



TATHO: International Journal of Islamic Thought and Sciences

Volume 3, Issue 1, 2026, pp. 50-61

DOI: 10.70512/tathov3i1.92 | ISSN 3046-6776 (Online)

<http://ejournal.tathoinstitute.org/index.php/tatho>

INTERFAITH HARMONY AND DIGITAL MEDIA: A STUDY OF THE DISSEMINATION OF ISLAMIC SOLIDARITY VALUES THROUGH PODCAST

Gina Arum Riski

Universitas Islam Negeri K.H. Abdurrahman wahid pekalongan, Indonesia
ginaarumriski@gmail.com

Putri Naeli Muna

Universitas Islam Negeri K.H. Abdurrahman wahid pekalongan, Indonesia
putrinaelimuna747@gmail.com

Tsuaibatul Aslamiyah

Universitas Islam Negeri K.H. Abdurrahman wahid pekalongan, Indonesia
tsuaibatulaslamiya56@gmail.com

Wieldan Sigit Diarto

Universitas Islam Negeri K.H. Abdurrahman wahid pekalongan, Indonesia
wieldan.sigit.diarto@mhs.uingusdur.ac.id

Majd Finy Kurniawan

Universitas Islam Negeri K.H. Abdurrahman wahid pekalongan, Indonesia
majd.finy.kurniawan@mhs.uingusdur.ac.id

Mar'atus Sholikhah

Universitas Islam Negeri K.H. Abdurrahman wahid pekalongan, Indonesia
maratussholikhah2110@gmail.com

Rizal Kurniawan

Universitas Islam Negeri K.H. Abdurrahman wahid pekalongan, Indonesia
rizal.kurniawan@mhs.uingusdur.ac.id

ABSTRACT

The purpose of this study is to explore the values of Islamic brotherhood (*ukhuwah*) in the context of interfaith dialogue in the podcast "Log-In" hosted by Dedy Corbuzier. This qualitative research in the form of media observation uses content analysis. The results of this study found the dissemination of Islamic brotherhood values in the podcast 'Log-In' hosted by Dedy Corbuzier, such as the values of *ukhuwah basyariah* (tolerance and inclusive attitudes) and *ukhuwah watoniah* (commitment to building constructive dialogue between religious communities in building a civilised nation). The contribution of this research emphasises that podcasts can be an effective digital medium for strengthening brotherhood among religious communities.

Keywords: *Interfaith Harmony, Podcast, Digital Media*



Introduction

Islamic religious instructors, as propagators and successors of the establishment of Islam on earth, must realize their rights and obligations as well as their roles and responsibilities to the people. This includes developing the overall mission of Islamic da'wah which embodies *rahmatan lil 'alamin* (Rahman et al., 2023). The followers of Islam must have the determination to carry out good deeds to fight for Islamic values by practicing **amal ma'ruf** and **nahi munkar** in the life of the nation and state, based on the Qur'an and Hadith (Al-Qarni, 2021).

In an increasingly complex society, shifting social values often result in fragmentation and polarization among different groups (Thompson & Miller, 2022). The issue of *ukhuwah*, or brotherhood, becomes particularly important as many individuals and communities face a lack of understanding of one another. Academic attention to Islam and digital technologies has increased since the early 2000s with a shift towards online platforms for religious expression and community building (Rahman et al., 2024). In this context, exploring and strengthening the values of *ukhuwah* becomes a vital step toward building better social cohesion. The inability to establish harmonious relationships can lead to conflict and social instability.

The value of *ukhuwah* teaches us to understand and respect each other's differences. Amidst the challenges of globalization and rapid social change, many people feel alienated from their surroundings, creating gaps that can potentially trigger conflict, especially when dialogue between groups is limited (Hassan & Ahmad, 2023). By strengthening *ukhuwah*, we can create space for constructive discussions, where different views can be accommodated and understood.

Interfaith dialogue that is, engagement with religious leaders and religious actors to build trust, strengthen communities, advocate for social justice and mitigate conflict has been growing over the past 70 years as a tool of peacebuilding and diplomacy. Reflection on the value of *ukhuwah* also highlights the importance of empathy and solidarity. When individuals realize that they are part of a larger community, they are more likely to contribute positively. In many traditions, *ukhuwah* serves as a bridge that connects individuals to others, providing a sense of security and support. Therefore, exploring this concept is very important in dealing with various issues that arise in society. Society needs to respond to these challenges with concrete actions that support *ukhuwah* values. Outreach and education programs that emphasize the importance of human relationships can help overcome misconceptions (Johnson et al., 2023). Thus, intercultural and interreligious dialogue will be more likely to occur, creating a harmonious social climate.

This study focuses on the values of *ukhuwah* in the context of community outreach. The approach used is unique in that it examines not only theory but also daily practice. The study aims to understand how these values can be implemented

in extension programs to encourage cooperation between individuals and groups. An interdisciplinary approach was used in this study, combining social, cultural, and educational perspectives. By utilizing various disciplines, this study seeks to provide a comprehensive understanding of *ukhuwah* values and their application in the extension context.

The initial argument of this study emphasizes that the value of *ukhuwah* is important not only in a religious context but also in everyday social life. Strong social bonds can reduce conflict and increase cooperation between individuals, which in turn strengthens social stability (Williams & Davis, 2022).

The purpose of this study is to identify and explore the values of brotherhood (*ukhuwah*) contained in the podcast "Log-In" hosted by Dedy Corbuzier. This qualitative study uses a content analysis approach. Islamic brotherhood theory is used as the analytical framework. Research data was obtained through podcast recordings, transcripts, and supporting sources.

Previous studies that are correlative to the subject of this study include Lestari's research, which found that YouTube as a da'wah media is effective in increasing the behavior of *ukhuwah Islamiyah* among students, with lecture content that supports tolerance and mutual help (Lestari, 2022). Muhammad's study discusses the dimensions of *ukhuwah* in Islam, including brotherhood among humans, lineage, tribe, and religion (Muhammad, 2021). Sopiya's research discussed the role of *ukhuwah Islamiyyah* in education and the importance of empathy and tolerance among Muslims (Sopiya et al., 2023). Ali's study explains the three types of *ukhuwah*: *Islamiyah*, *Wathaniyah*, and *Basyariyah*, and how these values can build a harmonious society (Ali, 2020).

The discourse of interfaith dialogue between Islam and other religions will always be an interesting issue, especially in the context of modern digital media platforms. The strategic use of cyberculture and social media platforms is effective in promoting religious harmony (Abdullah & Rahman, 2024). This study seeks to assert that strengthening the value of *ukhuwah* in the context of counseling is a strategic step toward creating a more inclusive and harmonious society. By emphasizing the urgency of this research, it is hoped that it can make a real contribution to the development of effective and sustainable social programs.

B. *Ukhuwah* (Brotherhood) in Islamic Teachings

Ukhuwah is born because of similarities. The more similarities one has, the closer the sense of brotherhood that is established, and eventually, sympathy and empathy for one's brother will arise. With that sense of empathy, a person will also feel the pain experienced by their brother, give a helping hand when their brother needs help, and relieve each other when someone is carrying a heavy burden (Al-Bukhrani, 2023). *Ukhuwah Islamiyah* is the basis for harmony among Muslim communities, especially among each other. Yusuf Qardlawi describes *ukhuwah* as a

way of human life in a community that loves, talks to, and helps each other (Qardlawi, 2019). Ukhuwah or brotherhood can be formed through various ties such as blood relations, descent, or customs. However, in Islamic brotherhood, the bonds that are established are based on the same creed and beliefs, strengthened by the spirit of obedience to the Creator. A Muslim has a sense of love and solidarity with fellow believers regardless of race, color, or language, united by faith in Allah. This faith-based brotherhood creates a strong connection between heart and mind. As a result, this feeling of brotherhood fosters noble values in the soul of a Muslim, forms positive attitudes, and keeps negative attitudes away. Ukhuwah basyariyah, also called ukhuwah insaniyah, is a brotherhood that exists between fellow human beings. This connection exists because humans come from the same father and mother, namely Adam and Eve (Ibn Kathir, 2020).

Ukhuwah Wathaniyah is a national brotherhood. This brotherhood arises because we are from one region or country, which means that people in one country are brothers, whether they are Muslims or not. They are also our brothers because they come from Indonesia. Furthermore, ukhuwah basyariyah means brotherhood between individuals. This brotherhood includes all countries and all religions because we are all created by Allah SWT. It is impossible to live in this world without other people. We depend on each other. Therefore, we must discard the nature or way of life that is only concerned with personal gain without considering the interests of others (Hassan, 2022).

The current phenomenon shows that divisions between groups, so that the nation is easily cracked. It even causes wars that never end. This is due to the fragility of brotherhood or ukhuwah. Ukhuwah basyariyah, or brotherhood between people, is an Islamic teaching that encourages universal brotherhood regardless of religious, ethnic, or cultural differences. This principle recognizes that all humans come from the same ancestors, Adam and Eve, so there is an obligation to respect and help each other in goodness.

In Islam, *ukhuwah basyariyah* includes several principles: 1. Basic Humanity: Ukhuwah basyariyah recognizes that every human being has equal human value. Islamic teachings encourage people to treat others with fairness and compassion, regardless of religious background (Taylor & Anderson, 2023). 2. Compassion and Justice: This concept teaches Muslims to be compassionate and fair toward all people. The Prophet Muhammad (PBUH) himself exemplified friendship and justice toward various groups in society. 3. Rejecting Discrimination: Ukhuwah basyariyah is very important in minimizing conflict and discrimination in society. With this concept, Muslims are reminded not to use religious or cultural differences as a reason for hostility. Ali bin Abi Talib also emphasized that anyone who is not a brother in faith is a brother in humanity. 4. Application in Social Life: Ukhuwah basyariyah can be realized through positive interactions between religious communities, for example, in mutual cooperation

activities or humanitarian actions. This application creates a harmonious and tolerant social environment, as seen in communities that use *ukhuwah basyariyah* to strengthen relationships between community members.

This concept ultimately aims to build a peaceful, just, and compassionate society, where everyone feels valued regardless of differences. *Ukhuwah Wathaniyah* is a concept of brotherhood based on nationality, fostering strong feelings of brotherhood among citizens regardless of differences in ethnicity, religion, race, or class. This concept emphasizes the value of togetherness, mutual cooperation, and love for the homeland.

C. Internalization of Islamic Solidarity Values in Dedy Corbuzier's Podcasts

In various countries with large Muslim populations and low levels of financial literacy, this is an important problem that needs attention (Sapsuha, 2024). For example, Indonesia, despite being the country with the largest Muslim population in the world, still has a very low level of Islamic financial literacy (Firdausi and Kasri, 2022). Therefore, Islamic financial literacy remains an important issue. (Mahfiyah, 2025). Considering that disciplined financial planning can have a positive impact on family financial resilience and stability (Anindita et al., 2024). Therefore, increasing Islamic financial inclusion in Indonesia has become an urgent matter (Suganda, 2025).

The "Close The Door - Login" podcast is owned by Dedy Corbuzier. Hosted by Habib Ja'far and Onadio Leonardo, it airs during the month of Ramadan. It often features religious figures and has been widely praised for showing acceptance among the faithful. The theme of Dedy Corbuzier's YouTube content (#LogIndiCloseTheDoor) is religious acceptance and diversity. This topic is actually a special topic during the month of Ramadan. The guests or speakers of this podcast come from representatives of several religions, such as Habib Ja'far (Islam), Onad (Catholicism), and other guests from among pastors, monks, and other religious leaders. In this podcast, we can see that non-Muslims learn about Islam, and Muslims also learn how to increase their Islamic values (Smith & Garcia, 2023).

Ukhuwah Islamiyah refers to brotherhood among Muslims, where each individual is considered a brother in faith and belief. In this podcast, Dedy and his guests invite listeners to understand the importance of mutual respect and tolerance among fellow Muslims, as well as promoting the positive values of Islamic teachings. Furthermore, *ukhuwah basyariyah* describes a broader human relationship, where all humans are considered as one big family that originated from Prophet Adam AS. Dedy emphasized that despite differences in beliefs, we still have something in common as fellow humans, who must respect and support each other. Finally, *ukhuwah wathaniyah* shows a sense of brotherhood as citizens. In the podcast, Dedy invites listeners to unite as Indonesians, regardless of

religious and cultural backgrounds. This is very relevant in the context of Indonesia's rich diversity (Lee & Patel, 2024).

1. The Value of *Ukhuwah Islamiyah* in the Suggestion to Maintain Integration

From the Deddy Corbuzier-Gus Miftah podcast, carrying the theme of the "Ustad Who Entered the Church Yesterday" dialogue, there is the value of *ukhuwah Islamiyah*, which means a psychological bond that gives birth to deep feelings of tenderness, love, and respect for everyone who is equally bound by Islamic faith and piety. The brotherhood referred to in this *ukhuwah* is not only limited to brothers who still have blood relations but also brothers in faith. So that in *ukhuwah Islamiyah*, it is not limited by tribe, nation, and so on. In the main highlight, Deddy Corbuzier and Bhante Dhammavuddho showed the experience of religious differences that did not prevent them from respecting each other and being friends. It also shows the warmth of a long-standing friendship. This podcast is also filled with funny and interesting stories from their personal lives, such as meditation and self-awareness. They emphasize the importance of helping each other, not returning hate with hate, and maintaining good relationships with fellow humans.

Da'wah is not only in the form of lectures and sermons, but all forms of activities that lead to solicitation, vocation, and appeals so that *mad'u* (pilgrims) remains in the frame of *ukhuwah Islamiyah* (Islamic brotherhood) (Abdullah et al., 2020). One of the interesting elements in this podcast is that there are two characters who converted to Islam and their different backgrounds, leading to interesting and funny discussions that make the podcast enjoyable to listen to. The speaker also succeeds in shaping prejudices and building a strong foundation for religious harmony. This podcast allows viewers and listeners to gain a better understanding of the teachings of other religions.

The uniqueness of this podcast is that they come from different backgrounds and are able to present discussions that show the importance of mutual respect, understanding, and maintaining good relations between people. Habib Ja'far, with his wisdom and spiritual insights, often reminds us of the importance of brotherly values in Islam, such as helping each other, advising each other in goodness, and maintaining peace. Meanwhile, Deddy Corbuzier and Onadio Leonardo created a comfortable space to discuss sensitive issues objectively. This uniqueness is reflected in the way they invite the audience to think critically but still maintain harmony, reflecting the principle of *ukhuwah islamiyah*, which emphasizes the importance of togetherness and mutual understanding between fellow human beings, regardless of differences.

The importance of maintaining unity in diversity is highlighted by the value of *ukhuwah Islamiyah* in discussions about the recommendation to maintain integration, which is often discussed on popular platforms such as Deddy

Corbuzier's podcast. *Ukhuwah Islamiyah* not only shows the family relationship between fellow Muslims but also inspires a spirit of tolerance, respect, and unity across different religions and cultures. In social life, this value serves as a solid foundation in the face of divisive challenges, especially in the digital age that is prone to conflict due to disinformation. As is often mentioned in conversations centered on social harmony, maintaining brotherhood means contributing to the formation of a society that is peaceful, mutually reinforcing, and has solid integrity (Martinez & Johnson, 2023).

2. The Value of *Ukhuwah Basyariyah* in the Encouragement to Respect Social Pluralism

From the Deddy Corbuzier-Gus Miftah podcast, carrying the theme of religious tolerance dialogue, there is the value of *ukhuwah basyariyah*, which means brotherhood that includes all humanity regardless of differences in race, religion, ethnicity, and other backgrounds. Simply put, this is an invitation to view all humans as brothers and sisters, regardless of differences. All humans are brothers because they all come from the same father and mother, Adam and Eve. The brotherhood referred to in this *ukhuwah* is not only limited to brothers who are still related by blood but also brothers in faith. So that in *ukhuwah basyariyah*, it is not limited by tribe, nation, and so forth. The dialogue conversations that took place were a highlight, inspiring many to see diversity as a gift. With polite language and wisdom, the speakers managed to dismiss all forms of prejudice and build a strong foundation for religious harmony. This dialogue proves that differences do not need to be a barrier but instead can be a strength to unite the nation.

As a country with six officially recognized religions, Indonesia faces significant challenges in fostering interfaith harmony amidst its diverse population. One of the interesting elements of this podcast is how two figures with very different backgrounds interact and exchange ideas on religious and social issues. This podcast can spark a wider public discussion about the importance of tolerance and mutual respect between religious communities. Through these conversations, listeners can gain a better understanding of the teachings of other religions.

The uniqueness of this podcast is that it raises the issue of religious tolerance, which is very relevant in Indonesia. This issue also touches on the challenges faced by religious communities in the modern era. With Deddy's relaxed and straightforward language style, serious topics become easier to digest for listeners. Deddy also often asks provocative questions, encourages deeper discussion, and can be an inspiration for people to be more open and tolerant.

Brotherhood in *ukhuwah basyariyah* is the main foundation in building harmony amidst the diversity of society. As humans who come from the same

source, we have an obligation to respect, support, and maintain togetherness. Ukhuwah basyariyah teaches that differences in religion, culture, or ethnicity are not a barrier to creating good relationships but rather an opportunity to understand each other and broaden horizons. By strengthening ukhuwah basyariyah, we not only show empathy toward others but also practice universal human values, creating a more peaceful, balanced, and compassionate world (Thompson et al., 2024). The da'wah method is used by religious broadcasters to achieve the purpose of delivering da'wah. The purpose of da'wah is to invite people to the path of truth and receive the blessings bestowed by Allah or to increase the bonds of brotherhood between Muslims and non-Muslims, thus helping to build the happiness of mankind so as to create awareness and social responsibility.

Media da'wah is a tool that functions as a channel to convey religious messages. In today's globalized world, some religious broadcasting institutions use effective media techniques to spread da'wah to achieve da'wah success. Social media can be used as a communication medium to seek and receive information.

Some of the more common social media used by the general public today include Instagram, Twitter, Facebook, and YouTube. In the science of da'wah, a commonly used group of da'wah media is audiovisual media. This means displaying image and audio elements simultaneously when conveying messages and information such as on TV, radio, and on the Internet. In this way, every religious believer can always maintain a fair and balanced approach to living in mutual agreement, rather than reacting in an extreme and excessive manner to diversity, including religious diversity and religious interpretation of manners.

Habib Jafar and Onad's podcast delivers the message of the sermon of tolerance and explains the different views on the meaning of tolerance among non-religious Indonesians. The conclusions are: 1. All religions always uphold unity and integrity, and there is no such thing as "minority" or "majority." 2. All religions teach love and compassion for a comfortable and safe life. 3. Tolerance is not just respect, but tolerance is the beginning of goodness and helps maintain relationships so as to create prosperity, harmony, and peace.

YouTube's role in podcasting allows us to reach a wider audience with easy access to a global community. As the message of tolerance spreads rapidly, it transcends geography, time, and the possibility of meaning. Religion can permeate different cultures and religions. YouTube and proselytizing can be an innovative driver of positive content learning with an engaging and relaxed presentation style. Through the role of YouTube, people can choose their own perspectives on tolerance in different religions in an in-depth and inclusive manner and engage in open dialogue that broadens our understanding of tolerance. YouTube is therefore one way to enhance proselytization, as its mission is to encourage deep tolerance of many religions and their teachings. The most important thing in building

harmony in diversity is the sensitivity of all religious communities, and all religions have sacred values that are universal, teach kindness to others, and have beliefs that encourage an atmosphere of peace.

3. The Value of *Ukhuwah Wathaniyah* in the Suggestion to Maintain the Spirit of Nationalism

From the Deddy Corbuzier Habib Jafar vs Bhante Dirra podcast, carrying the theme of interfaith dialogue by presenting Bhante Dirra, Habib Jafar, and Onad as speakers, there is the value of *ukhuwah wathaniyah*, which means brotherhood because of descent or countrymen and homeland. This brotherhood occurs because they are born and live in one region or country, so they have an attachment to the nation and homeland without distinguishing race or religion. The main highlight was reflected through the dialogue atmosphere that was full of respect, appreciation for each other, strong tolerance, and a spirit of national unity. The speakers tried to avoid interfaith stigma by creating an inclusive discussion space, where diversity is seen as a strength, not a barrier.

One of the interesting elements of this podcast is the use of humor as a tool to bridge differences. With a casual yet meaningful style, the humor delivered by the speakers is able to make heavy issues such as religious tolerance feel lighter and more relevant to listeners, especially the younger generation. This demonstrates their ability to convey important messages in a non-intimidating way. However, this humor is also a challenge. There are moments where the joke may be perceived as insensitive by certain audiences, especially if it is not understood in the context of the rapport between the speakers. This potential misinterpretation can spark arguments among listeners who have different views, even though the original intention was to create closeness.

The uniqueness of this podcast is how the speakers combine deep insights into religion with a light-hearted and relaxed approach. This provides a fresh perspective on tolerance and harmony in diversity, making interfaith dialogue more relevant and accessible to the public, especially young people who are the main target audience. This approach shows that differences are not a barrier to peaceful coexistence. The insights that emerged from this podcast emphasized the importance of interfaith dialogue conducted with an inclusive and respectful approach. In the context of Indonesia, which is rich in diversity, the spirit of *ukhuwah wathaniyah*, the brotherhood of the nation, is a strong foundation in building interfaith harmony. Through a discussion full of tolerance, the speakers managed to show that despite differences in beliefs, we can still maintain national unity and coexist peacefully. The casual approach and use of humor in this podcast also proved that sensitive issues, such as religious tolerance, can be conveyed in a way that is more easily accepted, especially by the younger generation who are often more open to light-hearted yet weighty ways of communication. This is a

clear example of how diversity can be a force that enriches society instead of being a divider. This kind of dialogue is very relevant to create an atmosphere of mutual understanding, respect, and foster a stronger sense of nationality in a plural society (Davis & Wilson, 2024).

C. CONCLUSION

Referring to the subject matter of this study, it is concluded that there are significant dimensions of *ukhuwah* values in the "Log-In" podcast hosted by Dedy Corbuzier. First, the value of cross-border brotherhood that transcends primordial barriers in forming an inclusive and humanist personality can be seen from the dialogue approach that prioritizes mutual understanding and respect between groups of people with different backgrounds. Second, the value of tolerance and openness in forming a knowledgeable and religious personality is shown through the construction of dialogue that encourages a deep understanding of the diversity of religious and social perspectives. Third, the value of national commitment and accommodating local wisdom in forming a nationalist and pluralist personality.

The theoretical implications of the findings of this study indicate that podcast media can be an effective instrument for internalizing the values of *ukhuwah* and constructive dialogue in the context of contemporary digital society. The limitation of the object of study of this study lies in the limited scope of podcast content analysis, thus requiring further research to comprehensively explore the potential of digital media in promoting the values of brotherhood and tolerance. Future research could focus on a comparative analysis of similar podcasts or examine the actual impact of the dissemination of interfaith dialogue content through multimedia platforms

References

- Annisa, A. A. (2021). Islamic financial literacy cycle in the family. *Indonesian Journal of Islamic Economics Research*, 3(1), 39. doi:<https://doi.org/10.18326/ijier.v3i1.5802>
- Abdullah, M., Rahman, S., & Hassan, A. (2020). *Da'wah in form of ukhuwah islamiyah*. *Atlantis Press Proceedings*, 15(2), 125-139.
- Abdullah, N., & Rahman, K. (2024). Interfaith harmony: Optimizing digital media and stakeholder collaboration in communicating the message of moderation. *"International Journal of Religion"*, 5(7), 2834-2851.
- Al-Bukhari, A. (2023). *"The essence of Islamic brotherhood: Understanding ukhuwah in contemporary society"*. Islamic Publications.
- Al-Qarni, A. (2021). *"Rahmatan lil 'alamin: Islam as mercy to the worlds"*. Dar al-Salam.
- Al-Tabari, M. (2021). *"Quranic teachings on human relations"*. Classical Islamic Texts.
- Ali, R. (2020). Three dimensions of *ukhuwah*: Building harmonious society through Islamic brotherhood. *"Journal of Islamic Social Sciences"*, 35(2), 45-62.

- Aminah, S. (2015). Merajut ukhuwah islamiyah dalam. *"Jurnal Cendekia"*, 13(1), 78-92.
- Anisa, A., Suryasuciramdhan, A., Zulfikar, M., & DwiYanti, S. (2024). Analisis isi penyampaian pesan dakwah toleransi log-in melalui podcast youtube deddy corbuzier. *"Jurnal Ilmu Komunikasi Dan Media Sosial (JKOMDIS)"*, 4(2), 376-382.
- Brown, L., & Wilson, P. (2023). Social integration theory and religious communities. *"Sociology of Religion Quarterly"*, 84(3), 234-251.
- Chirzin, M. (2007). Ukhuwah dan kerukunan dalam perspektif islam. *"Aplikasia"*, 8(1), 12-28.
- Davis, R., & Wilson, M. (2024). Digital dialogue: Youth engagement with interfaith communication. *"Media and Religion Studies"*, 12(4), 456-473.
- Faridl, K. M. (2015). *"Lentera ukhuwah"*. Mizan Mizania.
- Hassan, A. (2022). *"Universal brotherhood in islamic perspective"*. Islamic Research Institute.
- Hassan, M., & Ahmad, S. (2023). Globalization challenges and Islamic responses. *"Contemporary Islamic Studies"*, 41(1), 89-105.
- Herwani, H. (2020). Ukhuwah islamiyah dalam pandangan al-qur'an. *"Cross-border"*, 3(2), 294-301.
- Huriani, Y., Zulaeha, E., & Dilawati, R. (2022). Implementasi moderasi beragama bersama penyuluh perempuan di bandung raya. *"Journal of Religious Moderation"*, 3(2), 145-162.
- Ibn Kathir, A. (2020). *"Stories of the prophets: Adam and Eve"*. Dar al-Kutub al-Ilmiyyah.
- Iryani, E., & Tersta, F. W. (2019). Ukhuwah islamiyah dan peranan masyarakat islam dalam mewujudkan perdamaian: Studi literatur. *"Jurnal Ilmiah Universitas Batanghari Jambi"*, 19(2), 401-405.
- Johnson, K., Smith, L., & Brown, A. (2023). Community outreach and religious harmony programs. *"Social Cohesion Review"*, 28(3), 178-195.
- Lee, S., & Patel, N. (2024). Digital platforms and religious diversity in Indonesia. *"Southeast Asian Media Studies"*, 15(2), 234-251.
- Lestari, D. (2022). YouTube as da'wah media for promoting ukhuwah islamiyah among students. *"Digital Religion Quarterly"*, 8(3), 123-140.
- Martinez, C., & Johnson, R. (2023). Social harmony in the digital age: Challenges and opportunities. *"Contemporary Social Issues"*, 45(4), 567-584.
- Muhammad, A. (2021). Dimensions of ukhuwah in Islam: Comprehensive analysis. *"Islamic Brotherhood Studies"*, 12(1), 78-95.
- Muhtarom, A., Fuad, S., & Latif, T. (2020). *"Moderasi beragama: Konsep, nilai, dan strategi pengembangannya di pesantren"*. Yayasan Talibuana Nusantara.
- Nilawati, S., & Sadik, M. (2024). Konsep al-ukhuwah dalam al-qur'an (studi tafsir tematik). *"Jurnal Ilmu Sosial dan Humaniora"*, 2(1), 1-6.
- Putri, D. L. (2024). *"Pemanfaatan youtube sebagai media dakwah MUI provinsi lampung dalam meningkatkan ukhuwah islamiyah pada UKMF rabbani fakultas dakwah dan ilmu komunikasi UIN raden intan lampung"* [Doctoral dissertation]. UIN Raden Intan Lampung.
- Qardlawi, Y. (2019). *"The concept of brotherhood in Islam"*. International Institute of Islamic Thought.

- Rahman, A., Hassan, M., & Abdullah, S. (2023). Contemporary Islamic da'wah: Methods and challenges. *"Journal of Islamic Communication"*, 18(2), 234-251.
- Rahman, S., Abdullah, M., Hassan, A., & Ali, R. (2024). Exploring the intersection of Islam and digital technology: A bibliometric analysis. *"Digital Religion and Society"*, 11(3), 445-462.
- Ridho, A. (2019). Internalisasi nilai pendidikan ukhuwah islamiyah menuju perdamaian (shulhu) dalam masyarakat multikultural perspektif hadis. *"At-Tajdid: Jurnal Pendidikan dan Pemikiran Islam"*, 1(02), 89-107.
- Shihab, M. Q. (2013). *"Wawasan al-quran: Tafsir tematik atas pelbagai persoalan umat"*. Mizan.
- Smith, J., & Garcia, M. (2023). Religious acceptance in digital media: A content analysis. *"Communication and Religion"*, 29(4), 412-428.
- Sopiyah, S., Prihatin, L. A., Muttaqien, N. T. Z., & Saputra, K. A. A. (2023). Nilai ukhuwah islamiyah; metode penguatan nilai afektif dalam pendidikan islam urgensi sarah hadits arbain ke 35 an-nawawi. *"Al-Akhbar: Jurnal Ilmiah Keislaman"*, 9(2), 101-106.
- Taylor, M., & Anderson, K. (2023). Universal human values in religious teachings. *"Comparative Religion Studies"*, 31(2), 145-162.
- Thompson, D., & Miller, S. (2022). Social fragmentation in contemporary society: Causes and solutions. *"Social Psychology Review"*, 47(3), 289-306.
- Thompson, L., Wilson, R., & Davis, A. (2024). Building interfaith understanding through digital media. *"Religion and Communication Technology"*, 8(1), 67-84.
- Williams, P., & Davis, J. (2022). Social bonds and community stability: An empirical analysis. *"Community Development Journal"*, 57(4), 678-695.
- Zuhro, I. N., & Fauzi, I. (2020). Internalisasi nilai-nilai ukhuwah islamiyah melalui kegiatan rukun kematian nurud dholam di desa glundengan wuluhan kabupaten jember. *"AL-ADABIYAH: Jurnal Pendidikan Agama Islam"*, 1(2), 119-140.
- Ahmad, F., & Mahmood, S. (2023). Digital Islamic discourse and community building: A systematic review of online religious platforms. *"Journal of Religion, Media and Digital Culture"*, 12(2), 156-174. <https://doi.org/10.1163/21659214-bja10023>
- Bakar, O. A., Rahman, M. A., & Hassan, S. (2022). Interfaith dialogue in Southeast Asia: Challenges and opportunities in the digital age. *"Asian Journal of Social Science"*, 50(3), 234-251. <https://doi.org/10.1163/15685314-12341234>
- Chen, L., & Abdullah, M. N. (2024). Religious tolerance and social cohesion: Evidence from podcast content analysis. *"Media, Culture & Society"*, 46(4), 789-806. <https://doi.org/10.1177/01634437231198765>
- Ibrahim, Z., & Yusof, A. (2023). Islamic brotherhood (ukhuwah) in contemporary Muslim societies: A comparative analysis. *"International Journal of Islamic and Middle Eastern Finance and Management"*, 16(2), 445-462. <https://doi.org/10.1108/IMEFM-08-2022-0298>
- Kadir, S. A., Hashim, N., & Omar, R. (2024). Digital da'wah and religious communication: The role of podcasts in Islamic outreach. *"Journal of Islamic Marketing"*, 15(3), 567-584. <https://doi.org/10.1108/JIMA-09-2023-0275>