejawen</i>	Tolerance	Person	Person	Jew	Human
10.	Tolerance	Human	Eat	<i>Umat</i>	<i>Umat</i>	Jew

From the table, it can be seen that several words appear the same in every comment, but some words appear according to the content being presented. The Word tolerance often appears to be in some content. This shows that the differences raised in the video initiate the emergence of tolerance. Tolerance is an open, airy, voluntary, and gentle attitude in accepting differences. Tolerance is always accompanied by respect, accepting different people as part of who we are, and positive thinking. As an attitude in the face of differences, tolerance is the most important foundation of democracy. Therefore, the maturity of a nation's democracy, among other things, can be measured by the extent of the nation's tolerance. Tolerance is not only related to religious beliefs. Still, it can be related to differences in race, gender, sexual orientation, ethnicity, culture, and so on (Ministry of Religious Affairs of the Republic of Indonesia, 2019).

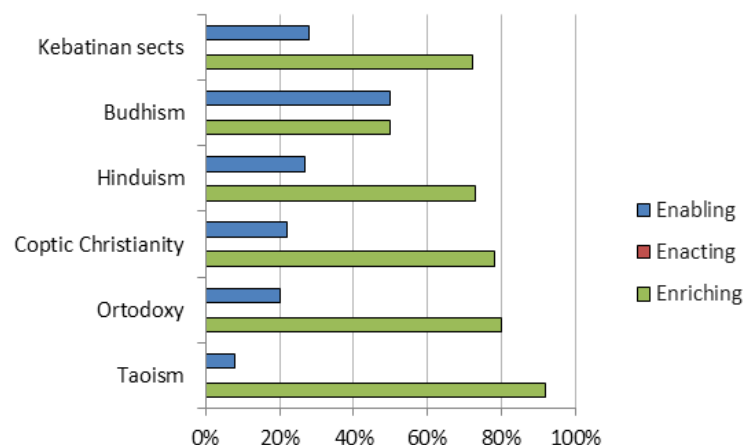
Several studies support this statement that the style of delivery of content carried out by influencers will affect the attitude of viewers. (Liu & Suh, 2017). In addition, the moment in delivery and language style also affects the viewer's reaction (Pérez-Sabater, 2021). The welcoming style and language style of Habib Jafar and his polite (non-violent), responsive, and non-provocative speakers made the audience, mostly young people, watch the video to the end and leave various comments. Likewise, the moment of delivery carried out on the Noice's Youtube Channel for the public or not specifically for certain target audiences and carried out during the COVID-19 pandemic when most people were forced to switch to digital or virtual media, including in carrying out da'wah or delivering religious

messages (Khamim, 2022). This is a personal advantage for content creators or influencers to educate and disseminate their thoughts through digital media so that people can know and choose which ones they want to follow.

Based on the results of the frequency of data, the majority contain the word tolerance, important aspects of the teachings of each religion and belief of each source, as well as the words Islam and Indonesia, the majority of which appear in every video content. This indicates that Habib Jafar, as the host, continues to prioritize Indonesianness and the religion he adheres to as an analogy of religious rituals in every dialogue with other religions and beliefs. Therefore, Habib Jafar has applied the concept of religious moderation well. This result is also in line with Utomo and Adiwijaya (2022), who examined the same thing that the concept of religious moderation in Habib Ja'far's da'wah is in line with four indicators, namely national insight by highlighting Indonesian characteristics while closing his original identity as an Arab descendant, high tolerance, non-violence, and accommodating to local culture, all of which are included in the six content objects in this study.

In addition to words that often appear in a lot of content, some words only appear because they relate to the presented content. For example, the Word Kejawen often appears when discussing the flow of Kebatinan Sects. Similarly, when discussing Hinduism, the words that appear are eaten and cow, prohibitions in Hinduism. The number of comments regarding the content shows high enthusiasm or participation in Noice's YouTube channel. In digital marketing, this condition is called high-effort participation (Matthes et al., 2023).

The next result of data processing is in the form of identifying success factors in digital promotion tolerance. In this research, two factors were identified: influencers and content material. These two things affect the reach of deployment and the level of engagement. The first thing to analyze is the influencer factor, which has three indicators: enabling, enacting, and enriching. Data processing is done by coding to identify it. In descriptive statistics, the calculation of the sum of these three factors is presented in Figure 4.



**Figure 4.** Data about coding on the content aspect

The picture shows that the enriching factor is the highest factor netizens feel when watching videos from Noice's YouTube Channel. Videos that contain elements of enrichment are videos that can have an impact on increasing the confidence of netizens to cause hopes and feelings of inspiration. This result is in line with previous research that states that content can inspire people so that they can do the same (Knupfer et al., 2023). In Islamic communication, a hadith from Rasulullah (peace be upon him) affirms that speaking must have benefits. And if there is no benefit, it is best to be silent.

*Rasulullah (peace be upon him) said: "Whoever believes in Allah and the Last Day, let him not disturb his neighbors; whoever believes in Allah and the Last Day should speak well or be silent." (HR Bukhari No 5559)*

In the Islamic concept, a person who carries the news can be trusted if his qualifications are met; for example, characteristics of honest people, never lie, consistent, and others will get more trust from the audience. Qualifications will also affect the performance of a communicator in delivering material (Isman Iskandar, 2019). In this case, Habib Jafar meets this criterion to meet the enabling factor. In addition, the title attached to the influencer also influences, such as his Habib title. In the Islamic concept, Habib is a descendant of the Prophet Muhammad SAW (Utomo & Adiwijaya, 2022), so naturally, netizens will trust Habib Ja'far.

This trust is reflected in the comments written by netizens. The following are examples of quotes coded using NVIVO software.

"From this spectacle, I am increasingly convinced that the religion that I embrace and believe in is more understood and understood than other religions. Allahuakbar" (Tao\_1)

"Sitting together but different is cool, so we can get to know different points of view... all religions are good, but we must believe that the religion that leads us to the path of truth is only one based on our own beliefs" (Orthodoxy\_1)

"Syalom Habib terima kasih chanelnya sdh memberikan pencerahan toleran beragama dgn baik" (Coptic\_1)

"Thank God. Continue to create content with more adherents from various religions. Let the outside be open, with whom we can be friends, that it turns out that any religion of its teachings invites goodness and peace. Hopefully, Indonesia will be more secure and peaceful, so whatever religion can worship well according to its religion. The spirit continues bib." (Budha\_1)

"Cool religion united, matching the title is different but the same, save Tolerance" (Kebatinan Sects\_1)

According to the author, this enriching text is how the information conveyed can enrich the understanding of the topic conveyed. In this case, there are still taboo topics related to Taoism, Orthodoxy, and Coptic Christianity, so it becomes a special attraction why the audience feels more attached to the enriching terminology.

In Figure 4, Enabling is highest in content with speakers from Buddhism, Kebatinan Sects, and Hinduism. When viewed from the terminology *Enabling* itself, it means an increase in influencers' confidence in the topic conveyed. In this case, the content can increase watches' confidence related to religious tolerance and moderation. This is also due to the high issue of intolerance in Indonesia, so additional confidence is needed for viewers to interpret the issue of tolerance itself.

The coding results show in Figure 5 that there has been no reaction in the form of sentences that show netizens who feel that the content has an element of enacting, namely the feeling of sensory or cognitive stimulation. However, of course, many reactions cannot be detected through words, such as the laughter of netizens when watching the content. Although some studies say that content will initiate emotions (Flores & Hilbert, 2023) this study is limited to only discussing things recorded through words.

Habib Jafar and his sources can be fulfilled based on the three determining indicators of selecting an influencer in digital promotion to build religious moderation. Islamic teachings also explain that you must be gentle, have a noble temperament, and be willing to listen to opinions and suggestions from others. If you are tough and harsh-hearted, others will shun even antipathy towards you. This is stated in His words Surah Ali Imran verse 159: *Then by the mercy of Allah, you are gentle towards them. They will naturally avoid your environment if you are harsh and harsh-hearted. Therefore, forgive them, ask forgiveness for them, and consult with them in (that) matter* (Shihab, 2008). This is reflected in the person of the Holy Prophetsa in preaching so that his companions did not tire of hearing his words. As a millennial preacher, this also inspires Habib Jafar to preach to the younger generation, who comprise most of his audience. In addition, it must also be supported by the model of interaction in Islam contained in the Qur'an Surah An-Nahl verse 125 (Shihab, 2004): *Call (people) to the way of your Lord with wisdom and good teaching, and argue with them in a good way. Indeed, your Lord knows better who is lost in His ways, and He knows better who is instructed.* This Word describes the method of preaching, which consists of *Hikmah* (wisdom), which is to dialogue with words of wisdom according to their level of intelligence (interlocutors and audience), *Mau'idzah Al Hasanah* (good lessons) which is to give advice and parables that touch the soul according to their simple level of knowledge, and *Mujakan* (dialogue in a gentle way) is to argue in the best way that is with logic and rhetoric that is subtle, free from violence, and swearing. In addition, it adjusted its da'wah method to the four indicators of religious moderation adopted in Indonesia.

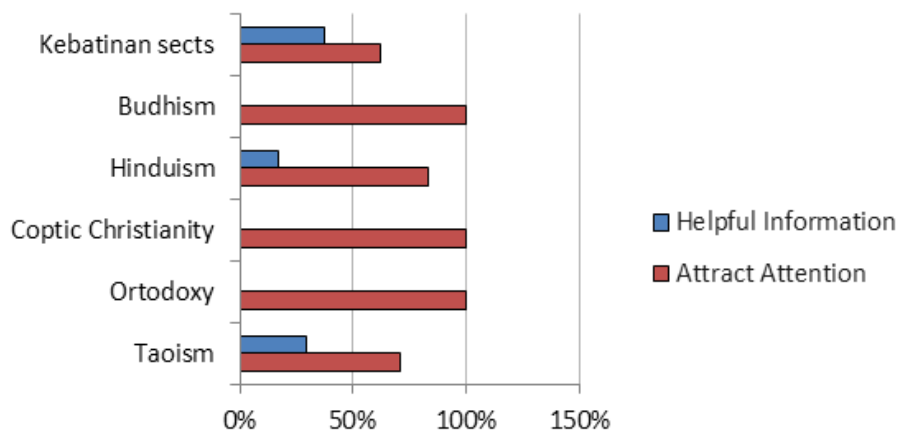
In the content used in this study, Habib Jafar meets the criteria mentioned by both foundations sourced from the surah of the Quran. He is an influencer who can apply six principles of communication from an Islamic perspective by using words that are gentle, honest, polite, and straightforward, and sentences that are easily understood and digested by his listeners and do not hurt the feelings of the interlocutor even though they have different beliefs (Hairil et al., 2021). In addition, Habib Jafar can also adjust to the interlocutor he is facing. He uses philosophical reason in answering, but according to the other person's level, what netizens understand is easier to digest (Kemenag, 2016).

The second factor that affects reach and engagement is digital content. In the concept of digital marketing, engagement is an important factor in the success of delivering messages in digital media (Reimer, 2023). In this study, two things are studied: the content must have a helpful message and be able to attract netizen attention. The calculation results in descriptive statistics are presented in Figure 5. In Figures 4 and 5, many viewers may need help to create a high level of engagement. This can be assumed by various factors, one of which is that the content or video displayed is a one-way video narrated by the host, in this case, Habib Jafar and his source. They did a question and answer so that objectively, it can be concluded that this video is more dominantly aimed at increasing the attractiveness to watch first, not for objective engagement.

In this study, the author uses content on Noice's YouTube Channel, thus making netizens become content consumers. This action is where netizens are passive individuals because they only consume content expected to have implications for themselves (C. Yang & Tsai, 2023). Therefore, tolerant content must have elements of helpful information because, psychologically, an individual will choose content that has implications for himself. The published content has a bright and dark side that will affect netizens who watch the content (Cho et al., 2023). The second factor is related to content. Based on the research object, the first is helpful information or not. It cannot be seen from the content or content provided but depends on the *receiver*, which in this case is the audience who receives the source of the information, and this can be seen from three aspects: confidence, logic, and level of understanding. In addition, based on Figure 5, it can also be concluded that the low helpful information is motivated by the background of the audience, where the audience here is most likely a Muslim background, so the information provided is not very helpful for them.

The second factor in increasing engagement is the ability to attract attention. Data processing results show that humor, beauty or good looks, intelligence, and other things related to guest stars are important in increasing engagement. Several other studies have also reinforced these findings and suggested that an interesting influencer could trigger and direct netizens consuming the content to behave as expected (Hani et al., 2018). Based on the author's observations, Habib Jafar's appearance and attitude are slang; he does not wear a robe, does not have

a thick beard, and has a relaxed demeanor, but still, by the provisions of Islamic law, he also contributes to increasing the attention of the content. Based on Figure 5, great attention was attracted to Buddhism by the resource person Zhuan Xiu, Coptic Christianity by the resource person Richard Biondy, and Ortodoxy with the source Father Boris because the speakers presented in the content are mostly people who rarely discuss openly in public with their respective religious attributes.



**Figure 5.** Data about coding on influencer aspect

From the results of data processing, several strategies can be produced to promote religious moderation in Indonesia digitally. The first strategy is content selection. The content must meet the 3E aspect, as explained in the previous section. In addition, when is the publication time (Nilsen et al., 2023), Pay attention to the algorithm (Eg et al., 2023), and the taste of the target audience must also be considered (Nyagadza et al., 2023). In the video published by Noice's YouTube channel, Noice is right to choose Habib Jafar as the host of this show. His personality and breadth of insight into tolerance promotion are well conveyed (Bari & Jamila, 2023). Guest stars invited in content also affect the number of viewers and engagement rates. Hence, the selection of guest star attractiveness needs to be considered as a strategy in the promotion. The guest stars presented certainly not only have attractiveness but also have a good tolerant spirit.

In addition to influencers, the aspect of content selection also becomes important. The most important thing is how to attract attention from the title of the content itself. The title becomes the initial attraction for the audience to watch until the end of the video. Therefore, to maintain this, moderators must think creatively to keep the conversation relevant (helpful information) and interesting (attract attention).

Digital promotion in terms of da'wah by promoting the concept of religious moderation can be one of the strategies of preachers to avoid bad stereotypes against Islam and re-realize the image of Islam as *rahmatan lil'alam*, especially in Indonesia.



## CONCLUSION

The strategy in promoting tolerance with digital media is based on two things, namely content and influencer. To get good content, a creator must pay attention to the 3E: enable, enact, and entice. In addition, when publishing content, the algorithms on the digital media and the tastes of targeted netizens must also be considered. The strategy from the influencer aspect is to provide content that is helpful information and can attract netizen attention.

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