

REPRESENTATION OF RELIGIOUS MODERATION IN THE CONTENT OF HABIB HUSEIN JA'FAR AL-HADAR'S YOUTUBE VIDEO "DUDUK BERSAMA BUDHA"

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Abstract

This study discusses the representation of religious moderation in Habib Husein Ja'far Al-Hadar's YouTube content through a video titled "Duduk Bersama Budha." Using Ferdinand de Saussure's semiotic analysis, this study examines the signifiers and signified meanings in the conversation between Habib Ja'far and Bhikkhu Dhirapunno that illustrate the values of religious moderation. The results of the analysis show that the content represents tolerance, openness, respect for different traditions and beliefs, and an emphasis on universal human values. Religious moderation is present through a dialogue that emphasizes the common moral principles in Islam and Buddhism, such as love, anti-violence, balance in life, and the relevance of religious teachings to the development of the times. This representation is not only a practice of moderate interfaith preaching, but also shows how social media, especially YouTube, can be a strategic medium for spreading messages of tolerance, nationalism, and peace in a multicultural society. Thus, Habib Ja'far's digital preaching content has proven to be relevant as an alternative discourse in maintaining religious harmony in Indonesia.

Keywords: religious moderation, semiotics, YouTube, tolerance.

INTRODUCTION

Indonesia is a country with a pluralistic society, consisting of more than 500 ethnic groups, with various religions and beliefs, united by a national system as a nation within the framework of the unitary state of Indonesia. In reality, maintaining and caring for this pluralistic Indonesian society is not easy. The prevalence of social, political, and religious conflicts in Indonesian society, partly caused by the unpreparedness and inability of our people to maintain and nurture this diversity, serves as a reminder that our cultural diversity must be seriously nurtured so as not to undermine the unity of the nation. In a multicultural society, especially in religious life, there is a growing need for

a willingness to engage in dialogue between religion and increasingly diverse modern ideas, such as social, economic, political, and cultural issues, so that religious communities are able to communicate with major civilizations, such as modernization, globalization, modern culture, and so on.

Therefore, in the context of multiculturalism, diversity in a multicultural society requires us to reinterpret the interpretation of violence and exclusion of other groups so that in our shared lives, human values such as respect, tolerance, togetherness, openness, and independence are prioritized. Abandoning radicalism, ethnocentrism, discrimination. Therefore, in the context of multiculturalism, diversity in a multicultural society requires us to reinterpret the interpretation of violence and exclusion of other groups so that in our shared lives, human values such as respect, tolerance, togetherness, openness, and freedom are prioritized.

We must abandon radicalism, ethnocentrism, discrimination, and hostility in our shared lives. In addition to the ethical dimension, the implementation of multicultural awareness can also be carried out in the form of promoting the dignity of humanity in everyday life. This includes demonstrating equality, non-discrimination, and freedom of expression with responsibility. With the spirit of democracy, it is imperative to treat different groups equally without discrimination based on gender, race, or religious minorities in the public domain, which treats individuals as citizens with equal rights and authority. The willingness to give constructive appreciation to all forms of cultural traditions, including religion, and cultural diversity will actually enrich religious understanding.

Globalization is not only about imposing a global economic and political policy on public policy through, among other things, liberalization. It does not only offer consumers a variety of choices; globalization actually standardizes all tastes and preferences. In other words, global society is described as experiencing the principles of fast food restaurants, which are increasingly dominating the sector, and the idea of cultural homogenization throughout the world due to globalization. This is Ritzer's term, "McDonaldization." Mobility in the era of globalization is increasingly diverse, ranging from humans themselves, capital, images, and various information, where individuals are interconnected and have a social impact. John Urry in *Sociology Beyond Societies* (2000) describes how sociology in the present day faces major challenges, especially since globalization began. Globalization as a contemporary phenomenon has undergone various changes, as Urry states, with a new understanding of the creation of primary patterns of social interaction due to the advancement of computerization and the internet.

The social phenomenon currently occurring in every corner of the world has become part of Indonesian society, not to mention culture, and as the largest market for capitalism, especially when viewed from the perspective of most foreign companies in economic trade. One of the most influential postmodernist theories is that of the

consumer society, as proposed by Jean Baudrillard (1998). Baudrillard focuses on the issue of reality, arguing that money now controls everything and that everything is an image or hyper-reality. Another postmodernist thinker who has had a major influence on the development of social theories is Jacques Derrida. One of Derrida's arguments is "deconstruction," which is not to be understood as a process of dismantling and overturning the original state of affairs. The shift in Indonesian sociology from the New Order era to the post-New Order era can be seen in the phenomenon of globalization, where critical paradigms and various new theories and methodologies, such as critical theory, began to emerge. Various shifts in the post-New Order era remained outside the realm of sociology, which was therefore only reproductive of previous sciences.

At the empirical level, various examples of community behavior are a reflection of increasingly modern technological developments. The exchange of information through social media is concrete evidence of the spread of trends in films or content from various platforms. What is shown on social media tends to be imitated until it becomes a new habit. This is also the case when examined further through the values and norms that develop in the community, which are certainly not in line with what is depicted in the content itself and their lifestyles, which tend to be different from the objective lives of the people who witness it themselves. In addition to identity being able to change within a person, identity can also harden and crystallize. If this happens, a person may feel bored (Keller, 1995). Furthermore, the uncontrolled influence of social media will result in individuals becoming alienated from the actual environment in which they live.

How can we be wise in using social media if direct social relationships between people are still experiencing difficulties? Questions about the emergence of digitalization need to be raised again in order to answer all the issues inherent in human beings as active users of social media. The role of intellectuals is absolutely essential; they are now the spearhead and the eloquence to articulate the mistakes that have occurred and ultimately construct them into new truths that must be reactivated. Similarly, at the community level, we need to reactivate our sensitivity to the problems that will arise in the future as we accompany the era of digitalization. We have now reached the peak of digitalization, which presents a future that will be increasingly better, but conversely, it also leads us into a deep abyss.

Incidents of intolerance in society can be caused by individuals or communities who hold their own group in high regard and look down on others. Cases of intolerance can also be caused by differences in understanding. Living in a diverse country such as Indonesia, each individual must have an attitude of tolerance in order to coexist. Continued intolerance can only lead to conflict, resulting in division or fragmentation in the life of the nation and state. Some examples of intolerance include: Not respecting and honoring the rights of others; Discrimination or distinguishing people based on ethnicity, religion, race, gender, and so on; Interfering with the freedom of others,

whether in choosing a religion, political beliefs, or groups; Forcing one's will on others; Refusing to associate with and treating people of different beliefs poorly; Hating and hurting the feelings of people who have different views or opinions; Prioritizing one's own group or considering one's group to be superior.

One form of intolerance that is commonly found in Indonesia is religious intolerance. Human Rights Monitor (imparsial) found that throughout 2022 there were 26 cases of intolerance. The spread of intolerant behavior is not limited to the real world, but also extends to the virtual world, namely social media. Social media has become the main vehicle for the dissemination of content that leads to acts of intolerance (Sartika, 2022). Internet users have the freedom and ease of accessing social media anywhere, anytime. The process of producing, distributing, and consuming content that is circulating is an important responsibility for every user. Not all social media users have digital literacy, as evidenced by the rampant spread of hoaxes, hate speech, intolerant content, and religious extremism. Religion is a very “sensitive” issue that provokes discussion and fuels conflict between religious communities. The spread of content with religious fanaticism and intolerance aims to make others follow one's religious beliefs. This stems from the idea that religious differences are wrong (Lesmana, 2022).

The mass media often presents alternative meanings to the public to define themselves, others, their social environment, events, and objects that occur in society (Achmad, 2001). The media has great power in framing what happens in society and what society will do. The abundance of religious content circulating in the media has implications for the emergence of understanding and definition of religious values and teachings in accordance with the definitions presented by the media. Therefore, the media has a huge opportunity to instill religious prejudice, including the spread of intolerance. However, as a society that is critical and concerned about the values of national unity as embedded in the Pancasila state ideology.

The media, with all its power, can become a weapon of resistance in overcoming the issue of religious intolerance in Indonesia. Social media can be an agent of control and change, especially in instilling values of religious tolerance as a manifestation of Pancasila and the ideals of the nation, one of which is through religious moderation (Sumarwan, Kartika, Fitria, Axelfa Tri Aprilia, & Nurwan Indriani, 2024).

Religious moderation is defined as the reduction of violence and the avoidance of extremism (Husna, 2020). A moderate view of diversity is an effort to accommodate religious diversity in Indonesia. Social media plays a central role in providing information related to religious moderation and building religious life.

As globalization continues to grow, the choice of media used is becoming increasingly diverse. YouTube has become a social media platform that is widely used by Indonesians today. According to DataIndonesia.id, YouTube was the most informative social media platform for Indonesians in 2022. YouTube content is constantly being refreshed in line with the changing times, including in the field of

religious preaching. One content creator who is engaged in religious preaching through YouTube is Habib Husein Ja'far Al-Hadar, often called Habib Ja'far, with his YouTube channel called Jeda Nulis. Habib Ja'far has become a hot topic of conversation among young social media users due to his familiar preaching style. He emphasizes the concept of religious moderation as an important aspect in conveying religious messages that are nationalistic, tolerant, anti-violence, and adaptive to local culture. Some of the content produced features discussions between Habib Ja'far and various religious leaders in Indonesia. The enthusiasm of YouTube users for the Jeda Nulis channel is evident, with 1.2 million subscribers and a variety of positive comments on each of Habib Ja'far's discussion videos with various religious leaders.

This is a very interesting phenomenon to explore further, in relation to the representation of religious moderation carried out by Habib Ja'far through his YouTube content. In this case, the video titled "Sitting with Buddha," uploaded on March 11, 2022, has been viewed 1,005,915 times, received 25,000 likes, and garnered 2,000 comments as of April 12, 2023.

RESEARCH METHOD

This study uses a qualitative approach with Ferdinand De Saussure's semiotic analysis method. The exploration of semiotics as a method of study in various branches of science is possible because there is a tendency to view various social discourses as linguistic phenomena (Halid, 2019). In other words, language is used as a model in various social discourses. Based on the semiotic view, if all social practices can be considered linguistic phenomena, then they can also be viewed as signs. This is possible because of the broad definition of signs themselves.

Ferdinand de Saussure argued that semiotics is generally used as a tool to define categories of signs that can only represent something if the reader of the sign has experience of its representation (Wibawa & Prita Natalia, 2021). According to Saussure, a sign can be considered a sign if it contains a signifier and a signified. Saussure's semiotic model is a semiotic of everything that can be observed if there are signifiers and signifieds. Saussure divides four theoretical concepts, namely signifier and signified, langue and parole, synchronic and diachronic, and syntagmatic and paradigmatic.

Saussure uses the concepts of synchronic and diachronic, which are language studies that examine language within a certain period of time and continuously as long as the language is still in use. Syntagmatic explains the relationship between elements in a structured linguistic concept, while paradigmatic explains the relationship between elements that are not structured. This study refers more to the context of meaning given from the results of interpretation by researchers on the research objects analyzed using Ferdinand de Saussure's semiotic analysis model.

RESULT AND DISCUSSION

Every YouTube video consists of numerous signs or symbols that are interrelated or work together to convey implied messages. This is also true of Habib Husein Ja'far Al-Hadar's YouTube video "Duduk Bersama Budha" (Sitting with Buddha), which is 37 minutes long. The messages in this video are analyzed based on the signs that appear. This section will explore the values of religious moderation as an important highlight in conveying religious messages that are nationalistic, tolerant, anti-violence, and adaptive to local culture.

In accordance with Ferdinand De Saussure's semiotic view, the signs and signifiers that will be discussed in Habib Husein Ja'far Al-Hadar's YouTube content are in the scene clips selected by the researcher. Within the 37-minute duration, several scenes depicting religious moderation were found. The following is an excerpt from the dialogue:

Table 1. Scene 2:05

Dialog Content	
Habib Ja'far: Banthe, saya lagi order nasi kebuli nih, kebuli kambing. Banthe mau saya orderin makanan juga ngga? Bikkhu Dhirapunno : Terima kasih, tetapi waktunya memang tidak tepat. Habib Ja'far : Udah makan? Bikkhu Dhirapunno : Kalau saya jam 12 sudah tidak makan lagi. Habib Ja'far : Itu apa istilahnya seperti puasa ya, banthe? Bikkhu Dhirapunno : Iya jadi untuk peraturan, seperti banthe ini yang aliran Theravada. Memang tidak diperkenankan makan setelah lewat tengah hari. Jadi, di dalam buddhis ada 3 aliran. Ada theravada, kemudian pecah menjadi mahayana, kemudian pecah lagi menjadi tantrayana. Kalau Theravada boleh memakan daging tetapi lewat jam 12 tidak boleh lagi, kalau Mahayana tidak boleh makan daging atau vegetarian tetapi bisa makan kapan saja, kalau tantrayana tergantung mereka mengambil sumpahnya makan daging atau tidak.	
Signs	Symbols
<i>Habib Ja'far</i> offered to share a meal of goat kebuli rice. The monk politely declined and explained the Buddhist teachings on food according to his sect.	The lifestyle of Buddhists is influenced by the guidance of monks and nuns or according to the sect they follow. In Buddhist practice, not consuming meat is a form of developing love and compassion for all living beings by practicing the determination to avoid killing living beings. Buddha taught that all living beings want to be happy and avoid suffering, which is the main goal in the life of every valuable person.

Table 2. Scene 4:08

Dialog Content	
Bikkhu Dhirapunno : Buddhis itu berkembang dimanapun bisa mengikuti tradisi dan kebudayaan setempat. Theravada berkembang langsung dari india dan pakaiannya masih asli dari zaman budha tanpa dirubah campur tangan budaya lain. Kemudian Mahayana berkembang di tiongkok. Lalu, tantrayana udah ke Tibet dan mengikuti kebudayaan Tibet. Habib Ja'far : Dan kata guru filsafat saya, banthe. Kamu itu hati-hati di dunia ini sama 2 orang. Yang Pertama adalah orang jenggot artinya seorang sufi spiritualis muslim karena dia punya kekuatan-kekuatan di luar dugaan. Yang kedua, biksu gundul karena dia mempunyai kekuatan yang dahsyat.	
Signs	Symbols
Buddhism emphasizes that humans should live in harmony with the environment, which means that humans are part of nature and live in nature. Therefore, Buddhism can flourish anywhere as long as it follows local traditions and cultures.	Buddha did not forbid his followers from abandoning cultural traditions, but encouraged them to accept and live with those traditions if they brought benefits and progress to their lives.

Table 3. Scene 17:08

Dialog Content	
Habib Ja'far : Pakaian ini karena juga nggak kerja,duitnya dari mana? Bikkhu Dhirapunno : Sebenarnya para biku ini nggak butuh duit Habib Ja'far : kalau di Islam kaya aku bekerja itu ibadah simbol kemuliaan karna untuk menafkahi diri dan keluarga, Kalau Bante dibudis memahami kerja itu gimana? Bikkhu Dhirapunno : kita itu antara para bhikkhu dan umat itu ada kewajiban-kewajiban. Kebutuhan Biku ada 4 yaitu tempat tinggal, makanan, obat-obatan dan Jubah. Jubah di persembahkan dari para umat, ketika setelah musim hujan kewajiban umat memberikan Jubah ke Bikhu, dan kewajiban Bikhu adalah mengarahkan umat itu memberi istilahnya siraman rohani lah agar tidak tersesat.	
Signs	Symbols
In the conversation above, it is clear that monks in Buddhism do not need money and do not work. Banthe explained that monks receive robes from their followers and have an obligation to provide spiritual guidance to them. This differs from Muslims, for whom working is a form of worship symbolized by nobility because it provides for oneself and one's family.	The tolerance shown is based on respect for Bante's position as a Buddhist monk, who believes that monks do not need money and do not need to work, while Habib Ja'far, as an Islamic teacher, believes that working is a symbol of nobility. This tolerance is shown through mutual respect for each other's beliefs.

Table 3. Scene 08:21

Dialog Content	
Habib Ja'far : Jadi sebenarnya sama saja? Biksu, Banthe, Biku, Suhu sama-sama benarnya? Bikkhu Dhirapunno : Sama-sama benar. Habib Ja'far : Termasuk Islam juga? Bikkhu Dhirapunno : Sama. Habib Ja'far : Islam termasuk benar juga? Bikkhu Dhirapunno : Islam benar. Karena kebenaran itu selalu ada dimana-mana. Habib Ja'far : Wah mantap padahal becanda itu. Bikkhu Dhirapunno : Kebenaran ada dimana-mana, karena didalam Budha itu, Budha mengibaratkan, ajaran yang saya ajarkan itu seperti daun yang digenggam ditangan saya. Tetapi yang belum saya ketahui, yang belum saya ajarkan seperti didalam hutan. Jangan-jangan yang didalam hutan itu Islam, Kristen, yang lain daun yang di hutan. Yang saya tau hanya yang digenggaman saja.	
Signs	Symbols
The dialogue between Habib Ja'far and Banthe presents a number of markers in the form of words, terms, and metaphors that have specific meanings. The words Biksu, Banthe, Biku, and Suhu are markers of various terms for Buddhist religious leaders. Furthermore, the expression "both are true" shows recognition of the equivalence of different terms. The word Islam appears as a marker of religion whose position in universal truth is being questioned. Banthe's affirmative answer is a marker of the acceptance of Islam in that space of truth. The repetition of the phrase Islam is true further emphasizes the focus on the recognition of Islam. The expression Islam is true and truth is everywhere expands the marker to the dimension of inclusiveness. Meanwhile, the words mantap (firm) and becanda (joking) mark the emotional expressions that arise in the dialogue. Finally, the metaphors of a leaf in the hand and a leaf in the forest become symbolic markers used to describe the breadth of truth.	Each of these markers has a deeper meaning. Biksu, Banthe, Biku, and Suhu refer to different titles but all refer to Buddhist leaders. The expression "equally true" indicates that there is no single truth and that differences in terminology are valid. The word Islam is marked as one of the paths to truth, while the answer "equally" indicates that Islam is also included in universal truth. The repetition of "Islam is true" serves to emphasize that Islam is seen as part of the truth. Furthermore, the statement "Islam is true and truth is everywhere" contains a sign of inclusive recognition that all religions can contain truth, not just one party. The words 'firm' and "joking" signify an expression of admiration and surprise that the joke was responded to with a wise answer. The metaphor of the leaf in the hand symbolizes the teachings of Buddhism that have been taught, while the leaves in the forest symbolize other, broader truths that may be found in Islam, Christianity, and other religions. Taken together, these signs convey the meaning that truth is broad, inclusive, and not limited to any one tradition.

Table 4. Scene 17:08

Dialog Content	
Habib Ja'far : Pakaian ini karena juga nggak kerja,duitnya dari mana? Bikkhu Dhirapunno : Sebenarnya para biku ini nggak butuh duit Habib Ja'far : kalau di Islam kaya aku bekerja itu ibadah simbol kemuliaan karna untuk menafkahi diri dan keluarga, Kalau Bante dibudis memahami kerja itu gimana? Bikkhu Dhirapunno : kita itu antara para bhikkhu dan umat itu ada kewajiban-kewajiban. Kebutuhan Biku ada 4 yaitu tempat tinggal, makanan, obat-obatan dan Jubah. Jubah di persembahkan dari para umat, ketika setelah musim hujan kewajiban umat memberikan Jubah ke Bikhu, dan kewajiban Bikhu adalah mengarahkan umat itu memberi istilahnya siraman rohani lah agar tidak tersesat.	
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Table 5. Scene 19:51

Dialog Content	
Bikkhu Dhirapunno : Indonesia belum ada itu, pancasila Budhis udah ada. Habib Ja'far : Apa aja itu? Bikkhu Dhirapunno : Tidak membunuh, tidak mencuri, tidak berbuat asusila, tidak mabuk-mabukan atau minum-minuman keras, tidak berkata-kata kasar, tidak berbohong. Habib Ja'far : Wah itu Islam juga pegang itu. Bikkhu Dhirapunno : Jangan hanya dipegang tapi dijalankan. Habib Ja'far : Oh iya, pasti dijalankan, bahkan mendakwahkan.	
Signs	Symbols
In this dialogue, several markers representing important ideas emerge. Banthe's statement, "Indonesia did not exist yet, but Buddhist Pancasila already existed," is a marker that shows the existence of moral values in Buddhist teachings before the Indonesian Pancasila was born. Furthermore, the list of prohibitions such as not killing, not	The significance of these signs is a deeper meaning regarding the universality of moral values across religions. Banthe's statement indicates that ethics in Buddhism are fundamental and have existed for a long time, demonstrating a universal moral foundation. The list of prohibitions mentioned shows signs of basic human values: preserving life,

stealing, not committing immoral acts, not getting drunk, not speaking harshly, and not lying are concrete markers of ethical values in Buddhism. When Habib Ja'far responded with "Wow, Islam also holds that," a marker emerged in the form of an acknowledgment that Islamic teachings have similar moral principles. Banthe then emphasized, "Don't just hold on to them, but practice them," which is an important marker of actual practice in religious life. Habib Ja'far's response, "Oh yes, of course we practice them, we even preach them," is an additional marker of the implementation of teachings in Islam.	honesty, modesty, and self-control. Habib Ja'far's response signifies the recognition that Islam also has similar principles, thus revealing a common ground between religions. Banthe's admonition to practice, not merely adhere to, the teachings indicates that religious truth does not stop at theory, but must be realized in actual practice. Habib Ja'far's final answer confirms Islam's spirit of not only practicing but also spreading these values to society.
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Table 6. Scene 30:29

Dialog Content	
Bikkhu Dhirapunno : "...Jadi budhis itu berkembang dinagara manapun jadi ajarkanlah Dama Dama kebenaran itu dengan bahasa setempat dengan kebudayaan setempat dengan tradisi tempat asal itu tidak apa ya melewati garis-garis kemoralan Kemoralan yang ada pada 5 sinar tadi " Habib Jafar : "...sama kayak kalau Islam itu dibilangnya gini Islam salih li kulli zaman wa makan Islam itu relevan dengan semua zaman dan semua tempat tapi tetep pada ajaran-ajaran Islam yang sifatnya substantif mutlak yang harus gimana pun harus dijaga yaitu sama jadi hati yang bisa berubah sesuai dengan tempat dan waktunya sesuai dengan perkembangan zaman.	
Signs	Symbols
In the conversation above, it is evident that Buddhism also has universal values that are similar to those of Islam. Both Buddhism and Islam have absolute, unchangeable teachings. These teachings are also in line with the times. As Habib Jafar said, Islam is salih li kulli zaman wa makan. Islam is relevant to all times and all places.	The tolerance practiced is a mutual respect for each other's religious teachings. Although they adhere to different religions, Habib Jafar can accept Bante's views on the universal values found in Buddhism. In fact, he adds that there are similarities with Islamic teachings and agrees that both religions have developed in accordance with the times and places. This tolerance is practiced by mutually respecting each other's understanding.

In this modern era, moderate preachers should also participate in preaching on social media because young people today who want to learn about religion tend to take shortcuts through social media, whether in the form of writing or video clips, which are

very prone to influencing incorrect thinking in learning about religion (Sumarwan, Kartika, & Avitasari, 2024). In practice, there are various methods used by preachers to convey their messages in order to attract people's interest in learning about religion. One of the methods commonly used is to adapt to the audience and broadcast through social media. An open attitude in accepting diversity (inclusiveness), both in choosing imams and in religious diversity. Differences do not limit or prevent cooperation based on humanity. Concrete examples of promoting religious moderation on social media have been carried out by several Indonesian preachers or Muslim scholars, one example being Habib Husein Ja'far Hadar, who used the method of preaching among religious leaders in the content "Duduk Bersama Buddha".

In Islam, there is a prohibition against debating with harsh attitudes and arguments that corner and hurt the feelings of people of other faiths. This is stated in Surah Al-Ankabut verse 46:

"And do not argue with the People of the Book except in the best way..."

In addition, Islamic teachings also prohibit slandering, insulting, and cursing the gods worshipped by followers of other religions in order to avoid causing offense and negative actions that exceed the limits of the followers of the religion being insulted, as warned by Allah SWT in Surah Al-An'am verse 108:

"And do not revile those whom they invoke besides Allah, lest they revile Allah out of ignorance. Thus We have made every nation consider their deeds to be good. Then to their Lord they will return, and He will inform them of what they used to do."

However, religious moderation in Islam does not mean that Muslims who are considered moderate are prohibited from adhering firmly and acting steadfastly within the boundaries that must be maintained in order to preserve their identity of faith in Allah. Furthermore, moderation in Buddhism is also demonstrated by a balanced inner attitude based on love, compassion, and sympathy in understanding and practicing Dhamma or Buddhist teachings (Sumarwan, Hartoyo, Kartika, & Trenggono, 2024). Of course, the examples described above represent other religions in Indonesia, which basically all teach love and tolerance among believers.

Although the media and religion do have a significant relationship, the media cannot be considered a religion. The media can only be used as a means of spreading religion (dakwah). The media is a medium that can be used to encourage religious tolerance (Sumarwan, Kartika, & Saputri, 2024). Of course, this moderation should not undermine the sanctity of each religion, and people must still carefully examine the issues/dakwah that have been conveyed through the media. The faithful are expected not to only absorb religious knowledge through the media, as there are many sources that convey information incorrectly and not in accordance with the teachings that should be followed. Moreover, the delivery of da'wah is often fragmented, provocative, and so on. Therefore, it is advisable that religious knowledge obtained through these media be

filtered and examined more deeply from various expert sources (religious leaders), the Sunnah, and books that are in accordance with the teachings of each religion.

CONCLUSION

The results of this study show that the video “Duduk Bersama Buddha” by Habib Husein Ja'far Al-Hadar represents religious moderation through casual, humorous, but meaningful dialogue. Ferdinand de Saussure's semiotic analysis shows that verbal and nonverbal signs in conversation reinforce several important points: 1) Tolerance and respect for differences are reflected in the attitude of mutual respect for each other's religious practices, whether in terms of diet, traditions, or views on work and spiritual life; 2) The similarity of universal values is demonstrated through the recognition that moral truths, such as not killing, not stealing, honesty, and compassion, exist in all religions; 3) Interfaith dialogue is a tangible manifestation of religious moderation, which not only avoids narrow-minded fanaticism but also strengthens national unity through the spirit of *Bhinneka Tunggal Ika* (unity in diversity); 4) The use of social media, especially YouTube, shows that moderate preaching can reach the younger generation and counter narratives of intolerance and extremism.

Thus, Habib Ja'far's preaching content is not only a means of entertainment but also an educational strategy to instill the values of religious moderation in the digital age. This effort is important to maintain harmony amid Indonesia's plurality and revive the spirit of tolerance in line with Pancasila.

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