



Analysis of Audience Reception of Habib Ja'far's Dawah on The LOGIN: Close The Door Event

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ABSTRACT

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Social media has become an integral part of people's lives, including in the method of preaching. In the millennial era, preachers or religious scholars utilize YouTube as one of the most important parts of their preaching strategy. One of the underlying aspects of this research is to delve into public opinion regarding the preaching of Habib Ja'far in the program LOGIN Close The Door. The research adopts a Qualitative Descriptive method, employing the theory of audience reception analysis. In utilizing this theory, the researcher focuses on the community's opinions regarding the preaching conducted by Habib Ja'far on YouTube in the program Login Close The Door. Data collection techniques include observation and documentation, utilizing both primary and secondary data sources. The audience reception analysis method will focus on public opinion, which is then explored using qualitative research methods through the media as the research object. This research is expected to be a form of opinion that focuses on da'wah media, da'wah in tolerance. Research conducted on the focus shown by the media as an arena of tolerance is interesting for researchers and readers alike. The factors that support this research are also based on primary data and secondary data.

Introduction

The development of information technology is advancing rapidly, and so are lifestyles and communication methods. Modern society differs from traditional society in that social media has become one of the most important elements supporting daily life. (Nasrullah, n.d.) Social media is fundamentally a communication tool that has become an essential aspect of society as a technological device used in daily life. People use social media as a means to facilitate tasks, spanning social, cultural, and religious aspects. It has become a crucial part of daily life, influencing how people interact, share information, and build online communities. Social media is currently the most widely used medium because it allows for quick access to information or news, saving time in searching for information or content.

Social media also serves as a platform for religious outreach (dakwah) by enabling preachers (da'i) to spread the teachings of Islam. Essentially, dakwah is a process of

communication aimed at inviting individuals to follow the path of goodness through gentle discourse and proper teaching, in accordance with the guidance of the Quran and Hadith. (Kustadi 2013). Currently, many people use social media not only for remote interactions but also as a platform for religious outreach. One such preacher who uses social media for this purpose is Habib Ja'far, who appears on Deddy Corbuzier's YouTube channel in the show "LOGIN: Close the Door." The LOGIN show is hosted by Habib Ja'far and Onadio Leonardo, a non-Muslim. The show serves as a religious outreach effort and promotes tolerance by featuring guests from various religions. It includes casual conversations that carry messages of religious teachings and interfaith tolerance.

Habib Ja'far is a well-known Islamic scholar and preacher, particularly recognized for his efforts in spreading the teachings of Islam and promoting interfaith dialogue in Indonesia. He is famous for his approach to dakwah (Islamic preaching) that emphasizes tolerance, peace, and mutual respect between people of different religious backgrounds. Habib Ja'far uses modern platforms, including social media and television, to reach a wide audience, especially the younger generation. One of the notable platforms where Habib Ja'far shares his messages is through the "LOGIN: Close the Door" show on YouTube, where he collaborates with Onadio Leonardo, a non-Muslim host. The show not only provides insights into Islamic teachings but also fosters interfaith tolerance by inviting guests from various religious backgrounds to discuss their beliefs and perspectives.

Habib Ja'far's approach to dakwah is unique in its relaxed and approachable style, making it easier for people, particularly young individuals, to connect with and understand Islamic teachings. He uses social media effectively as a tool to promote tolerance and unity, encouraging viewers to embrace differences and avoid division based on religion. Through his work, Habib Ja'far contributes significantly to building bridges between different communities in Indonesia. (Nihayatul Husna.2023). Habib Ja'far's approach to religious outreach is relaxed and approachable, with a style of communication that is easy to understand, particularly for young people who frequently access social media.

The importance of this study lies in analyzing the audience's reception of Habib Ja'far's religious outreach on the LOGIN podcast on YouTube, based on the numerous positive comments and responses from netizens. This study focuses on how the audience views dakwah from all perspectives, both those who accept and those who reject it. Dakwah through social media has become a dominant activity among modern society, from socialite mothers to teenagers. Social media serves as a platform for education, entertainment, politics, economics, and also religion. Essentially, this research aims to understand the audience's perspective on the way dakwah is presented by Habib Ja'far and Leonardo on the YouTube platform, promoting tolerance between Islam and other religions in Indonesia, making dakwah a message of embracing differences without blame, so that people's views are seen from different perspectives. Essentially, Islam is a religion of dakwah that spreads goodness not only for Muslims and believers but also for all of humanity. This is reflected in the Quran in Surah Al-Kafirun, which contains the meaning of religious differences and the importance of mutual respect. (Dimas Dwi Pristanto. Zainil Ghulam 2024)

This study focuses on the audience's views. To obtain relevant research results, the author uses Stuart Hall's theory, specifically the audience reception theory, as the analytical tool. The audience reception theory proposed by Stuart Hall is an approach in communication and media studies. This theory focuses on how the audience gives meaning to and accepts

messages conveyed by various media platforms such as television, radio, the internet, and others. Hall argues that media message reception is not a passive process but involves an interaction between the society and its environment. It is influenced by culture, social factors, religion, and societal ideologies. The audience's approach in this theory is shaped by the encoding and decoding processes, which either reinforce or challenge power, values, and social norms. Through negotiation and opposition processes, it may alter how media information is received, thus creating space for resistance or changes in perception on social media. Stuart Hall's audience reception theory offers a different understanding of mass media, as in this process, social media is no longer one-way but involves feedback between the media and the audience. This is because, in this theory, audiences have different interpretations after receiving information. (Rosita Indah Utami, Aan Herdiana 2021)

Research Questions:

1. What is the role of Habib Ja'far's religious outreach on the show "LOGIN: Close the Door" in promoting the theme of tolerance?
2. What is the audience's opinion on Habib Ja'far's religious outreach on the show "LOGIN: Close the Door" with regard to the theme of tolerance?

Method

This research employs a descriptive qualitative approach. Descriptive qualitative research involves an in-depth analysis based on research data. The purpose of using a descriptive qualitative method is to create a systematic and accurate depiction of facts and details in processing research data. ([Sangadji Mamang Etta 2010](#)) The method used is reception analysis to evaluate the audience's opinions on interpreting Habib Ja'far's religious outreach on the YouTube channel "LOGIN: Close the Door." In reception analysis, this method focuses on public opinions classified according to Stuart Hall's theory. In this theory, the role of the audience is the central focus, divided into three categories: supporting, opposing, and neutral opinions. Data analysis employs both primary and secondary data. Data collection techniques include observation through the "LOGIN: Close the Door" YouTube channel. ([Husaini 2017](#))

Result and Discussion

A. Definition of Dawah

Dawah is the act of inviting and urging people to follow the path of goodness in accordance with the commands of Allah and the Prophet Muhammad (SAW). It serves as an example for Muslims in performing worship and applying values of goodness to others. (Mokodompit 2022)

Another perspective on dawah is that it is an effort by an individual to change someone's attitudes and behaviors to become a better person. Essentially, dawah is an activity involving the exchange of ideas to develop religious knowledge, which can then be used as a guide for daily life. (Dr. AbdulSyukur, M.A 2017)

According to Ahmad Ghaiwasy, the understanding of dawah is that it encompasses knowledge and various efforts aimed at conveying the teachings of Islam to all people, including aspects of faith (akidah), law (sharia), and morality (akhlak). In general, dawah is a dynamic call to humanity that aligns with the guidelines and methods outlined in the Qur'an. ngertian dakwah menurut pandangan Ahmad Ghaiwasy,. (Helmy and Ayuni 2019)

B. Dakwah Bil Hikmah

Dakwah bil Hikmah (preaching with wisdom) is a concept in Islamic preaching that emphasizes the use of wisdom, understanding, and thoughtful reasoning when conveying religious messages. It is derived from the Quran and Hadith, which advocate for a gentle and considerate approach in guiding others towards Islamic teachings.

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best."

أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is rightly guided. [\(NU Online, n.d.\)](#)

Islam places tolerance as one of the fundamental principles in human relationships. In Surah Al-Kafirun, Allah emphasizes the principle: "To you your religion, and to me mine." This verse serves as a foundation that Islam respects the beliefs of others without compromising its core tenets.

Habib Ja'far, on numerous occasions, has demonstrated that being a devout Muslim does not entail neglecting humanitarian values. He often provides tangible examples of living harmoniously amidst diversity while preserving one's Islamic identity

Dawah, essentially, is the dissemination of information about Islamic laws and the virtues outlined in the Qur'an and Hadith. Dawah bil hikmah is a method of dawah practiced by preachers through gentle and respectful speech that reflects wisdom, in accordance with the example set by the Prophet Muhammad (SAW). Dawah bil hikmah is also fundamentally acceptable across all layers of society, regardless of their religion. This is what Habib Ja'far Husein strives to achieve by utilizing technology as a medium for dawah and the propagation of Islam, creating a soothing atmosphere without frightening the audience. This approach helps Islam be accepted by people of all faiths. [\(Bastomi et al. 2017\)](#)

C. Media for Preaching



Gambar 1.1 Video Login Close The Door acara Log In Habib Ja'far

This is amazing, this is truly Indonesia (Onad).

If people needed to gather a budget to travel around Indonesia and understand what Indonesia is, now you can donate your budget to others because if you want to understand Indonesia, just watch this special program. By the way, this is the plan for Season 1 of "Login" which did not materialize due to the small studio; the idea only came up in the last few days, so the execution was initially worried to be less than optimal, and only now we are able to execute it. (Habib Ja'far)

This seems to be the only content daring enough to feature all religious figures without separating them, without gaps, this is what Indonesia is all about. (Onad)

By the way, you guys are religious figures but don't understand the industry, right? Pastor Briant, you blend in with your sofa; can you switch places? (Habib Ja'far)

You might as well, go ahead Romo Aan, because this is the part with tattoos. (Pastor Briant)

There is another part; usually, Catholics and Christians like to exchange congregants. For me, it's not possible. (Bante)

Hey, don't act like you know, your tattoo should be there. (Habib Ja'far)

They are different, they have already been labeled Habib. (Bante)

Oh, by the way, some of those we invited last year, but there are more new faces, and I want to start by not just mentioning as if there are only Islam and non-Islam in Indonesia; every person should be respected regardless of their religion and belief, no matter how small their followers are, we should respect their beliefs. Right? You know, I once met, ah how should I put it... (Habib Ja'far)

The one with the followers from yesterday? (Bante)

Maybe there are worshippers of Khonghcu, right? (Habib Ja'far)

Worshippers of Le Menara?? (Onad)

Exactly... and indeed, they do not worship directly but indirectly deify, for example, if they forget their phone, they get confused, forget to pray, it's just normal for them, right? If they don't go to church, it's fine; if they don't go to the mall, they are confused, right? (Habib Ja'far)

That's why churches are in malls. (Pastor Briant)

Oh yes. (Everyone)

They don't get permission for that. (Pastor Briant)

But even though you don't get permission, you're on the upper floor, air-conditioned, you can go out and shop right away. We are in the basement, it's hot, you go out and meet the parking lot. (Habib Ja'far)

Just play in the cold. (Pastor Briant)

If it's a church, it's on the 3rd or 4th floor, we're on B3 or B4. (Habib Ja'far)

But the more Christians go to churches in malls, Buddhists benefit because most mall owners are Buddhists. (Bante)

By the way, let's introduce ourselves, maybe starting with Bante. (Habib Ja'far)

Why do I need to be introduced again? I'm usually addressed as Habib, right? (Bante)

Let me introduce Bante Dira, someone who, whenever he comes to Jakarta, never stays in a hotel but stays at my house. (Habib Ja'far)

And my sandals disappeared there. (Bante)

So now you're wearing shoes... (Hindu)

It's said that if your belongings are lost in Madura tradition, it means either it's not your right so God saved you from it being taken, or if it is your right, God will return it multiplied afterward. (Habib Ja'far)

Including exes... (Pastor Briant)

Exes, yes, so when exes disappear, you get the best match. (Habib Ja'far)

But that doesn't apply to me... (Bante)

Doesn't apply to me, I'll just give it to the Habib... (Romo)

Give it to me, 1, 2, 3, not just 1... (Habib)

Nice, just 2, Bib. (Bante)

Can I have 2? (Khonghucu)

This is interesting... eh Khonghucu, can I have 2? (Habib Ja'far)

There's competition... (Bante)

No, that's just what I said... (Khonghucu)

More about aspirations... (Hindu)

Aspirations... (Romo)

I apologize, you are here not as individuals, let's continue with introductions. (Habib Ja'far)

Bante has been introduced, I'm Yanmitadiaksana, usually called Balian from Hindu. (Hindu)

Okay, Hindu Bali, now Christian. (Habib Ja'far)

My name is Kris, last name Tan. (Khonghucu)

So, a follower of Christ. (Romo)

But that's incorrect, Kris refers to Keris Empu Gandring, not Kris as in a knife, so I use the Javanese Kris because I am indeed a hybrid. My great-grandfather was Chinese, my great-grandmother was Javanese, and my grandmother was Sundanese, so I am Indonesian. I follow Khonghucu, and Indonesian Khonghucu is indeed very acculturated with Indonesian culture, unlike Khonghucu in China. (Khonghucu)

That's why Tijaw is short for Tiongkok Jawa. (Onad)

If Arab, there's Arja Arab Jawa, meaning Arabs from Java, referring to people who migrated to Jakarta. (Habib Ja'far)

So, Habib Arma is Arab Madura. (Bante)

Bante might be wearing Nike now, upgraded from Timberland to Nike. (Onad)

Timberland and Nike may be more expensive, but what's cooler is love in login. (Habib Ja'far)

Wearing sandals means embracing Islam. (Onad)

This will guide you to the right path, Romo, introduce yourself first. (Habib Ja'far)

I'm Romo Aan, assigned to Ibutiresa Church, Lippo Cikarang, Bekasi Regency. People think because Aan is Sundanese, but I'm Javanese from Jogja. (Romo Aan)

If you're Sundanese, Aan usually stands out, what I know, the absence of Romo Aan is always first. (Habib Ja'far)

Habib, listed first but acknowledged religion later. (Bante)

This one... (pointing at Khonghucu/Habib Ja'far)

Be careful what you say about my older sibling here... (Pastor Briant)

But we have many followers... (Romo Aan)

But those who are younger are still with us. (Bante)

Don't be left behind, join hands in love and unity... (Pastor Briant, Romo Aan, Onad)

Indeed, the minority is always noisy. (Habib Ja'far)

It's not wrong. We can introduce Onad... (Pastor Briant)

This is Briant, etc. (Onad)

In a moment, join me, in a moment, join me. (Romo Aan)

It turns out we are talking, and the understanding is the same. (Pastor Briant)

I don't understand anymore because I might be one of the lucky ones, because according to me, people who dedicate themselves to a particular religion, like these cool people, 123456, these 6 people, I honestly always admire those who dedicate themselves to a particular religion, whatever it may be. According to me, this is personal, change is fifty-fifty, it can be yes or no, it can be right or wrong. That's why I always admire and tip my hat, even though I'm not wearing a hat. According to me, these are great people who dare to express the truth according to their own understanding, but talking about tolerance, let's start with you, Habib. What is tolerance in Islam? (Onad)

Okay, in Islam, tolerance is part of the teachings of Islam itself, and Islam from the beginning with Prophet Muhammad practiced tolerance, not only in religion but also in governance. When Islam opened the city of Mecca through Fathul Makkah, what was brought was also the Charter of Madinah which protected all religions and even those without religion or those without God, ensuring their protection and equality. It was emphasized that if Fatimah, my own daughter, stole, I would be the one to cut off her hand. So, it's not just about religion, because in Islam, diversity should encompass everything, managing all aspects to create harmony and goodness. Tolerance in Islam is even applied not only to those who differ but also to those who oppose. So, when the polytheists in Mecca hated Prophet Muhammad and Islam, forbidding Prophet Muhammad from entering Mecca with his followers, even though Prophet Muhammad could have attacked and taken over the city of Mecca at that time, he still practiced tolerance. Thus, when Prophet Muhammad was forbidden to enter Mecca, he did not enter and tried to avoid any undesirable events. Eventually, the agreement known as the Treaty of Hudaibiyyah was chosen. This treaty was not fair because Muslims were not allowed to enter Mecca, but if there were Muslims returning to polytheism, it was okay, but if there were polytheists converting to Islam, they should be rejected and returned to polytheism. This was still signed by Prophet Muhammad

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

from Surah Al-Kafirun (Chapter 109), verse 6 in the Quran is:

"For you is your religion, and for me is my religion." ([New.com, n.d.](#))

Aside from being a measure to build tolerance, from what was discussed in the 'Login Close the Door' event themed around tolerance, we ultimately learned that every religion teaches goodness and promotes peace. What corrupts a religion are its followers, who may even develop sentiments against differences, leading to hostility due to the behavior of those who practice the religion.

Stuart Hall emphasizes that audiences interpret (decoding) media messages through three possible positions. The differences in audience interpretation arise because each individual has a unique background, such as social class, education, and culture. The research

identified fourteen dominant hegemonic positions, where informants perceived or interpreted the message positively. The informants interpreted the YouTube channel Login Dakwah managed by Habib Ja'far. ([Ariestyani and Ramadhanty 2022](#)) Audience reception analysis focuses on the audience's opinions about the 'Login Close the Door' event by Habib Ja'far. In this study, the researcher concentrated on the tolerance video on the YouTube channel of Dedy Corbuzier.

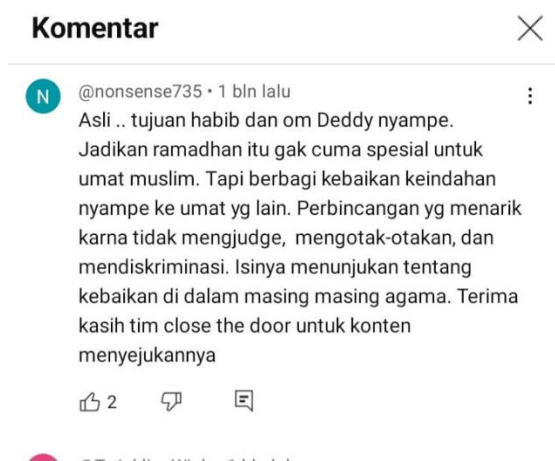
According to Stuart Hall, there are three forms of interpretation between the writer and the reader and how the message is read between them:

1. Encoding and Decoding of Habib Ja'far's Da'wah on the 'Close The Door' YouTube Channel in the Login Event.

According to Stuart Hall, audiences encode and decode messages through media from their perspective. Reception theory also refers to a comparison between textual discourse analysis of media and audience discourse, which results in interpretations within contexts such as cultural settings and other media content contexts.

The Making Meaning Process is the primary goal of reception theory analysis using the Encoding-Decoding model, which has proven accurate in observing the dominant audience in interpreting media texts. ([Ariestyani and Ramadhanty 2022](#)) Analisis penerimaan khalayak berfokus pada opini khalayak terhadap acara login close the door habib ja'far, dalam penelitian ini, peneliti memfokuskan pada video toleransi di channel YouTube Dedy Corbusier. ([Revia 2019](#))

A. Positif dominan



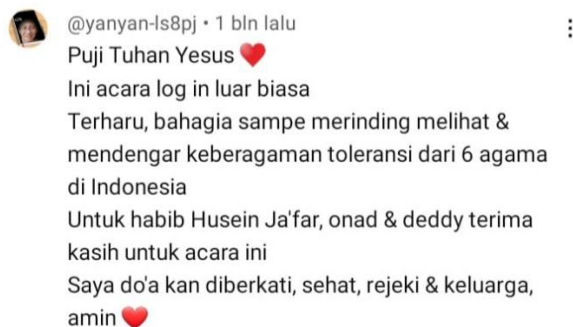
Gambar 1.2 Komentar netizen

"Nonsense. The true goal of Habib and Uncle Dedy is to make Ramadan not only special for Muslims but also to share goodness and beauty with other communities. The discussion is interesting because it does not judge, categorize, or discriminate. It shows the goodness within each religion. Thank you, Close the Door team, for the refreshing content."



Gambar 1.3 Komentar netizen

As a non-Muslim, for the first time I saw Islam from a different perspective. It turns out that the teachings of Islam are genuinely very good, even though the majority of Muslims I have encountered, especially on the internet, often seem very different from the teachings of Islam as described by Habib. Habib Jafar is the second Muslim I favor after Gus Dur. This video is very useful and serves as a reflection on always maintaining interfaith harmony and respecting all religions, both in public and on social media



Gambar 1.4 Komentar netizen

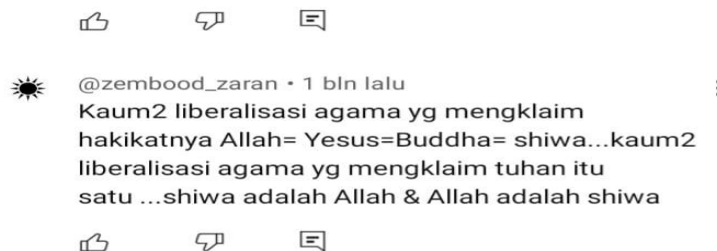
"Praise the Lord Jesus, this Login event is extraordinary and moving. I am so happy and thrilled to see and hear about the diversity and tolerance among the 6 religions in Indonesia. To Habib Husein Ja'far, Onad, and Dedy, thank you for this event. I pray that you are blessed with health, prosperity, and family well-being. Amen."

B. Negatif Dominan



Gambar 1.5 Komentar netizen

"Lagarumpichannel: 'Sorry, Habib Jafar does not represent Islam because he is a Shia.'"



Gambar 1.6 Komentar netizen

"Zembood_zaran: 'The liberal religious groups that claim the essence of God is Allah, Jesus, Buddha, and Shiva; the religious liberals who assert that God is one, Shiva is Allah, and Allah is Shiva.'"



Gambar 1.7 Komentar netizen

Dikahilly stated, "I do not feel represented by the presence of a Christian figure in this content. Please do not choose guests just to boost traffic on this video, because what this Christian figure is saying is very inappropriate."

The video of Habib Ja'far's religious outreach on the show "LOGIN: Close The Door" received a range of responses from the audience on YouTube. This indicates that Habib Ja'far's outreach effectively attracted viewers and provided a broad interpretation of religious teachings by utilizing YouTube as a medium. Among the

many opinions from the YouTube audience, three expressed negative views. According to reception theory, these opinions fall into the category of opposition or predominantly negative. The audience members in this position do not favor Habib Ja'far's religious outreach on the show. The negative opinions are as follows:

1. Lagarumpichannel: "Sorry, Habib Ja'far does not represent Islam because he is a Shia."
2. Zembood_zaran: "Liberal religious groups claim that Allah, Jesus, Buddha, and Shiva are the same. These liberal religious groups assert that God is one, Shiva is Allah, and Allah is Shiva."
3. Dikahily: "I do not feel represented by the presence of a Christian figure in this content. Please do not choose guests just to boost traffic on this video, as what this Christian figure is saying is very inappropriate."

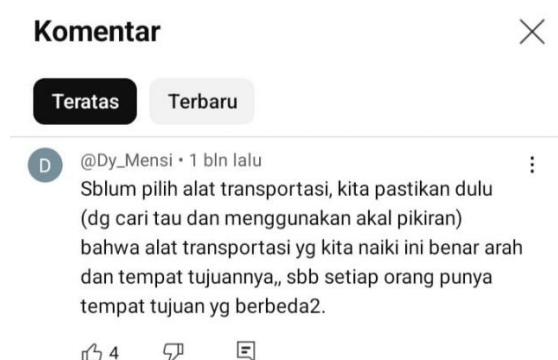
The three negative opinions can be summarized as follows: According to these three audience members, Habib Ja'far's outreach through the "LOGIN: Close The Door" YouTube show does not reflect the teachings of Islam or other religions. The show is perceived as leaning towards liberalism due to the presence of religious figures who do not align with the teachings as understood by these viewers.

C. Negotiation dominan



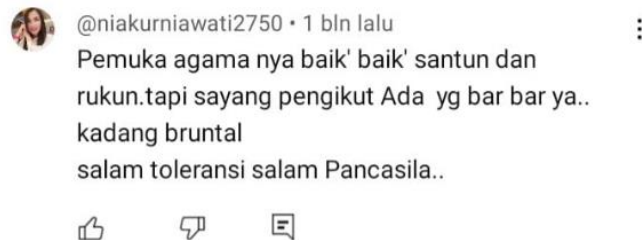
Gambar 1.8 Komentar netizen

Yudi Prastika has an opinion about the "LOGIN" show, saying, "I hope it's not just theory; what is said should be matched by actions."



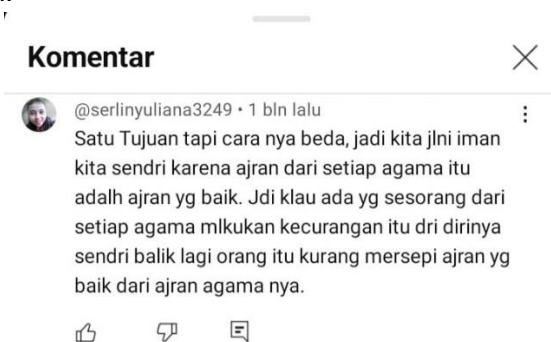
Gambar 1.9 Komentar netizen

Dy_Mensi stated, "Before choosing a mode of transportation, we should first ensure (by checking and using our reasoning) that the transportation we are using is going in the right direction and to the correct destination, as everyone has different destinations."



Gambar 1.10 Komentar netizen

Nia Kurniawati said, "The religious leaders are good, polite, and harmonious, but unfortunately, some followers can be unruly and sometimes brutal. Here's to tolerance and Pancasila."



Gambar 1.11 Komentar netizen

Serlin Yukiana 3249 said, "We have the same goal but different methods, so we should follow our own faith because the teachings of each religion are good. If someone from any religion engages in wrongdoing, it is their own fault, indicating that they have not fully absorbed the good teachings of their religion."

The video of Habib Ja'far's religious outreach on the show "LOGIN: Close The Door" received a range of responses from the audience on YouTube. This indicates that Habib Ja'far's outreach effectively attracted viewers and provided a broad interpretation of religious teachings by using YouTube as a medium. Among the many opinions from the YouTube audience, four viewers responded with a predominantly negotiable stance, meaning they both accepted and rejected Habib Ja'far's method of religious outreach on the show.

1. Yudi Prastika expressed an opinion about the "LOGIN" show, stating, "I hope it's not just theory; what is said should align with actions."

2. Dy_Mensi commented, "Before choosing a mode of transportation, we need to make sure (by checking and using our reasoning) that the transportation we use is going in the right direction and to the correct destination, as everyone has different destinations."

3. Nia Kurniawati remarked, "The religious leaders are good, polite, and harmonious, but unfortunately, some followers can be unruly and even brutal. Here's to tolerance and Pancasila."

4. Serlin Yukiana 3249 said, "We have the same goal but different methods, so we should follow our own faith because the teachings of each religion are good. If someone from any religion commits fraud, it's their own fault, indicating they haven't fully absorbed the good teachings of their religion."

The opinions of these four individuals suggest that a YouTube show can serve as a form of religious outreach for all religions. There are things that are permissible and things that are not. When selecting a religious figure, it is important to choose someone whose ideology aligns with the audience's values to serve as a role model in daily life. Additionally, good words should be accompanied by good actions, in accordance with what has been preached by the religious leader.

Conclusion

The role of Habib Ja'far in the "Login" program on the theme of building tolerance is characterized by delivering his message using light, contemporary, and casual language, making it more accessible to a wide audience, including both Muslims and people of other religions. Habib Ja'far often makes jokes about other religions, using satire, which makes the atmosphere of the dawah (preaching) more engaging and less monotonous. These jokes are received in a relaxed manner by religious leaders from other faiths, leading to laughter and a more vibrant atmosphere.

Habib Ja'far is able to convey his dawah messages effectively to the audience, avoiding conflict even though the issues discussed are closely related to differences that previously often caused disputes.

The audience reception analysis of the "LOGIN: Close The Door" show reveals that religious outreach is conducted with wisdom, meaning with thoughtful words. In this case, Habib Ja'far, with his relaxed demeanor and extraordinary knowledge, is well-received by the audience. His approach highlights that even with differing religions, such as Onadio, who is a Catholic, there is a unique characteristic of mutual tolerance among religions. This fosters a shared perception that all religions teach goodness and none promote harm. The study identifies three categories of social media audience responses: predominantly positive, predominantly negative, and negotiable. Not all audience members accept the messages conveyed in the "LOGIN: Close The Door" show, and similarly, not all the audience rejects them.

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