



Interfaith Communication in Digital Space: A Phenomenological Study Experience Interfaith Communication among Indonesian Users on the App Hellotalk

Bayu Firmansyah¹, Ahmad Samsudin²

^{1,2} Universitas Islam Negeri Sunan Gunung Djati, Bandung, Indonesia

Email: baybayufirmansyah27@gmail.com¹, Samsudinahmad851@gmail.com²

ABSTRACT

This study investigates the phenomenon of interfaith communication among Indonesian Muslim users of the HelloTalk language-exchange application, examining how this platform has evolved into a hybrid space of “Digital Religion”. Employing Alfred Schutz’s social phenomenology and Abraham Maslow’s hierarchy of needs as complementary theoretical frameworks, this qualitative research utilized purposive sampling to select two key informants who actively engage in interfaith discussions on HelloTalk. Data were collected through semi-structured in-depth interviews conducted online and analyzed using phenomenological reduction. Trustworthiness was ensured through source triangulation and member checking. The novelty of this study lies in its dual-framework approach simultaneously mapping motivational structures (Schutz) and psychological needs (Maslow) within a non-religious digital platform. The results indicate that users’ *Because Motives* are rooted in past positive experiences with non-Muslims and inspiration from the Prophet’s da’wah stories. Meanwhile, the *In-Order-To Motives* are dominated by a missionary mission to earn spiritual merit (Self-Transcendence), a desire to correct global misconceptions about Islam (Esteem and Safety Needs), and the aspiration to forge cross-cultural global connections (Love/Belonging and Esteem). The findings demonstrate that HelloTalk users deliberately sacralize a secular digital platform, transforming it into a field of spiritual service. This study contributes theoretically to Digital Religion scholarship by documenting a novel form of faith diplomacy enacted by lay Muslim users through algorithm-mediated intercultural communication, and contributes practically by informing digital da’wah strategy and interfaith dialogue programs in the Indonesian Muslim context.

Keywords: interfaith communication; hellotalk; phenomenology; alfred schutz; digital religion.

INTRODUCTION

Revolution technology information and communication has change fundamentally the way man interact, interpret yourself, and run practice religious. In Indonesia, the phenomenon This No can viewed adjacent eyes, remembering position strategic of this country as one of the the world's largest internet user and the country with the largest Muslim population. Latest data from We Are Social and Kepios at the beginning 2024 shows that internet penetration in Indonesia has reach figure 66.5% of the total population, with amount Internet users reached 185.3 million people.¹ More continued, Association Indonesian Internet Service Providers (APJII) reported number more penetration high, namely 79.5% (APJII, 2024). The figures This No just statistics infrastructure, but rather indicator shift *lifeworld* (life world) of Indonesian society, where digital space has become extension not inseparable from reality physique.

In context religiousness, digital space has metamorphose. This is not just transfer religious practices to online media (online religion), but rather A ecosystem new where the authorities religion, rituals, and identity negotiated repeat through logic algorithms and technological affordances. The phenomenon This bring implications Serious for Communication Islamic Broadcasting (KPI). Da'wah No Again

nature One direction (monological) of pulpit to congregation, but rather become dialogic, decentralized, and often takes place in spaces that are not designed special for religion, such as social media applications and online games (Sito et al., 2025).

One of overlooked phenomenon from attention academics current main is interaction religious events that occur in the application exchange language (language exchange). HelloTalk, a global application that connects users For Study Language foreign with speaker native speakers, have develop become room unique hybrid. Although designed For objective pedagogical improving competence linguistics through chat features, Moments (timeline), and Voice Rooms (rooms) voice) reality on the ground show existence appropriation function by user. User Indonesia, the majority of which background behind students or Muslim students, often utilise HelloTalk as an arena for discuss topics theological, cultural, and interfaith with global users (Campbell & Evolvi, 2020).

Different with Facebook or Instagram which is based on the network friendship that has been there are (*strong ties*), HelloTalk bringing together strangers based *on* partner language (for example : Indonesian - English). Meeting between these " strangers " create dynamics distinctive communication according to perspective Simmelian, where individuals often more open For disclose things of a nature personal or fundamental, including religious beliefs, to people who don't they know in life real (Masripah et al., 2024). However, openness This like sword double -edged. On one side, he open opportunity *da'wah bil oral* and cross- dialogue enlightening faith (*interfaith dialogue*) ; on the other hand, it open gate going to debate heated theological misunderstanding culture, and even *cyberbullying* religiously motivated.

Urgency study This the more strengthen when see context sociological religious diversity in Indonesia. The Indonesian Ministry of Religion released Index Harmony People Religious (KUB) in 2024 which reached number 76.47, enter in "Very High" category (Arsyad, 2024). However , the figures statistics This often hide residue intolerance that moves under surface, especially in difficult digital spaces monitored. The 2024 Setara Institute report noted existence surge violation freedom religion and belief, which indicates that regression tolerance Still become threat real (Setara Institute, 2025). Digital spaces such as HelloTalk, which is outside range regulations strict state, become a " valve" release " for expression possible religious pressed in space physical, or on the contrary, to be laboratory experimental for child young Indonesians for test argument faith they are in front of secular global audience or different religions.

Question fundamentals that emerge is : Why Indonesian users choose application Study Language For do communication intense and risky interfaith phenomenon? This No can explained only with see behavior surface. Required knife capable analysis dissect structure awareness and motivation subject. Therefore that, research This use approach Phenomenology Social Alfred Schutz. Schutz offered framework Work For understand action social through two types of motives: Because Motive (Because Motive) which is rooted in the past, and In-Order-To Motive (Goal Motive) which is oriented into the future (Slama, 2021).

In addition , to deepen analysis about encouragement psychology behind these motives , research This integrating Abraham Maslow's Theory of Motivation, Is involvement in debate or religious discussions on HelloTalk driven by need need for safety (Safety Needs), the need social (Belongingness), appreciation (Esteem), or precisely is form actualization Self -Actualization and spiritual transcendence (Self-Transcendence)? (Ghatak & Singh, 2019; Zaid et al., 2022).

Synergy between Schutz's phenomenology and psychology Maslow's humanistic expectations capable give description comprehensive about the " anatomy " of experience communication Interfaith Indonesian users on HelloTalk. Research This No only important For development science

Communication Islamic Broadcasting in respond new media challenges, but also strategic For map pattern new interaction interfaith religion that transcends geographical and cultural boundaries.

Based on exposure reality about communication interfaith activities carried out Indonesian users with foreigners on the app HelloTalk, then phenomenon the interesting and important For studied and observed more far and deep. This study aim For express and describe in a way In-depth analysis of Indonesian users ' Because Motives on HelloTalk, and exploration of users ' In-Order-To Motives the in map orientation teleological when utilise feature technology For religious and personal interests. The results of studies and research on This expected can develop knowledge communication Islamic broadcasting; contributing to digital sociology; and providing enrichment of digital religious literature. In the realm practical, results studies This expected give benefits in various circles in a way simultaneously like practitioners preaching or Islamic academics to increase outlook about psychology global audience and effective communication strategies in digital interfaith dialogue.

To the best of the researchers' knowledge, no prior study has simultaneously applied Alfred Schutz's social phenomenological framework and Maslow's hierarchy of needs to analyze interfaith communication within a language-exchange application. Existing studies on HelloTalk focus primarily on linguistic competence development Basir et al., (2024); Dwy Puspita et al., (2023); Siregar & S Ismahani, (2024); Yang & Yang, (2025) and do not examine the religious or ideological dimensions of user interaction. Studies on digital interfaith dialogue Habibah & Afdillah, (2024); Wahyuni et al., (2024) tend to examine purpose-built religious platforms rather than hybrid commercial applications. The present study bridges this gap by revealing how Indonesian Muslim users appropriate a secular language-learning platform as a space of theological agency and global da'wah, thereby extending the Digital Religion paradigm into previously uncharted digital contexts.

METHOD

Study This based on the paradigm Constructivism. Paradigm This chosen Because reality communication interfaith on HelloTalk viewed as results construction pluralistic society. Truth No nature singular and objective , but rather subjective and interpretive, depending on each individual's experience (Duc et al., 2025). Research This No aim for test hypothesis statistics, but rather for understand the meaning behind action man.

Study This use approach Qualitative with type study Phenomenology. Phenomenology chosen Because the goal is dig essence experience aware human (lived experience) in a in-depth. The phenomenology developed by Schutz acknowledges that description experience always involving interpretation researchers (Duc et al., 2025).

Discussion about communication interfaith in this digital space reviewed with approach phenomenology social movement initiated by Alfred Schutz for dissect action social somebody through Categorization of In-Order-To Motives and Because Motives. According to Schutz, the task main knowledge social is interpret the meaning given individual to action social they in the world of life everyday (Roth, 2022).

For enrich analysis of motives, research This participate use Hierarchy Maslow's needs. Maslow argued that behavior man driven by desire for fulfil structured needs in a way hierarchical. Hierarchy Maslow's needs include: first, the need for physiological; second, the need for safety; third, the need for social, fourth, needs appreciation, fifth, the need actualization self and sixth, the need transcendence.

The process of extracting and collecting deep data studies communication interfaith in this digital space done with interview in depth (In-Depth Interview). Stewart & Cash still in Herdiansyah , defines interview as something interactions that contain exchange rules, responsibilities answers, feelings,

beliefs, motives, and information (Herdiansyah, 2023). In context study this, interview done online via feature calling sound on Google Meet or Zoom, as appropriate comfort informant. Guidelines interview semi-structured in nature which includes questions about Because Motives and In-Order-To Motives.

Participants were selected through purposive sampling, with the inclusion criteria that informants must be Indonesian Muslim users of HelloTalk who have actively engaged in interfaith discussions with foreign users for a minimum of six months and are willing to provide in-depth interview data. Two informants participated in this study: Hanifah (female, 22 years old, undergraduate student of Islamic Communication Studies) and Rumondor (male, 24 years old, postgraduate student of Islamic Thought Comparative Studies). Both were contacted through the HelloTalk platform and provided informed consent digitally prior to participation. The relatively small number of participants is consistent with phenomenological methodology, which prioritizes experiential depth over numerical breadth (Duc et al., 2025). To ensure data credibility and trustworthiness, this study employed source triangulation by cross-referencing interview data with netnographic observations of the informants' public activity on HelloTalk's Moments feature, as well as member checking, whereby preliminary interpretations were returned to informants for verification and validation before final analysis.

RESULTS AND DISCUSSION

HelloTalk Overview

Observation results netnographic show that HelloTalk, though labeled application education, operating like social media hybrid. Moments feature works as display case identity. Indonesian users often share Photo activity religious (prayer) Eid al-Fitr, open fasting, quotes from the Qur'an with captions in English English as material Study at a time *soft-da'wah*. However, the most intense dynamics happened in *Voice Rooms*. Different with text that can edited, Voice Rooms are real-time and ephemeral (missing after finished). Here it is Schutzian intersubjectivity is tested. In One virtual space, can gather a Students from East Java, an Orthodox Christian from Russia, and a Atheist from the United States. Interaction often started with introduction language, however with fast shift to question existential: "Do you drink alcohol?", "Why do Muslim women wear Hijab?", "Is God real?".⁸

Findings field show that spaces This often No own strict moderation. This is create tension where the arguments are the loudest or dominant wins, reflecting what Maslow called struggle for Esteem (appreciation / dominance) in digital form.

Because Motives of Indonesian Users in Interfaith Communication at HelloTalk

Inner motif studies phenology become important things as material interpretation action social. Alfred Schutz tried define action man into two, namely because *motive* (because) is a motive that refers to past knowledge Because That its orientation related to the past. Both namely *in order to motive* (because), this motive aim get description as intentions, plans, hopes, interests, and so on that are oriented towards the future. Social action This present Because existence motivation For fulfil needs that must be met fulfilled.

In his magnum opus, *The Phenomenology of the Social World*, Alfred Schutz asserts that action man No appear from room empty. Every action rooted in the past, in what it is called as *Because Motive* (Motive Because). This motive refers to past experiences that have been sedimented in awareness actors and form "situations biographical *situation* and "deposit" knowledge (*stock of knowledge*) that he has moment this (Schutz, 1967). Motive cause only can understood in *pluperfect tense* mode (past perfect)—meaning, action users on HelloTalk day This happen *Because* incident certain has happened and finished in the past.

Reviewed with use approach the concept of Because Motives from Alfred Schutz, exists a number of theme the main thing that can categorized as a motive cause Indonesian users do communication interfaith in the application HelloTalk.

Experience interact with teachers and friends different religions

One of informant confess that He decide for enter room discussion interfaith on HelloTalk No Because initiative empty, but Because has through interaction direct with teachers and friends of different religions in the real world during period studying.

Hanifah in the statement convey:

" During period college, me start meet with many people come from from different religions. Lecturers to my friends There are non-Muslims. From there I start open to differences and put aside previous negative stigmas I hold when Not yet interact with they . " (Interview results with Hanifah, an Indonesian user on HelloTalk, December 2025)

Apart from Hanifah, other information was also obtained from Rumondor:

"I was previously studying at a state university in the department comparison school of thought. My teachers always reminding to respect and appreciate other people's beliefs. As for the discussions light related to religion ever I do within certain limits. "

Based on results interview said, can known that the informants brave for participate in discussion interfaith with users others, especially foreigners (bule), because own experience similar when during their college years. During their college years, informants regularly interacted and discussed with people of different religions, so that He brave For do the same thing in the digital space like HelloTalk.

One of findings crucial in study This is role past experiences in breaking down psychological barriers to interaction interfaith. Informant research, such as Hanifah, reveals that his courage and comfort discussing religion in digital space is not appear suddenly, but rather rooted in history interaction positive with non - Muslim lecturers and friends during college.

In Schutz terminology, past experience This functioning change *interpretive schemes* (schemes interpretative) user. Before existence interaction said, *stock of knowledge* users Possible dominated by typification negative or suspicion towards non-Muslims, which is often inherited through primary socialization in a homogeneous environment. However, the encounter direct (*face-to-face encounter*) in the past that took place positive has revise scheme this. Experience the settle in awareness as valid reference that " interaction with non-Muslims is safe and enlightening."

If we dissect This using Hierarchy Theory Abraham Maslow's needs, motives, causes This related close with fulfillment Safety Needs context psychology social, ignorance about group outside (*out-group*) often give birth to anxiety and perception threat. Positive past experiences functioning reduce *intergroup anxiety* said. Users feel " safe " in a psychological For enter room discussion HelloTalk is full uncertainty Because they own *reservoir* memory security from the past. Without any motive this without the foundation of a sense of security that has been internalized user possibility big will avoid potential interactions trigger conflict cognitive or emotional.

Story Inspiration of the Prophet Muhammad

Encouragement For active in nuanced discussions religious can also triggered by stories inspiring about the Prophet Muhammad as conveyed by the teacher. This stated by the informant when interview as following:

My lecturers and teachers often tell a story about the tortuous process of the Prophet's preaching during spread Islamic teachings throughout his life. From the stories said, I inspired For more active participate in spaces discussion religious, especially those who have not get to know Islam or own other beliefs.” (Interview results with Rumondor, Indonesian user on HelloTalk, December 2025).

Based on results interview said, can known that informant feel pushed For active discuss about Islam after listen stories inspiring about the Prophet Muhammad from his lecturers and teachers. He began discuss about Islam in the middle those who have not get to know Islam or hug other beliefs. Experience the bring it for return spread Islamic values and teachings in digital spaces such as HelloTalk.

Besides experience directly, Schutz emphasized that part big *stock of knowledge* We originate from "inherited knowledge " in a way socially *derived* knowledge from predecessors. Findings research on informants Rumondor show that motivation For involved in religious discussions are heavily influenced by stories inspiring about the struggle of the Prophet Muhammad SAW (Rasulullah) was heard from the teacher or lecturers in the past.

For users with background behind students, stories This No just archives history, but rather element constitutive from *self-concept* they. Narrative about how the Prophet faced rejection However still persistent convey message truth has internalized become A *moral imperative* (moral necessity). When they navigate feature *Voice Rooms* on HelloTalk, situation biographical This activated. They No see feature the as room secular, but rather as digital analogy of the markets in Mecca or Taif the place where the Prophet preached. Their actions day this (arguing, explaining, inviting) is done *Because* they have been " educated " by history the.

In Maslow's perspective, this motive relate with The need for a sense of belonging and affection (*Love and Belongingness Needs*), but in more dimensions transcendent. With replicate the actions of the Prophet, the user affirm their sense of belonging to community Muslim community (*Ummah*) and its history. They feel become part from eye chain long struggle. This gives validation strong identity: they act No as isolated individuals, but rather as representation from A great collectivity.

Object Da'wah

Perception beginning informant towards non- Muslims on HelloTalk it turns out No only limited to Friend Study Language foreign or enemy thinking. More Far from that, informant feel that they is object ongoing preaching look for the whole truth. Like expressed Rumondor in his statement as following:

“I consider they as someone who is in the process of searching the complete truth, and share I am Islam truth that. So they more from just Friend Study or enemy thinking. Departing from ignorance they, me try For embrace them and consider they as people who are look for straight path. In terms of thoughts, I want to straighten out interpretation those who are wrong about Islam.” (Interview results with Rumondor, Indonesian user on HelloTalk, December 2025).

Based on results the above interview, can known that informant consider non-Muslim people who are on HelloTalk as object necessary preaching enlightened. He is always embrace those people in

meaningful discussion while straighten out misunderstandings that have been This practiced by non-Muslims HelloTalk.

Motive cause the third identified is perception users to condition cognitive against his speech. Schutz explained that in interaction with contemporaries who did *not* We know in a way intimate, we use Typification or ideal type for understand they. Findings show that Indonesian users construct against non-Muslim talk on HelloTalk through ideal type " Lost Person " or " Seeker" "Misunderstood Truth ".

Motive cause here is gap knowledge (*knowledge gap*). User own belief strong theological (Islam as truth absolute), while they perceive against talk is at in ignorance (*jahiliyah*) or misunderstanding. Gap between " what I know " (truth) and " what they are No know " (error / misunderstanding) to be reason causal driving force action. User act *Because* existence perception deficit on other necessary parties filled.

The connection with Maslow very closely with Need Awards (*Esteem Needs*). With positioning self as " the giver" enlightenment " and the opposite talk as a " recipient," the user in a way No aware put self in higher moral hierarchy high. This meets need will *self-respect* and *competence*. They feel own something valuable (religious truth) for given, which increases the sense of price self they are in front of global community that often views adjacent eye towards developing countries.

In-Order-To Motives of Indonesian Users in Interfaith Communication at HelloTalk

If Motive Cause see to back, *In-Order-To Motive* (Goal Motive) oriented to the future. Schutz defines this motive as a " projected act " in the future perfect *tense (modo futuri exacti)* meaning, actor imagine action the as if has finished done and purpose has achieved (Schutz, 1967). Analysis towards the goal motive users HelloTalk disclose that they No just participants passive, but rather architect active in designing future reality through digital interactions.

Digital Da'wah Mission is Worth a Reward

This is the most dominant motif among users Muslim. Communication action interpreted as religious obligations. The goal Of course For convey Islamic truth. Interview conducted with informant show that communication interfaith becomes bridge For scavenging reward, especially If succeed make against discussion interested enter to Islam (H Wai Weng, 2024).

Hanifah in the statement convey:

"I believe that every Muslim required For preaching. Based on matter that's it I participate in discussion interfaith. Da'wah That No only just in the pulpit, but in this day and age preaching Can done anywhere, including here (HelloTalk). Achievements the biggest from interaction this interfaith is entry they to Islam. Besides that, I also target the same people are Muslim. Because it turns out Still there are people who don't know teachings the basis of Islam such as pillars of Islam and pillars of faith." (Interview results with Hanifah, an Indonesian user on HelloTalk, December 2025).

Based on interview said, can known that there are some real motives of purpose glorious from informant in context preaching. First, the informant believe that every Muslim must the law For do preaching, in context whatever and regardless from how much simply put truth that ; Second, the informant own hope big For become door guidance for non - Muslims so that they aware and willing For enter in Islam; Third, besides spread preaching among people non-Muslims, informants also remain remind Islamic teachings to his friends who are Muslim.

Information similar delivered by Rumondor as following:

" My goal for preaching, spreading Islam. I want to convey how Islam is, along with see Lots a phenomenon that isolates Islam so that produce Some people hate Islam. The next target, if from they there are those who convert to Islam, for I That only a bonus. Speaking about reward, of course This become orientation me too because spread the teachings of Islam is A the glory and the reward are very great." (Interview results with Hanifah, an Indonesian user on HelloTalk, December 2025).

Based on interview said, the informant do communication interfaith with objective main For spread Islamic values and teachings, and hope they get guidance For embrace Islam. In addition, the reward also becomes attractive orientation informants to be more active spread the truth and goodness of Islam in digital spaces such as HelloTalk.

Findings study show that the most dominant and explicit motive is desire For do preaching and getting reward (*earning merit*). User like Hanifah and Rumondor in a way aware intend interaction they as worship. In Schutz framework, " get reward " is A unique future projections Because beyond time worldly (of a nature eschatological). Users imagine A future conditions Where notes charity they increase *in order to* (in-order-to) safety hereafter guaranteed (Schutz, 1967).

This represents peak from hierarchy Maslow's needs, even beyond what was the beginning He formulate (R Timol, 2023). In the years Finally, Maslow revised the pyramid with add Self - Transcendence above Self -Actualization. At the stage this, individual No Again motivated by need egoistic, but rather by external goals self (*beyond the self*), such as service to Lord or humanity.

Users HelloTalk show characteristics this. They use technology No For consumption passive, but For spiritual service. They transform Voice Room feature become a Preaching Space. The implications of findings this is very significant for studies *Digital Religion*. This proves that desacralization space (from the mosque to application) no as well as immediately decentralization action. On the other hand, users do sacralization room profane; they inject meaning divine to in algorithm secular application exchange language. Preaching actions this is also a form Self -*Actualization*, where the user realize potential full they as a " complete Muslim " (perfect) who carries out religious commandments to call out to kindness.

Correct Misunderstanding

Different with proactive preaching inviting, this motive more nature defensive-educational. The goal is repair image or image restoration. Interviews conducted with informant show that communication interfaith provides chance for informant for clarify misunderstanding about the Islamic religion which has been This embraced by non-Muslims.

Hanifah in the statement convey:

"I want them to no misunderstanding in looking at Islam, especially until Afraid towards people who are Muslim. At the very least, they So know that Islam does not as bad and as terrible as as before they imagine." (Interview results with Hanifah, an Indonesian user on HelloTalk, December 2025)

Other information was also provided by Rumondor like following:

“Well, this also becomes objective I. Maybe among them there are some who have know Islam, but misunderstand it. I will try For straighten it out so that they at least enlightened.” (Interview results with Hanifah, an Indonesian user on HelloTalk, December 2025)

Based on interview said, the informants want to become representation Muslims in straighten out misunderstandings that exist among people non-Muslims. They No want non-Muslim people feel Afraid with Muslim users on HelloTalk.

Purpose motive both are very strategic is desire For correcting global misunderstanding of Islam (Islamophobia) and displays the peaceful face of Islam (Sito et al., 2025). Users imagine A future scenario where the opponent talk foreign they No Again feel " horrified " or " afraid " of Muslims. This is a very rational *projected act*.

In Maslow's analysis, this motive rooted Strong on Safety Needs at the collective level. Islamophobia, terrorism stigma, and discrimination is threat real for a sense of security ontological a Muslim on the global stage (Ghasiya & Sasahara, 2022). With do clarification and education on HelloTalk, users currently make an effort modify environment global social to become more safe and friendly for identity they. They currently build a " shield" cognitive " for protect self and community from attack prejudice.

Schutz explains that in *social action* (action) social), actor aim For influence awareness of others (*affecting-the-Other*). Users HelloTalk in a way aware try do intervention to *stock of knowledge* against they talk. They want to delete old typification (Muslim = Violence) and replace it with typification new (Muslim = Friendly, Logical, Open) (Schutz, 1967)

This motif is also related with Need Esteem Needs (*Esteem Needs*). There is a desire strong For restore honor (*honor*) of the tarnished group. Users want to identity Islam they recognized as source mark positive, not source fear. Success in change perception one foreigner give satisfaction deep *esteem*, validating role they as agent change.

Weaving connection with foreigners

This motif in essence become the most basic foundation from existence communication interfaith on HelloTalk. The goal is weave connection with different strangers citizenship For learn Language they. The interview was conducted with informant show that communication interfaith can become door opener interaction with the outside world.

Hanifah in the statement convey:

“The earliest goal from interaction this interfaith is weave connection with strangers. Themes about his early religion only become bridge that connects differences I with against talk. Never mind with non- Muslims, with fellow Muslims Muslim just often we Still Lots different, especially from aspect sect. Therefore that, discussion about this religion Can become matter positive For build understanding and comprehension One each other.” (Interview results with Hanifah, an Indonesian user on HelloTalk, December 2025)

Insufficient information more the same delivered by Rumondor as following:

“ Topic about interfaith that I do on HelloTalk This make I more believe self in speak use Language English Because topic This be one of the reliability that I have remember background behind education I.

Based on results interview said, can known that the informants make communication interfaith as gate opener more interaction intense and intimate with against talk on HelloTalk. Topics like religion are not only chat small talk, but become weighty topics for discussed, during chat That leading to positive things like build understanding and comprehension. Chats kind of This participate build trust self informant in train Language English.

Although loaded religious, pragmatic motives for increase ability Language English and building fixed global network become runway operational. Interestingly, the topic of religion is used as a " tool" strategic " (*means*) for reach objective this. User find that discussion about topic philosophical and profound like theology more effective in build depth relationships (*intimacy*) and improve competence linguistics compared to conversation shallow (*small talk*).

Here happen convergence between Need Social /Sense of Belonging (*Love/Belonging*) and Esteem (User *Esteem*) want to accepted as part from global community (*global citizenship*). Able to debate or explain the concept of "Trinity vs. Tawhid" in Language foreign provide a high sense of competence (*efficacy*). Recognition from speaker native speakers that " language Your English is very good moment explaining the Quran" is *gratification* that meets need award self (Slama, 2021).

Table 1. Synthesis of Schutz's Motive Goals and Maslow's Needs

Purpose Motive (In-Order-To)	Projection (Schutz)	Maslow's Needs	Implications of Action
Mission of Da'wah	Imagine someone else gets guidance & self get reward.	<i>Self-Transcendence</i> & <i>Self-Actualization</i>	Sacralization application ; transformation role become preacher.
Image Clarification	Imagine loss of fear/hatred of opponents talk.	<i>Safety Needs</i> (Collective) & <i>Esteem</i>	Communication strategy defensive-educative ; counter-narrative Islamophobia.
Connection Global	Imagine self fluent speak & have friends international.	<i>Love/Belonging</i> & <i>Esteem</i>	Use topic religion as an intellectual "ice-breaker".

CONCLUSION

This study reveals that interfaith communication among Indonesian Muslim users on HelloTalk is neither accidental nor spontaneous, but is structured by a complex interplay of biographical sedimentation (Because Motives) and future-oriented projections (In-Order-To Motives). Their In-Order-To Motives encompass eschatological aspirations (earning divine merit), collective identity protection (countering Islamophobia), and socio-linguistic capital accumulation (global networking). Integrated with Maslow's hierarchy of needs, the findings demonstrate that these digital interactions constitute acts of Self-Transcendence, wherein users sacralize a secular commercial platform as a field of charitable action (*jariah*). Theoretically, this study advances Digital Religion scholarship by documenting lay Muslims' role as agents of faith diplomacy through algorithm-mediated intercultural communication. Practically, these findings inform da'wah practitioners designing evidence-based digital outreach strategies, educators developing digital literacy curricula that acknowledge the

religious dimensions of online intercultural communication, and platform designers seeking to facilitate constructive interfaith dialogue. Future research should expand the participant pool and incorporate non-Muslim interlocutors' perspectives for a more comprehensive comparative analysis.

REFERENCES

- Basir, A., Khamdanah, K. (2024). Implementing the Hello Talk application to teach speaking skills in vocational high schools. *Journal.Qqrcenter.Com* Basir, K Khamdanah, A Umaemah, H Rizka *International Journal of Educational Qualitative Quantitative*, 2024•*journal.Qqrcenter.Com*, 3(2), 1–14. <https://doi.org/10.58418/ijeqqr.v3i2.108>
- Campbell, H. A., & Evolvi, G. (2020). Contextualizing current digital religion research on emerging technologies. *Human Behavior and Emerging Technologies*, 2(1), 5–17. <https://doi.org/10.1002/hbe2.149>
- Duc, T., Evolution, P. (2025). An introduction and main scopes for Spiritual Science in Human Evolution (SSHE) journal. *Castledown.Com* TC Duc, P *TranSpiritual Science in Human Evolution*, 2025•*castledown.Com*. <https://doi.org/10.29140/sshe.v1.102529>
- Dwy Puspita, L., Srisudarso, M., Tauhidin, T., Keguruan, F., & Pendidikan, D. I. (2023). Learning To Speak English Through Hellotalk Applicationl Narrative Inquiry Research. *Jurnal.Peneliti.Net* LD Puspita, M Srisudarso, T Tauhidin *Jurnal Ilmiah Wahana Pendidikan*, 2023•*journal.Peneliti.Net*, 9(17), 448–460. <https://doi.org/10.5281/ZENODO.8314800>
- Ghasiya, P., & Sasahara, K. (2022). Rapid Sharing of Islamophobic Hate on Facebook: The Case of the Tablighi Jamaat Controversy. *Social Media + Society*, 8(4). <https://doi.org/10.1177/20563051221129151>
- Ghatak, S., & Singh, S. (2019). Examining Maslow's hierarchy need theory in the social media adoption. *Journals.Sagepub.Com* S Ghatak, S Singh *FIIB Business Review*, 2019•*journals.Sagepub.Com*, 8(4), 292–302. <https://doi.org/10.1177/2319714519882830>
- H Wai Weng. (2024). Packaging, persuasion and propaganda: Popular preaching and Islamic counter-publics in Indonesia. *Taylor & Francis* H Wai Weng *Asian Studies Review*, 2024•*Taylor & Francis*, 48(1), 70–85. <https://doi.org/10.1080/10357823.2022.2052801>
- Habibah, U., & Afdillah, M. (2024). Representing Interfaith Dialogue in Digital Media: A Study of Religious Representation on Daniel Mananta's YouTube Channel. *Journal of Islamic Philosophy and Contemporary Thought*, 2(1), 102–127. <https://doi.org/10.15642/JIPCT.2024.2.1.102-127>
- Masripah, Anisah, A. S., & Irvani, A. I. (2024). Navigating Faith in the Digital Age: The Role of Technology in Shaping Gen-Z's Religious Perspectives. *Eduscape : Journal of Education Insight*, 2(4), 210–223. <https://doi.org/10.61978/eduscape.v2i4.410>
- R Timol. (2023). Religious authority, popular preaching and the dialectic of structure-agency in an Islamic revivalist movement: the case of Maulana Tariq Jamil and the. *Mdpi.Com* R Timol *Religions*, 2022•*mdpi.Com*, 14(1). <https://doi.org/10.3390/REL14010060>
- Schutz, A. (1967). *The phenomenology of the social world*. [https://www.google.com/books?hl=id&lr=&id=TobLgxW6ZXkC&oi=fnd&pg=PR15&dq=Roth,+A.+L.+\(2022\).+The+Phenomenology+of+the+Social+World+by+Alfred+Schutz.+EBSCO.+https://www.ebsco.com/research-starters/literature-and-writing/phenomenology-social-world-alfred-schutz&ots=2VzZCBNrm4&sig=HWetELD5hICOBQUv1xP-0AjkIn8](https://www.google.com/books?hl=id&lr=&id=TobLgxW6ZXkC&oi=fnd&pg=PR15&dq=Roth,+A.+L.+(2022).+The+Phenomenology+of+the+Social+World+by+Alfred+Schutz.+EBSCO.+https://www.ebsco.com/research-starters/literature-and-writing/phenomenology-social-world-alfred-schutz&ots=2VzZCBNrm4&sig=HWetELD5hICOBQUv1xP-0AjkIn8)
- Siregar, W., & S Ismahani. (2024). The Implementation of HelloTalk Application in Vocabulary Teaching for Senior High School. *Journal.Unnes.Ac.Id* WR Siregar, S Ismahani *Language Circle: Journal of Language and Literature*, 2024•*journal.Unnes.Ac.Id*. <https://journal.unnes.ac.id/nju/LC/article/view/50282>
- Sito, R., Agama, N. (2025). Mediatization and hypermediation in digital religion and the transformation of Indonesian Muslim religious practices through social media usage. *Elibrary.Ru* RH Sito, N Hakiem *Jurnal Sosiologi Agama*, 2025•*elibrary.Ru*, 18(2), 133–150. <https://doi.org/10.14421/JSA.2024.182-01>
- Slama, M. (2021). Tracing digital divides in Indonesian Islam: Ambivalences of media and class. *Wiley*
-

Online LibraryM SlamaCyberOrient, 2021•Wiley Online Library, 15(1), 290–313.
<https://doi.org/10.1002/CYO2.15>

Wahyuni, D., Karlina, I., & Fuaduna. (2024). Digital Activism for Peace: Exploring Instagram's Role in Interfaith Dialogue in Indonesia. *Ejournal.Uinbukittinggi.Ac.IdD Wahyuni, I KarlinaJurnal Fuaduna: Jurnal Kajian Keagamaan Dan Kemasyarakatan, 2024•ejournal.Uinbukittinggi.Ac.Id.*
<https://doi.org/10.30983/fuaduna.v8i2.8719>

Yang, P., & Yang, Z. (2025). Mobile-Assisted intercultural competence development: The role of HelloTalk in Chinese EFL education. *Journals.Plos.OrgP Yang, Z YangPlos One, 2025•journals.Plos.Org, 20(7 July).* <https://doi.org/10.1371/JOURNAL.PONE.0328660>

Zaid, B., Fedtke, J., Shin, D. D., El Kadoussi, A., & Ibahrine, M. (2022). Digital Islam and Muslim millennials: How social media influencers reimagine religious authority and Islamic practices. *Mdpi.ComB Zaid, J Fedtke, DD Shin, A El Kadoussi, M IbahrineReligions, 2022•mdpi.Com, 13(4).* <https://doi.org/10.3390/REL13040335>



© 2026 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).