

## BIBLIOGRAPHY

- Amarasingam, A. (2010). Laughter is the best medicine: Muslim comedians and social criticism in post-9/11 America. *Journal of Muslim Minority Affairs*, 30(4), 463–477. <https://doi.org/10.1080/13602004.2010.533444>
- Berger, A. A. (2014). *Media and Communication Research Methods: An introduction to qualitative and quantitative approaches*. SAGE.
- Berger, P. L. (1969). *A Rumor of Angels: Modern Society and the Rediscovery of the Supernatural*. Garden City, NY: Doubleday.
- Briggs, David. *Not Just A Joke: Studies Reveal How Religious Humor Can Break Through Prejudice*. (2017, July 21). HuffPost. [https://www.huffpost.com/entry/not-just-a-joke-studies-reveal-how-religious-humor\\_b\\_596f7263e4b07f87578e6d7f](https://www.huffpost.com/entry/not-just-a-joke-studies-reveal-how-religious-humor_b_596f7263e4b07f87578e6d7f)
- Campbell, H. A. (2012). *Digital Religion: Understanding Religious Practice in New Media Worlds*. Routledge
- Carroll, N. (2014). *Humor: A Very Short Introduction*. Oxford University Press.
- Cloete, E. (2019). *Humor and Religion: Exploring the Intersection*. Humor and Society Journal, 15(2), 88-104.
- Critchley, S. (2011). *On Humour*. Routledge.
- Einstein, M. (2008). *Brands of faith: Marketing religion in a commercial age*. Routledge.
- Epafras, L. C. (2023). Jalan Ninja Ketujuh: Memahami Agama Digital di Ruang Hibrida. In *Studi Antaragama: Metode dan Praktik* (pp. 196–226). Gadjah Mada University Press.
- Gubanov, N. N., & Lyudmila Rokotyanskaya. (2019). Conflicts Based on Humor and Religion. *Proceedings of the 4th International Conference on Contemporary Education, Social Sciences and Humanities (ICCESSH 2019)*. <https://doi.org/10.2991/iccessh-19.2019.459>
- Helland, C. (2005). *Online Religion/Religion Online and Virtual Communitas*. In Hadden, J. & Cowan, D. (Eds.), *Religion on the Internet: Research Prospects and Promises* (pp. 205-223). Emerald Group Publishing
- Hjarvard, S. (2008). The mediatization of religion: A theory of the media as agents of religious change. *Northern Lights*, 6(1). <https://doi.org/10.1386/nl.6.1.9/1>
- Hjarvard, S. (2014). From Mediation to Mediatization: The Institutionalization of New Media. *Mediatized Worlds*, 123–139. [https://doi.org/10.1057/9781137300355\\_8](https://doi.org/10.1057/9781137300355_8)



UNIVERSITAS  
GADJAH MADA

What is Behind the Laughter: Examining Humor in Inter-religious Dialogue in Indonesia. Case Study of

#Login Podcast 2023

Irzha Ayu Mandira Kamaludin, Prof. Dr. Fatimah Husein

Universitas Gadjah Mada, 2024 | Diunduh dari <http://etd.repository.ugm.ac.id/>

Hjarvard, S. (2015). Mediatization and the changing authority of religion. *Media, Culture & Society*, 38(1), 8–17. <https://doi.org/10.1177/0163443715615412>

Husna, N. (2023). Login di Close The Door: Dakwah Digital Habib Ja'far Pada Generasi Z. *Jurnal Selasar KPI : Referensi Media Komunikasi Dan Dakwah*, 3(1), 38-47. <https://doi.org/10.33507/selasar.v3i1.1159>

Juhri, M., & Hariani, D. (2023). *Cultivating Religious Inclusiveness through Social Media*. Journal of Digital Religion, 12(5), 300-315

Lindsay, J. (2020). Interfaith Dialogue and Humanization of the Religious Other: Discourse and Action. *International Journal of Interreligious and Intercultural Studies*, 3(2), 1–24. <https://doi.org/10.32795/ijiis.vol3.iss2.2020.691>

Martin, J. (2012). *Between Heaven and Mirth : Why Joy, Humor, and Laughter are at the Heart of the Spiritual Life*. Harperone.

McDonald, P. (2012). *The Philosophy of Humour*. Heb Humanities E-Books.

Mejova, Y. (2009). *Sentiment Analysis: An Overview* [Review of *Sentiment Analysis: An Overview*]. University of Iowa. Comprehensive Exam Paper

Melnik, S. (2020). *Inter-religious Dialogue: Goals, Principles, and Forms*. *Journal of Global Religion Studies*, 18(1), 120-136

Meyer, J. C. (2000). *Humor as a Double-Edged Sword in Social Interaction*. *Journal of Communication*, 52(3), 750-772.

Moyaert, M. (2019). In *Interreligious Relations and the negotiation of ritual boundaries: Explorations of interrituality / Marianne Moyaert, editor* (pp. 1–34). essay, Palgrave Macmillan.

Neumaier, A., & Klinkhammer, G. (2020). Interreligious contact and media: introduction. *Religion*, 50(3), 321–335. <https://doi.org/10.1080/0048721x.2020.1756061>

Ningsih, W., Rokibullah, & Muna, Anel Nailul. (2023). Analysis Of Habib Jafar's Da'wah Message In Login Program At Youtube Chanel Deddy Corbuzier. *Journal Transnational Universal Studies*, 1(3), 133–140. <https://doi.org/10.58631/jtus.v1i3.29>

Ödmark, P. (2021). *Humor as a Double-Edged Sword in Social Interaction*. Scandinavian Journal of Humor Studies, 5(1), 99-113

Permana, R., & Yusmawati, Y. (2023). Budaya Digital Da'i Milenial: Representasi Diri Habib Ja'far Sebagai Tokoh Lintas Agama Di Podcast "Close The Door – Login". *Innovative: Journal Of Social Science Research*, 3(1), 513–525. <https://doi.org/10.31004/innovative.v3i1.3600>

Poplar, D. (2022). Framing the Ethical Boundaries of Humor. *The Philosophy of Humor Yearbook*, 3(1), 153–178. <https://doi.org/10.1515/phhumyb-2022-005>



UNIVERSITAS  
GADJAH MADA

What is Behind the Laughter: Examining Humor in Inter-religious Dialogue in Indonesia. Case Study of  
#Login Podcast 2023  
Irzha Ayu Mandira Kamaludin, Prof. Dr. Fatimah Husein  
Universitas Gadjah Mada, 2024 | Diunduh dari <http://etd.repository.ugm.ac.id/>

Prieto, J. M., & Altungy, P. (2021). Religions with or without Sense of Humor: A Psychological Perspective. *Religions*, 12(12), 1093. <https://doi.org/10.3390/rel12121093>

Rime, J., Pike, C., & Collins, T. (2022). What Is a podcast? Considering Innovations in Podcasting through the six-tensions Framework. *Convergence: The International Journal of Research into New Media Technologies*, 28(5). <https://doi.org/10.1177/13548565221104444>

Saroglou, V. (2002). *Religion and Humor: Psychological Perspectives*. In P. McDonald (Ed.), *Humor in Social and Psychological Contexts* (pp. 45-62). Routledge.

Setyawati, N. (2014). *The Role of Slang in Identity Formation and Self-Expression*. Journal of Indonesian Linguistics, 8(1), 67-89.

Sorensen, M. J. (2008). Humor as a Serious Strategy of Nonviolent Resistance to Oppression. *Peace & Change*, 33(2), 167–190. <https://doi.org/10.1111/j.1468-0130.2008.00488.x>

Swidler, L. (1985). The Dialogue Decalogue: Ground Rules for Inter-religious, Inter-ideological Dialogue. *Melanesian Journal of Theology*, 1, 187–193. <https://doi.org/10.1057/9781137470690.0009>

Tsuria, R. (2020). The space between us: Considering online media for interreligious dialogue. *Religion*, 50(3), 437–454. <https://doi.org/10.1080/0048721x.2020.1754598>

Wardani, M. K., & Islah Gusmian. (2024). Penggunaan Media Podcast untuk Mendukung Pendidikan Moderasi Beragama: Kasus Analisis Podcast Log in [Review of *Penggunaan Media Podcast untuk Mendukung Pendidikan Moderasi Beragama: Kasus Analisis Podcast Log in*]. *Al-Afkar: Journal for Islamic Studies*, 7(3), 124–138.

Williams, K. (2014). *Understanding media theory*. Bloomsbury.

Yılmaz, M., & Kirazoluğu, O. (2014). The Effect of dominant ideology on media: The Syria Case. *The European Journal of Social & Behavioural Sciences*, 10(3), 1527–1540. <https://doi.org/10.15405/ejsbs.136>

Zafar, Raahim. (2021, May 18). *Laughing Our Way To Unity*. The Faith & Belief Forum.

<https://faithbeliefforum.org/laughing-our-way-to-unity>