

## Enhancing Faith Through Interfaith Dialogue: Spreading D'awah Messages on Youtube for a Deeper Understanding



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**ABSTRACT:** The da'wah method is a technique used by debaters, particularly Muslims and Christians, to spread the da'wah message through dialogue and debate on YouTube. The goal of this method is to help listeners and viewers of the YouTube channel understand the objectives of the da'wah message and become more steadfast in their faith, making it more difficult for them to be persuaded to change their religion. To expand their reach and engage more people in the da'wah realm, debaters employ powerful online communication tools like YouTube. The dissemination of the truth through YouTube media in interreligious discourse and debate needs to be organized methodically for the da'wah service to fulfil its mission effectively, be easily understood by the listeners, and serve as a powerful tool for bolstering people's faith.

To comprehend the culture of social media users, a qualitative research strategy utilizing netnographic research tools is employed. Social media, specifically YouTube, is the culture being discussed here as a secure platform for information sharing among users. A technique for studying social media user behaviour, in this example on YouTube, is called netnography.

The result of this research is debaters attempt to spread da'wah, or good deeds, by encouraging people to follow guidance and goodness and by telling them that doing good deeds will bring them bliss both here on earth and in the hereafter. A technique or path is needed to promote the right and proper comprehension, awareness, appreciation, and application of religious teachings.

**KEYWORDS:** Enhancing Faith, Interfaith Dialogue, D'awah, Youtube, Understanding

### INTRODUCTION

The diversity of religions in Indonesia raises the possibility of religious conflict and the disintegration of the country because each religion's adherents have claims to absolute truth and religious emotion, which serve as the foundation for daily interactions. This can result in conflict based on religious differences because there may be feelings of superiority between the majority of a particular religion's adherents and the minority, on the other hand.

In addition to the previously mentioned sources of conflict, religious diversity and distinctions can also result from variations in the religion's core doctrines, the moral and spiritual characteristics of its followers, or cultural backgrounds such patriarchal societies or enduringly strong ancestral ties. Disparities in religion are structurally linked to a feeling of insecurity in the social, political, economic, and cultural spheres.

The purpose of interreligious talks and debates is usually to preach and publicize the truth between religious communities to incite disputes that stem from these differences. Given that religion does not respect social, demographic, or geographic limits, religious conflict is more hazardous than conflict between different backgrounds. Aside from that, the entirety of a person's personality is greatly influenced by their religion, as is popular recognition. By advising people to do good and refrain from evil to find happiness both here on Earth and in the hereafter, da'wah aims to guide and invite people to goodness. A strategy is needed to promote cognizance, appreciation, and appropriate application of religious teachings.

Da'wah is an important aspect of religious people's lives. It is an obligation imposed by religion on its believers in the teachings of the Islamic religion, which contains a call to realization, or changing the situation to a better and more perfect situation, both for people and society (Shihab, 1998).

The accomplishment of da'wah is not only an attempt to develop religious understanding in behaviour and viewpoint on life, but also towards greater goals. The success or failure of a da'wah is neither assessed by the laughter or applause of its audience, nor by their wails. Success is judged, among other things, by the impression (atsar) left in the mind of the listener or the impression in the soul, which is then mirrored in all the action of the target of preaching (Marwah, 2004).

A breakthrough for a new perspective is dialogue that leads to debate. Dialogical theological reflection deconstructs traditional ways of doing theology. This viewpoint not only challenges established theological paradigms, but also offers new, more

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dialogical ways of experiencing and digesting faith's realities. Theological contemplation in dialogue reveals faith truths that greet, welcome, embrace, respect, uphold plurality, and have a transformational quality. (Riyanto, 2010)

Debates on the behalf of two or more parties from different religions are now easily found both offline and online. This topic is currently gaining traction on social media platforms such as YouTube. This is freely accessible on numerous YouTube channels in Indonesia. Unfortunately, inter-religious discussions are frequently founded on one party's desire to report the truth, find fault, and drag down the other party, and consider the teachings of the religion to be the truest. So, whether we recognize it or not, the continued discussion really sows and nurtures the seeds of hatred on both sides in addition to widening the gap between them. This hate eventually turned into a battle amongst religious adherents in the Indonesian environment. (Krismantyo, 2021)

Not all violence is motivated by religion, but a lot of violence is committed in the name of religion. Every day, there is news of Islamic terrorism, bombs by Christians and Catholics, killings by Hindus and Buddhists, and so on. Religion is used to justify acts of violence, mutual animosity, and war, among other things. Religion has only been used to define personal identity; it has not been used to contribute to change, wealth, and peace for humanity. (Beuken;2003) Under these conditions, many Muslim and Christian debaters engage in interfaith discussion and debate to educate people about the differences and commonalities of religions that should not cause strife and conflict among religious communities.

Most debaters have their own channels where they share their opinions and ideas with an anonymous online audience. Debaters frequently conduct interreligious debates and dialogues via online mass media, particularly YouTube. Videos of the debates are easily accessible on their channel, which also serves as a platform for a series of ecumenical debates amongst debaters. Many Christian and Muslim YouTube channels are attempting to censor anything that could be seen to be damaging to relations between different faith communities. These channels have the authority to "expel" viewers who behave impolitely when speaking or writing in live chat when conducting interfaith discussion and debate. Recognizing the risks associated with online interfaith discussion.

Increasing public awareness of the risks of disunity in the lives of diverse individuals in society is not the only goal of raising awareness among inter-religious debaters or apologists in Indonesia; another goal is to strengthen the faith of the populace by thwarting attempts by one religion to turn against its adherents. Da'wah, according to Islamic teachings, is an attempt to draw people toward goodness and guidance to do good and refrain from doing evil to achieve happiness in this life and the next. This guidance can be found in the Al-Qur'an and Sunnah, or it can take the form of deeds that the Prophet Muhammad SAW modelled during his lifetime. (Purwatiningsih, 2022) As stated in the Koran, there is information in Allah's word regarding discussion.

[النحل، 16: ١٢٥]، [أدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Call (people) to the path of your Lord with wisdom and good lessons and debate them in a good way. Indeed, it is your Lord who knows better those who stray from His path, and He knows better those who are guided [QS. an-Nahl [16]: 125].

### Da'wah message

Messages are any type of communication, verbal or nonverbal. Oral communication is what is meant by verbal communication, whereas nonverbal communication involves communication through symbols, gestures, touch, feeling, and smell. (Pratikno, 1987). According to Hanafi, three aspects must be taken seriously in the message:

- A communication code is a collection of symbols structured in such a way that they are significant to other people. An example of Indonesian is a code that includes elements of sounds, voices, letters, and words that are structured in such a way that they have meaning.
- The message is the material used or chosen by the communicator to convey his meaning.
- The shape of the communication is something that encompasses the substance of the message itself; the communicator gives it a real form so that the communicant is interested in the content of the message in it.

Da'wah is a purposeful and deliberate process of disseminating Islamic ideas with the goal of calling or asking others to practice Islamic principles. Da'wah is an attempt to develop religious awareness to transform people's life ideas, inner attitudes, and behaviour that are not in conformity with Shari'ah direction to achieve happiness in this world and the hereafter. (Faizatun, 2013)

Thus, it may be stated that da'wah influences others to react and act in accordance with what the preacher calls for. Islam emphasizes that every Muslim is a missionary tasked with setting a moral example in society. (Hamdan, 2001). Preaching is a heavy and lofty undertaking that involves two parts: nahi munkar (preventing evil) and Amar ma'ruf (inviting kindness). The moral problem that is sweeping through society will gradually disappear if all Muslims understand this.

Da'wah is one method of bringing about societal change. Community activity that breaches social norms and ethics must be addressed so that the negative effects do not spread and become a disease in other communities. People must be steered and directed toward positive things that are not only useful to them, but also to others. Furthermore, it is now easier to preach, notably through existing media. Because da'wah is likewise compulsory for all Muslims, anyone who observes evil must be able to direct it so that those who fall into it do not fall into wrong. (Faizatun, 2013).

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Based on the viewpoints expressed above, it is possible to infer that da'wah messages are a type of communication in which messages, information, both verbal and nonverbal, are conveyed by a person (communicator) in preaching via discourse and debate on social media YouTube.

### Interfaith Debate

Debates between two or more religious parties are now easily available both offline and online. This issue is presently raging on social media platforms such as YouTube. This is freely accessible on numerous Indonesian YouTube channels. Unfortunately, inter-religious discussions are frequently predicated on each group's desire to find fault and drag down the other party, as well as the assumption that religion teachings are the truest. Thus, the continued discussion not only makes the divide more pronounced but also, whether we like to admit it or not, plants and nurtures the seeds of hatred on both sides. This animosity in Indonesia subsequently gave rise to a dispute between adherents of several religions. (Susanta, 2021)

The author’s point of view, argument between faiths is pointless and futile because debates between two different doctrines would never end. The discussion should come to an end and be replaced by discourse. In fact, most dialogues, particularly inter-religious debates, come to a halt. As stated by Irfanullah and Hasse, a debate that emphasizes assertions of absolute truth will further confuse the dialogue, ultimately leading to a horse-fighting dispute or argumentation struggle that is futile and fruitless. (Irfanullah & Hasse, 2016)

### Social Media YouTube

Social media is a type of online media that is easily accessible to people. Social media is a form of internet communication in which individuals can simply engage. Participating implies that someone will easily exchange knowledge, produce stuff to share with others, react on the feedback they receive, and so on. Everything can be completed swiftly and without constraints. (Nurudin, 2013)

Regarding the usage of internet-based social media, according to deeper research in Indonesia, with the point of reference being Jakarta Province, based on data from the 2017-2019 Central Statistics Agency, DKI Jakarta Province has the most online users among the provinces. others in Indonesia in 2017-2019 with a value of 73.46%. (Purwatiningsih, 2023)

YouTube is a video-based social networking or video sharing website that has grown in popularity over the previous five years. In Indonesia, YouTube users account for 93.8% of all internet users. Simon, Hootsuite Wearesocial (2021) YouTube offers a wide range of video material, including music, films, news and information, sports, live style, gaming, cuisine, and vlogs. This is what drives individuals to utilize YouTube daily; they can even spend hours watching YouTube broadcasts. YouTube is now reaching more people aged 18 to 34. People prefer YouTube to television for information since it can be accessible at any time and from any location. As a result, social media YouTube is now more popular than television.

### The People's Belief

Aqidah is derived from the Arabic al-aqdu, which implies ash-syaddu (binding), ar-babtu (bonding), al-itsaaqu (binding), ats-tsubut (decision), and al-ihkam (strengthening). (Al Jibrin, 2014) Aqidah also refers to information that teaches individuals specific beliefs that everyone in the world is required to hold. The Qur'an teaches us monotheistic aqidah, or belief in the one Allah SWT, who never sleeps and does not reproduce. One of the fundamental pillars of faith is faith in Allah SWT. Unbelievers are people who do not believe in the foundations of faith. (Chalik, 2014)

The phrase "aqidah" refers to a belief that is unwavering and unquestionable for its adherents, in general terms. (Jawas, 2013). Another meaning is that aqidah is a matter that must be justified by the heart and soul to be at peace with it, so that it becomes a firm and solid reality free of doubt and hesitation. In other words, a definite conviction has no doubt in the individual who believes in it and must be consistent with reality. (Chalik, 2014)

Based on the phenomenon of inter-religious debates that occur, which are frequently based on each party's desire to find fault and bring down the other party, as well as assuming that religious teachings are the most correct in inter-religious debates via YouTube social media, the research problem can be formulated as "How to Message Da'wah in Interfaith Debates Through YouTube Social Media as a Means of Strengthening the Faith of the People."

Based on the facts, it can be stated that the goal of this research is to discover and analyse the message of Islamic da'wah in inter-religious disputes on YouTube social media as a means of improving people's religion.

## METHOD OF THE RESEARCH

The study was conducted by evaluating videos of religious discourse and debate on YouTube for six months, from March to July 2023. This study takes a descriptive qualitative approach with netnographic methodologies.

Picture 1. netnographic method



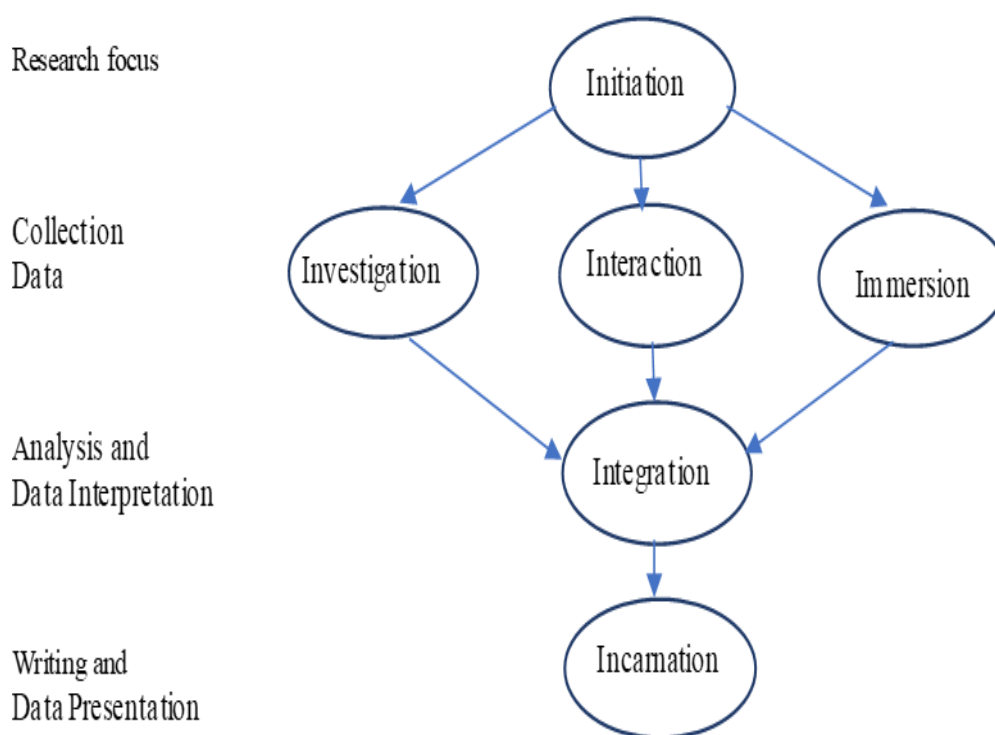
Source; Kozinets (2010)

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With a focus on understanding the culture of social media users, the research strategy is qualitative and employs netnographic methodologies, which are informed by the problems or phenomena that have been explained in the background (Kozinets, 2010). The culture referred is social media (YouTube), which serves as a safe area for social media users to share information. Netnography is a strategy for studying the behaviour (culture) or habits of social media users.

Online footprints—such as comments on social media posts, online news sites, online forums, and retail sites—are used in netnography. The author's engagement and involvement (immersion) are necessary for the netnography approach, which uses this data to comprehend online media culture and define content and culture. The issues, phenomena, and items under study are personal to the author. But community service, belonging to an online group, and other such activities are not prerequisites for researcher involvement. A data-site technique is netnography. Large volumes of digital traces are the first type of data the author works with, and not all the data is pertinent to the study. As such, only those digital traces that are pertinent to the goals of the research are examined by the author.

The following study steps were followed to investigate da'wah through talks and debates to protect people's faith from apostasy through YouTube material connected to the case of debate between apologists and defenders from different religious groups:



**Picture 2. research stages**

Source; Researcher

This study employs YouTube social media as a da'wah tool to educate and fortify people's faith by focusing on topics surrounding faith and bolstering society's faith, which are debated in interreligious disputes. Data was gathered by looking for several channels that covered the subject as part of the author's investigation. The videos that the author selected featured talks and arguments between Christian and Muslim apologists, in which each party attempted to defend their position and disprove the other's. After selection, the data is saved and subsequently investigated.

### DISCUSSION

Based on the findings of research on inter-religious conversations and debates in defending people's faith from religious apostasy via the social media platform YouTube, each channel that broadcasts inter-religious discussions and debates can be categorized and interpreted as follows.



Picture 3. Channel Zulkifli M.Abbas Official

Source: YouTube

The Zulkifli M. Abbas channel broadcasts debates between people of different religions, particularly Islam and Christianity. The tagline for the interfaith discussion was "This dialogue disturbs the spirit and faith... Don't listen unless you're strong..." and can be seen and heard at <https://www.youtube.com/live/OJ68MfmTdKE?si=x-0FcxzdLeMazeNe>. This debate featured several debaters from Islam and Christianity who debated about the apostle Paul, who, according to Nathan, the Christian debater, was an apostle sent by Jesus to deliver the Christian message, and who, at first, was an evil person who killed Jesus' disciples before repenting and changing. Take care. Paul claimed that the Torah had perished and been replaced by faith in Jesus' crucifixion as the atonement for sin. (Roma 3:21-28, Roma 7:4-6). Meanwhile, Islamic debater Zuma believes Jesus prophesied in Matthew 23:15, "Woe to you, you scribe and Pharisees, you hypocrites, because you sailed the seas and explored the land, to convert just one person to become a follower of your religion, and after he repents, you make him a person of hell, which is twice as evil as yourselves." Zuma also cited 2 John 7 to claim that Paul is the anti-Christ, citing the letter's statement, "For many heretics have appeared and gone throughout the world, who do not confess that Jesus Christ has come in the flesh." That is the antichrist and deceiver. Christian debater Vicki agrees with Islamic debater Zuma, who believes that the Lord Jesus knew Paul was a descendant of the children of Israel, so he exploited it to underscore the Lord Jesus' teachings, that initially Paul was Saul, a wolf in sheep's clothes. 360 degrees, Paul transformed himself into a fisher of men, proclaiming salvation not only for the Jewish people but also for the entire world to receive the salvation of the kingdom of heaven. Many of Paul's works express the Lord Jesus' teachings on the evangelism of salvation for all countries around the world. Christian debater Viktor stated that Paul died in 67 at the age of 40. No one doubts that Paul was a Pharisees' expert who met Jesus in a vision that taught Jesus was God and deserving of worship in all of Paul's letters. In response to the viewpoints of the two Christian debaters, Zuma clarified that, despite Jesus never having taught this, Paul taught non-Jews, particularly Romans and Greeks at the time, that to atone for sins with human blood, it was necessary to sacrifice human children on the cross. Instead of offering human infants who were crucified as sacrifices to atone for sins, the prophets of the past offered animal sacrifices. Until the end of the debate, the Christian debaters maintained that Jesus was the God of Christians who died on the cross as atonement for mankind's sins, even though they had not been able to prove the verses that explained that Jesus was God, as requested by the Muslim debaters. Arguments that support the belief that Jesus is God and deserving of worship.



Picture 4. Channel Handi Celebes

Source; YouTube



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A debate took place in the interfaith dialogue broadcast on the Handi Celebes channel between representatives of the Islamic religion, Ustad Alif, Uni Riva, Handi Celebes, Ustadz Zulkifli M. Abbas, and Mr. Theodore, Mr. Edi Storm, Mr. Hubertus, and Mr. Framing, who discussed and debated the truth of the Koran as a guide to truth for all mankind. Theodore requested that Surah Alhadid verse 23 be read aloud, and Ustad Zuma did so, saying, "(We have decreed this) so that you are not sad about what has escaped you, nor so happy about what He has given you." Allah despises conceited people who boast about themselves." Allah SWT emphasizes in this verse that all events are predetermined before they occur, therefore mankind can be patient in enduring Allah's tribulations. God's trials take the form of anguish and tragedy at times, and pleasure and joy at other times.

When the Christian debater asked about verse 23 of Surah Al'Hadid, it was read as "therefore, do not be too sad to accept the misery and calamity that befalls you, on the other hand, do not be too happy and happy to receive something that pleases your heart." The finest attitude is to be patient in accepting tragedies and calamities and to be grateful to Allah for every blessing He has granted. This scripture does not forbid Muslims from being happy or sad, but it does forbid Muslims from acting delighted or sorrowful.

Mr. Tembak then questioned Ustadz Zuma why Christians are labelled infidels and why Christians go to hell forever, considering God is all-loving and merciful. Mr Tembak believes he has been duped since he was a child by receiving a present from Santa Claus even though he has never attended church. If Ustadz Zuma's answer is right, he will convert because he does not believe in the Lord Jesus and does not wish to worship the cross.

Then Ustadz Zuma responded to Mr. Tembak's question, "Why are Christians called infidels because they close themselves off from the teachings in the Al-Quran, where the Koran is full of God's rules and commands," citing Surah Al Imran verse 31: "If you love Allah, follow me, Allah will love you and forgive your sins." This passage gives solid evidence to refute the claims of persons who claim to always adore Allah despite their actions.

How can a person be filled with love for Allah while turning his back on His commands? Whoever confesses to loving Allah but does not follow the path and directions of the Messenger of Allah, that confession is erroneous and a deception. The Messenger of Allah said, "Whoever does an action not based on our command, that action will be rejected." (Al-Bukhari).

Mr Tembak asked again why unbelievers remain forever in hell and do not go to heaven, and Ustadz Zuma responded with Surah Al'Baqarah verse 6, which translates as "Indeed, unbelievers, it is the same for them, whether you warn them or not., they will not believe either." People who accept the truth but wall themselves off and refuse to accept the truth, according to Ustadz Zuma, are in conformity with Allah's word in Surah Al'Baqarah verse 7, which says "Allah has shut down their hearts and hearing, and their vision is closed." And the punishment will be terrible for them.

Following Ustadz Zuma's explanation, which was supported by verses from the Koran, Mr. Tembak asked for a shahada right away and recited two of the verses under Ustadz Zuma's guidance. In a friendly gesture, Mr. Margana congratulated one of the Christian debaters, Mr. Tembak, on his conversion to Islam. He was asked not to demonize his previous religion, as some converts have done. However, Handi Celebes quickly refuted this claim. To be fair, it is important to portray the story by examining apostates as well, as many of them speak poorly of their former faith.

Mr. Margana went on to inquire as to whether those who lived before the advent of Islam had perished in hell. Ustadz Alif responded by saying that Islam is not a brand-new religion but rather a transmission of teachings that date back to the prophet Adam and the last prophet Muhammad SAW, who preached only about worshiping Allah, the only God, and sending prophets to every one of his people.



Picture 5. Channel's Interfaith Debate Observer

Source; YouTube

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Christian debaters Kenzo, Theodore, and Edi Storm were present at the debate on the interfaith debate observer channel, along with Al-Ayubi and Zulkifli M. Abbas, who represented Islam. After Kenzo explained that the Word is God Himself who has taken on human form for those who believe, Ustadz Zulkifli M. Abbas (Zuma) immediately questioned where in Jewish scriptures Jesus is identified as the Word. After much research and discussion, it was discovered that there is no mention of Jesus being the Word in any Jewish text. The question is, where did the doctrine originate? It was the word at first, then the word was with God, and finally the word was God.

Kenzo clarified that this teaching did not exist in the Old Testament but did exist in the new covenant, and he proved so by citing Isaiah 43:11, which says, "I, I am the LORD, and there is no saviour but Me." The saviour is God himself, who introduces himself in the city of David as the saviour of God. Subsequently, Ustad Zuma disputed it, stating that there were no words in the Jewish books of Jesus and the words of God because the Christian book writers borrowed from Plato (Platonius), not from the words of Jesus and the words of God.

Sadly, Plato's hymns were used as allusions to the creation of heaven and earth becoming human, which was initially the word, then the word was with God, and finally the word was God who fled to the ancients. Acts 2:22 says, "Hear these words, O people of Israel: What I mean is Jesus from Nazareth, a man appointed by God and who was revealed to you with powers and miracles and signs that God performed through Him among you, as you know. According to the tale of the Apostles 2 no. 22, Jesus was a man sent by God who was given the power of miracles as a proof of God's magnificence.

According to Ustadz Zuma, Jesus is just the way and the truth; I am the life; and no one can reach Allah without passing through me. If Kenzo believes otherwise, this is a Pagan idea of divine. Following that, Christian debater Kenzo argued that Jesus was the human saviour who had to die in torture to redeem humanity, that Jesus was a form of God's reincarnation, and that Jesus was God himself. Ustad Zuma questioned Kenzo's prophecy based on his comments. What book is it written in? Caiaphas, according to Ustad Zuma, was the one who made the prophecy. Then Ustad Zuma bolstered his case by citing John 11:45-53.

"Many of the Jews who came to visit Maria and saw for themselves what Jesus had done, believed in Him," according to Johanes 11 no. 45-57. The chief priests and Pharisees then summoned the Sanhedrin and asked, "What shall we do?" Because this man has performed numerous miracles. Then the Romans will come and take our nation and holy sites away if we allow Him to have all the faith that He has. "You do not know anything, and you do not realize that it would be more useful for you, if one people die for our nation rather than our entire nation perishing," said one of them, Kayapas, the year's high priest, to Ustad Zuma as he continued to explain the contents of the book of Johanes. As High Priest that year, he prophesied that Jesus would die not just for that nation but also to bring the dispersed children of God together. This is why he stated this, not because he was speaking through himself.

They made the decision to kill Him that day. Jesus stopped making public appearances among the Jews as a result. From there, he travelled to a city named Ephraim that was close to the desert, where he resided with his followers. As the Jewish holiday of Passover drew near, many individuals travelled to Jerusalem to purify themselves in preparation for the feast. While standing in the Temple, they asked each other, "What do you think?" while they searched for Jesus. Will He attend the feast as well?" In the meantime, everyone who knew where He was instructed to alert the chief priests and Pharisees so that they could take Him into custody.

Ustadz (teacher) Zuma deduced from the book of Johanes that the chief priests of Isaiah, the Rabbis, and high priests, and all the religious tribunals were searching for false evidence against Jesus so that they may be executed. Jesus died on the cross to murder innocent people, not to atone for sins. "But he was pierced for our rebellion, he was crushed for our iniquity; the reward that brought us salvation was upon him, and by his stripes we are healed," says Christian debater Kenzo in response to the argument.

The Christian debater Kenzo maintained his strong conviction that Jesus is God and should be worshipped in line with Isaiah 53:5, that Jesus can rescue us by his stripes and that we are healed by his knife wounds, which made the discussion extremely difficult. Finally, Ustad Zuma expressed his belief. Christian debater Kenzo had a strong belief that, despite the overwhelming evidence in the Christian scriptures demonstrating that Jesus never asked for worship, other verses consistently refute this and insist that Jesus is God, deserving of worship. Because of the incredibly stale ideology that the church's pastors have taught, Kenzo finds it extremely difficult to explain his devotion of humans and his creation of humanity as his god. By talking about other topics with other debaters, the debate was eventually ended.

It is evident from the outcomes of the debate channels' video analysis that, for Christians, God Almighty primarily means God who identifies as the Eternal Father, Jesus Christ, and the Holy Spirit. This refers to God the Father, God the Son, and God the Holy Spirit as the Three in One. Three Persons exist within one God. The three Persons are united. Meanwhile, Muslim debaters always try to persuade Muslims that Allah is the only God, the creator of the heavens, the earth, and the universe and its contents, who is not begotten or begotten and is not similar to his creatures, whereas Jesus is just an ordinary human being, the fatherless son of Mary, who was sent by Allah SWT as a prophet and was given benefits from Allah SWT in the form of miracles and other benefits. The video on the Zulkifli M. Abbas Official YouTube Channel depicts a dialogue or dispute between Christianity and Islam about a man named Paul, who is considered an apostle by Christians. Islamic debaters employ scriptural references and evidence from

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Christian texts to explain who Paul is in Christianity. According to the Islamic debater Paul of Tarsus, also known as the Apostle Paul or Saint Paul, his first name was Saul. Following a spiritual experience, he changed his name to Paul and became one of the most influential apostles in the spread of the Gospel. Paul introduced himself as a Jew from the tribe of Benjamin with Greek (Hellenic) culture and a Roman citizen in a collection of his letters in the New Testament of the Christian Bible. He was born in Tarsus, Cilicia (now Turkey), raised in Jerusalem, and properly schooled under Gamaliel's guidance.

He was initially a persecutor of Jesus' disciples, but after meeting Jesus on the road to Damascus, he converted to a follower of Jesus. Paul referred to himself as "the Apostle to the Gentiles," referring to the ancient Romans (Romans 11:13). Through his letters to the Gentile society, he made a concerted effort to demonstrate that Jesus Christ's salvation was for everyone, not just Jews.

According to the above historical information, Christianity is a religion spread by Paul who claimed that Jesus Christ is a God worthy of worship who can save everyone from inherited sins. So, the Islamic debater explained to the Christian debater that Christianity was the teachings of Paul, not Jesus.

The Handi Celebes Channel video features a debate between Muslim and Christian debaters regarding the term "infidel," which is used by the Islamic faith to refer to non-Muslims. The non-Muslims' question is why they are considered infidels and why they go to hell despite their good deeds and belief that they are God. is most compassionate, yet why do some individuals still go to hell? The Muslim debater provided an explanation by citing verse 23 of Surah Al-hadid.

The knowledge that Islamic debaters and Christian debaters possess is clearly different, as evidenced by the multiple debates that the three channels have aired. Islamic debaters have a deeper understanding of the Bible and the Koran, and as a result, they consistently use facts or arguments from the texts to refute and explain the positions of the opposing parties. Muslim debaters always base their explanations on the sacred Qur'an and the Gospels rather than their own irrational presumptions.

Meanwhile, Christians have difficulties in comprehending the Qur'an and have little knowledge of their own book, so when they explain and debate, they always rely on personal assumptions that cannot be proven correct in the book they have. Aside from that, Christian debaters frequently provide false replies and explanations. going around in circles and ultimately confusing YouTube listeners. As a result of often unequal disputes between Christian and Muslim debaters, Muslims' faith and views gain stronger, while Christians' beliefs change and many convert.

Because they frequently insult and blaspheme each other's religious practices and offerings, discussions between Muslim debaters and Christian debaters do not always flow smoothly, contrary to the wishes of listeners of debater programs on inter-faith debate channels. Blasphemy will usually originate or occur when one of the debating parties is in a difficult situation and cannot establish the truth of any assumptions made during the discussion.

### CONCLUSION

In the field of Christology, Muslims disagree because they do not believe that Isa (Jesus) is God who can save humanity. According to Islam, Jesus was a normal human being who received extraordinary miracles from his God. This is one of the reasons why Jesus was unable to save humanity. Meanwhile, Christianity believes that religion does not save, but that only the Lord Jesus is the road to salvation. According to Christianity, there is no other method for humanity to be saved, and salvation can only be found in the Lord Jesus Christ.

Muslim debaters are superior in knowledge and understanding of theology because they master the Bible and master the Qur'an, so they can explain the Christian religion through the Bible and explain Islam by using or referring to reinforcing or supporting arguments in the form of verses from God's word, Al-Qur'an. Meanwhile, Christian debaters do not master their own books, let alone the Qur'an, so the explanations given are more often based on personal assumptions without being supported by data or arguments to strengthen their opinions.

Inter-religious debates and conversations broadcast on social media YouTube can help people assess and understand which religion makes more sense and is the true religion that was revealed. by God, the universe's creator. Thus, growing and strengthening someone's faith might eventually convert someone to Islam. Muslims who watch this debating program say it strengthens and expands their religion and Islamic values.

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