

JURNAL ARTIKEL
KULTIVASI NILAI TOLERANSI BERAGAMA
MELALUI PESAN DAKWAH HABIB JA'FAR
DI KONTEN YOUTUBE LOGIN EPISODE 21

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ARTIKEL
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BLOKAGUNG BANYUWANGI

2025



HALAMAN PERSYARATAN GELAR

**KULTIVASI NILAI TOLERANSI BERAGAMA MELALUI PESAN
DAKWAH HABIB JAFAR DI KONTEN YOUTUBE LOGIN
EPISODE 21**

ARTIKEL

Diajukan Kepada Fakultas Dakwah dan Komunikasi Islam
Universitas KH. Mukhtar Syafaat (UIMSYA) Blokagung Banyuwangi
Untuk Memenuhi Salah Satu Persyaratan Dalam Menyelesaikan Program
Sarjana Pendidikan (S.Sos)

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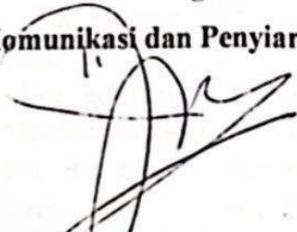
KULTIVASI NILAI TOLERANSI BERAGAMA MELALUI PESAN DAKWAH HABIB JA'FAR DI KONTEN YOUTUBE LOGIN EPISODE 21

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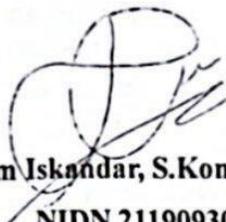
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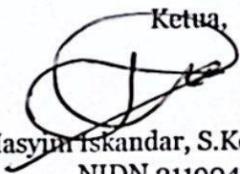
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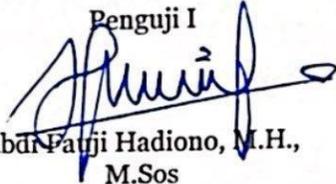
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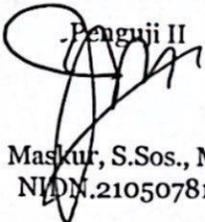
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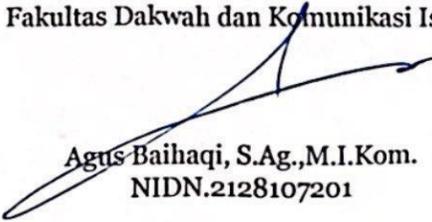

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MOTTO DAN PRASEMBAH

Motto:

"Manungsa mung ngunduh wohing pakarti"

(Manusia akan menuai hasil perbuatannya sendiri)

Prasembah:

Terima Kasih kepada kedua orang tua saya yang telah merawat dan membesarkan saya dengan tulus hingga menjadi manusia yang memiliki jati diri. Dan kepada istri saya Iva Mu'alifah selalu memberikan saya support dalam penulisan skripsi ini. Dan kepada Bapak Hasyim Iskandar, S.Kom.I., M.Sos. yang dengan penuh kesabaran, bimbingan, dan arahnya membuat saya mampu menyelesaikan skripsi ini. Terima kasih atas waktu, nasihat, serta wawasan yang diberikan. Serta Bapak Ahmad Ainun Najib, S.Pd., M.ag yang telah memberikan saya jalan hingga bisa tembus Sinta 2 Dan tak lupa kepada rekan seperjuangan yang telah bersama sama berjuang dalam empat tahun ini dan selalu memberikan dukungan untuk menjadi pribadi yang lebih baik.

PERNYATAAN KEASLIAN SKRIPSI

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Yang bertanda tangan di bawah ini, Saya:

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Dengan sungguh-sungguh menyatakan bahwa artikel ini secara keseluruhan adalah hasil penelitian/karya saya sendiri, kecuali pada bagian-bagian yang dirujuk sumbernya.

Banyuwangi, 25 Agustus 2025



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M. Sandi Bagus Prayogo
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Abstract

This research aimed to analyze the cultivation the value of religious tolerance through Habib Ja'far's preaching messages and their impact on the audiences. The primary data sources in this research were the YouTube content "Login" episode 21 and the comments from its audiences. While the secondary data sources were several previous research results and relevant references. This research used a descriptive qualitative approach by combining observation and documentation techniques, also analysis techniques by Eriyanto. The results of this research indicated that: 1) Habib Ja'far cultivated the values of religious tolerance through preaching *bil-hal* and *bil-hikmah* wrapped in preaching *bil-lisan*, in the form of inclusive narratives, humorous approaches, interactive dialogues that prioritize empathy, and concrete actions. Among these values of tolerance, namely: a) religious differences were not a reason to break the bond between parents and children, b) differences in religion and beliefs were not obstacles in establishing harmonious relationships between parents and children, c) religion was a choice, not inherited, and there was no compulsion in religion. 2) There were 92.55% of audience responses indicated positive acceptance of the concept and practice of religious tolerance presented and exemplified by Habib Ja'far, Onad, Mama Elly, and their children. The conclusion of this study confirms that building religious tolerance through digital da'wah methods is highly effective and relevant to the needs of the digital generation.

Keywords: *Religious Tolerance, Digital Preaching, Habib Ja'far, YouTube.*

Abstrak

Penelitian ini bertujuan untuk menganalisis penanaman nilai-nilai toleransi beragama dalam pesan-pesan dakwah Habib Ja'far dan dampaknya terhadap audiens. Sumber data primer dalam penelitian ini yaitu konten YouTube "Login" episode 21 dan komentar-komentar dari audiensnya. Sedangkan sumber data sekundernya yaitu beberapa hasil penelitian terdahulu dan referensi yang relevan. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan menggabungkan teknik observasi dan dokumentasi, serta teknik analisis konten perspektif Eriyanto. Hasil penelitian ini menunjukkan bahwa: 1) Habib Ja'far menanamkan nilai-nilai toleransi beragama melalui dakwah *bil-hal* dan *bil-hikmah* yang terbungkus dalam dakwah *bil-lisan*, yakni berupa narasi inklusif, pendekatan humoris, dialog interaktif yang mengutamakan empati, dan tindakan nyata. Di antara nilai-nilai toleransi tersebut, yaitu: a) perbedaan agama bukan alasan untuk memutuskan tali silaturahmi antara orang tua dan anak, b) perbedaan agama dan keyakinan bukanlah halangan dalam menjalin hubungan harmonis

antara orang tua dan anak, c) agama adalah pilihan, bukan warisan, dan tidak ada paksaan dalam beragama. 2) Terdapat 92,55% respon audiens yang menunjukkan penerimaan positif terhadap konsep dan praktik toleransi beragama yang dipaparkan dan dicontohkan oleh Habib Ja'far, Onad, Mama Elly dan anak-anaknya. Kesimpulan dari penelitian ini menegaskan bahwa membangun toleransi beragama melalui metode dakwah digital sangat efektif dan relevan dengan kebutuhan generasi digital.

Kata kunci: *Toleransi Beragama, Dakwah Digital, Habib Ja'far, YouTube.*

KATA PENGANTAR

Puji Syukur penulis panjatkan kepada Allah SWT, yang maha pemurah lagi maha penyayang dan sholawat serta salam penulis haturkan kepada junjungan kita nabi besar Muhammad SAW karena berkat Rahmat-Nya, penulis dapat menyelesaikan proposal yang berjudul “KULTIVASI NILAI TOLERANSI BERAGAMA MELALUI PESAN DAKWAH HABIB JAFAR DI KONTEN YOUTUBE LOGIN EPISODE 21” ini tepat pada waktu yang telah ditentukan. Adapun penulisan artikel ini ditujukan untuk melengkapi persyaratan dalam memperoleh gelar sarjana Ilmu Komunikasi Penyiaran Islam.

Ucapan terima kasih yang setulus-tulusnya penulis tujukan kepada keluarga tercinta Ayahanda RIYANTO dan Ibunda SITI NUR IMAMAH yang telah memberikan doa, kasih sayang, semangat, dorongan serta dukungan sepenuhnya kepada penulis baik moril maupun nonmoril. Dalam melaksanakan Skripsi ini, penulis menyadari bahwa penyusunan skripsi ini tidak mungkin terwujud tanpa dorongan dan bimbingan dari berbagai pihak. Melalui kesempatan ini juga, dengan segenap kerendahan hati, penulis ingin menyampaikan rasa hormat, terima kasih dan penghargaan setinggi-tingginya kepada:

1. Yth. Dr. KH. Ahmad Munib Syafa'at Lc.,M.Ei, selaku rektor Universitas KH. Mukhtar Syafaat Blokagung Banyuwangi.
2. Yth. Agus Baihaqi S. Ag.,M.I.Kom, selaku dekan Fakultas Dakwah dan Komunikasi Islam.
3. Yth. Maskur, S.Sos.I.,M.H, selaku ketua program studi Komunikasi Penyiaran Islam.
4. Yth. Hasyim Iskandar, S.Kom.I., M.Sos. selaku dosen pembimbing skripsi yang telah membantu peneliti menyusun skripsi.
5. Yth. Ahmad Ainun Najib, S.Pd., M.Ag selaku dosen non akademik saya yang memberikan wawasan serta jalan yang sangat berarti bagi saya

Kritik dan Saran sangat penulis harapkan untuk penyempurnaan proposal ini. Akhir kata semoga penulisan ini dapat bermanfaat khususnya bagi peneliti dan umumnya bagi pembaca.

Banyuwangi, 25 Agustus 2025

Penulis

INTRODUCTION

Tolerance in general means appreciating and respecting the views, beliefs, and opinions of others that are different from our own. Religious tolerance, on the other hand, is an attitude that accepts differences and respects the rights of others to practice their religion without coercion or interference, by the teachings and provisions of the religion embraced by each individual. The concept of tolerance comes from the Latin word “tolerare”, which means patient or accepting differences (Devi, 2020, p. 1).

Religious tolerance is defined as the ability to appreciate religious differences, respect human rights, and foster an attitude of mutual understanding among religious communities (Khomah et al., 2023). Religious tolerance is very important in strengthening harmony between religious communities and preventing conflicts that can damage national unity. Unlike the case of intolerance in Europe which shows that there is a wide gap between minority groups and the majority of religions (Synek, 2002; Zucca, 2011), in Indonesia, it shows that the majority of the Indonesian population has a tolerant attitude towards religious differences. However, there are still several cases of intolerance that occur in Indonesia, especially in areas with high religious diversity (Ali, 2017). Cases of intolerance can be caused by various factors such as lack of understanding of other religions, negative media influence, and lack of education about religious tolerance (Rahmawati et al., 2023).

There is a close relationship and integration between Pancasila values and Islamic values in the implementation of an attitude of religious tolerance (Prasetyaningsih et al., 2024). Thus, it becomes a fundamental element in maintaining social harmony, especially in a country with a high level of religious diversity such as Indonesia. As home to various religions and beliefs, Indonesia is often faced with challenges in maintaining harmony amidst differences. Religious-based conflicts that have occurred in

several regions show the importance of systematic efforts to strengthen the values of religious tolerance in community life (Harahap et al., 2023). Religious tolerance does not only include recognizing the existence of other religions, but also reflects an attitude of mutual respect, understanding, and cooperation regardless of differences in beliefs. This value is an important foundation in strengthening national unity, as reflected in the motto Bhinneka Tunggal Ika. However, the application of tolerance values in everyday life often encounters obstacles due to a lack of understanding, prejudice, or even the influence of misleading information (Sari & Tanjung, 2023). Therefore, preaching about religious tolerance is very necessary to create harmony amidst diversity.

Along with the rapid development of communication technology, it is only right that preaching activities also develop. Moreover, the target of preaching is the millennial generation who tend to be involved in social media. Social media offers innovative communication methods for effective engagement between organizations and stakeholders in the ever-evolving and fast-paced digital era (Capriotti & Zeler, 2023; Hemsley et al., 2024; Mzizi & Govender, 2024). Thus, preaching through social media is one solution to convey religious values to the community, especially about religious tolerance. So that collective public awareness can be built about the importance of living side by side peacefully amidst diversity (Addzaky et al., 2024; Dianto, 2018; Marti et al., 2023; Zanki, 2020).

In this digital era, the YouTube platform has become one of the strategic media for preaching. Because it is the art of preaching communication (Cahyono & Hassani, 2019) which allows preaching messages to reach a wider audience, especially the millennial generation who are very familiar with technology and social media (Shofiyah et al., 2024; Sihabudin et al., 2024). This is proven by the many preaching contents uploaded on the YouTube channel. Among them are: 1) Anza Channel which contains preaching videos of KH. Anwar Zahid on various

topics in various events (Bunyamin et al., 2024; Jayalengkara, 2023; Rifqi, 2024; Sutardi & Ernaningsih, 2023). 2) Santri Gayeng Channel which contains videos of Gus Baha' (KH. Ahmad Bahauddin Nursalim) preaching on various topics (Qordofa & As'ad, 2022; Rohmatulloh et al., 2022; Yasin et al., 2023). 3) Shihab & Shihab Channel which contains videos of M. Quraish Shihab's preaching with his daughter, Najwa Shihab on various topics (Hidayat & Afidah, 2022; Ikrimah et al., 2021; Jannah et al., 2023). 4) Jeda Nulis Channel which contains videos of Habib Ja'far's preaching with his colleague Onadio on various current topics, including religious tolerance (Faza & Moebin, 2023; Hidayah & Widodo, 2021; Maliki & Nazar, 2023).

Habib Ja'far is one of the young preachers who is popular in digital media. Based on the results of several previous studies on Habib Ja'far's preaching strategy, the following are: 1) Habib Ja'far's oral preaching is an effective means of instilling the values of moderation and tolerance on the *Close the Door* podcast (Husna, 2023; Nurislamiah et al., 2024). 2) Through a communication style that is humanistic, inclusive, and relevant to social issues, Habib Ja'far has succeeded in attracting the attention of people of all ages and backgrounds (Rambe & Rambe, 2024; Syifaashoba et al., 2023). 3) The messages conveyed not only strengthen religious teachings but also instill awareness of the importance of respecting differences, including in the context of interfaith families (Dania, 2024; Fadhlillah, 2025; Saputri et al., 2024). 4) Habib Ja'far's preaching content tends to be about issues that are relevant to the lives of the millennial generation, which are delivered interactively using slang between Habib Ja'far and the young figures concerned who are invited as guest stars and appear like young people (Fitriyani et al., 2023; Prajanto & Kertamukti, 2023). 5) Habib Ja'far's credibility regarding religious and social sciences as well as communication technology in the digital era is an advantage that can increase the effectiveness of his preaching (Naqqiyah et al., 2023; Sary et al., 2021).

The explanations above show that the preaching activities carried out by Habib Ja'far are very interesting and relevant as research objects. Therefore, through this research, the researcher aims to explore how digital-based preaching can be a medium for cultivating the value of religious tolerance. By focusing on the content of Habib Ja'far's preaching, this research will describe how to convey messages of religious tolerance and how the audience accepts the message. The results of this research are expected to provide academic and practical contributions to strengthening the value of religious tolerance through digital preaching media.

METHOD

This research design uses a descriptive qualitative approach. This research uses qualitative data, where primary data comes from YouTube content "Login" episode 21 by Habib Ja'far and comments from viewers of the content. The subjective reason the researcher chose this episode is because the content is considered unique. A mother who was originally a Christian then logged in to become a convert. However, she did not force her religion and beliefs on her children. She also still gave her children the opportunity and freedom to practice their religion and beliefs. Although the mother and child believe in different religions, they can still live together as a harmonious family, by implementing our country's motto, Bhineka Tunggal Ika.

The secondary data in this research comes from several previous research results and literature relevant to the topic of religious tolerance, Habib Ja'far, and YouTube content containing Habib Ja'far's preaching, and others. The data collection technique in this research is the observation technique. By observing the message of preaching about religious tolerance by Habib Ja'far in the YouTube content "Login" episode 21, then concluding the contents of the message. In addition, the data in this research were

collected through documentation techniques. By documenting through screenshots on the YouTube content post “Login” episode 21 along with the latest comments from the audience.

Meanwhile, the technique for analyzing data in this research is Eriyanto’s perspective content analysis (2015). The steps applied in data analysis in this research are as follows.

1. Analyze the video content to find out the preaching message conveyed by Habib Ja’far regarding religious tolerance.
2. Analyze the comments from the video to assess the audience’s acceptance of the message conveyed by Habib Ja’far regarding religious tolerance.

RESEARCH RESULTS AND DISCUSSION

Biography of Habib Ja’far

His full name is Husein Ja’far al-Hadar, but he is better known as Habib Ja’far. He was born in Bondowoso, East Java on June 21, 1988. He is of Madurese descent and has a 38th-generation lineage of the Prophet Muhammad SAW. This is reinforced by the legality of Maktab Daimi, which is part of Rabithah Alawiyah which is tasked with recording and managing the prophet’s descendants’ sects, especially in Indonesia.(Muradho et al., 2024; Nisa, 2024).

Habib Ja’far studied at the YAPI Bangil Islamic Boarding School, Pasuruan Regency, East Java. After that, he continued his studies and received an academic degree Bachelor of Islamic Philosophy (S.Fil.I) in the Islamic Creed and Philosophy study program at the Syarif Hidayatullah State Islamic University, Jakarta in 2011. Then, he continued his studies in the Qur’an Interpretation Department at the Postgraduate Program at Syarif Hidayatullah State Islamic University of Jakarta and graduated in 2020 (Mighfar et al., 2024).

Both of Habib Ja'far's parents were of Arab descent. His father was a Habib and his mother was a Syarifah. They instilled the values of religious tolerance and exemplified them in Habib Ja'far from an early age. This also influenced Habib Ja'far's thinking in believing in Islam and spreading Islamic preaching (Azzahra, 2024).

Habib Ja'far is known to be very active in preaching through digital social media. Because the target of his preaching is young people who want to know and learn about Islam, both Muslim and non-Muslim youth, he also applies a preaching method that can attract their attention (Nisa, 2024). Therefore, since 2019, he has started partnering with figures who are familiar with and liked by young people, ranging from stand-up comedians, influencers, musicians, to academics (Hafidz, 2024).

One of the striking things about Habib Ja'far is his simplicity in dressing. Although he is of Arab descent, he prefers to apply Indonesian culture by wearing Indonesian-style clothing, namely a T-shirt and jeans, and a white Muslim cap (Musbihin et al., 2025). No less important than his figure is his way of preaching which is very interactive and communicative. He does not just lecture but is willing to listen to the stories of the guests invited to his show.



Figure 1: Episode 21 Login Content

Image source 1: <https://www.youtube.com/watch?v=cecStG3QXMw&t=13s>

Among the 60 episodes in Login content, researchers chose episode 21 in Login season 2 content entitled Mama Kok Mualaf Sih!? Anaknya Kristen Semua Loh, Habib Siap Bantu! – Andy Sugar. This episode was posted 10 months ago, in the month of Ramadan which coincides with March 31, 2024. With a duration of 1:06:57, this episode tells the story of a mother (Mama Elly) who converted to Islam after being abandoned by her husband. Even though she has embraced and believes in Islam, Mama Elly does not force her children to follow her unless it is already their choice and belief. Mama Elly continues to live a harmonious and tolerant family life with her children.

Message of Religious Tolerance in YouTube Content Login Episode 21

*Tolerance in general means appreciating and respecting the views, beliefs, and opinions of others that are different from our own. Religious tolerance, on the other hand, is an attitude that accepts differences and respects the rights of others to practice their religion without coercion or interference, by the teachings and provisions of the religion embraced by each individual (Devi, 2020, p. 1). If connected to the concept of living in society, then religious tolerance can be interpreted as giving freedom to individuals or fellow citizens to embrace the religion that they believe in, as long as it does not conflict with the requirements for creating order and peace in society (Pure Goddess, 2018). On the other hand, Tariq Ramadan emphasizes in his book entitled *To be European Muslim: A Research of Islamic Sources in the European Context*, that tolerance is also the basic identity of a Muslim who must play a role in upholding better justice in the scope of community life (Qomaruzzaman & Busro, 2019).*

Based on the content of Login episode 21, Habib Ja'far shows a real and loving example of religious tolerance through the story of Mama Elly who became a Muslim while all her children are Christians.

Mama Elly : “So now I’m Habib’s friend on this side. Sorry ya...”

Habib Ja'far : "In terms of religion."

Andy Sugar : "Yes, yes, yes."

Habib Ja'far : "Biologically...?"

Andy Sugar : "Oh, like this, Habib..." While gesturing with two fingers on two hands that were clasped related together.

Mama Elly : "If with children, parents are still a bit hesitant. With friends, hey broo..." While high-fiving his child.

The clip from 02:30 to 02:55 shows that even though she was originally a Christian, after becoming a convert, Mama Elly deeply internalizes her faith and Islam without neglecting her nature and responsibilities as a mother for her children, one of whom is named Andy Sugar.

Andy Sugar : "Mom said, "Mama's path is not this one. So, Mama doesn't ask you to follow Mama. You can believe in your faith. But, don't forbid Mama from believing in Mama's faith." (In his heart, he felt shocked knowing that his Mama logged out of Christianity and logged in to Islam.) But come on, the important thing is that tomorrow we will still cook food."

The clip from 08:49 to 08:55 shows that according to her son, Andy since Mama Elly chose to become a Muslim, it was initially done in secret. However, after her children found out, she openly explained to them about her choice to become a Muslim. However, she still gave them the freedom if they wanted to remain Christian.

Habib Ja'far : "How with your children who wanted you to remain a Christian?"

Mama Elly : "Well, I'm their mom. So, I must be the one influencing my child. It's not my child who influences me. I'm their mother. I am the one who knows the way of truth. For me Islam is the way of truth. If for them it is not the way of truth, then it will be through my actions, through my behavior, that I will show what is good. Well, they finally understand. O Islam is good,

beautiful. I don't teach my children, "Come on, join Islam now. Mama is already Muslim."

The clip from 14:50 to 15:40 shows that, despite being a convert, Mama Elly has been able to absorb and apply Islamic teachings in her behavior. She has also been able to set a good example for her children regarding Muslim behavior, strongly advocating religious tolerance and parental responsibility for the care of their children. This is an application of verses 13-19 of the Quran, Surah Luqman.

In Surah Luqman verse 13 which means "And [mention, O Muḥammad], when Luqmān said to his son while he was instructing him, "O my son, do not associate [anything] with Allāh. Indeed, association [with Him] is great injustice {13}," contains guidance for parents to nurture their children in religious education. This includes the prohibition of polytheism. In the context of religious tolerance, parents have a role to teach their children about steadfastness in their religious beliefs. As Mama Elly and Andy Sugar have done, despite religious differences between them, they remain steadfast in their chosen beliefs and continue to live side by side as a family. Furthermore, although Mama Elly feels she has found a brighter path, she does not force it on her children. Instead, she sets an example through her behavior as a true Muslim who encourages peace.

In Surah Luqman verse 14 which means "And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination {14}," contains guidance for parents to nurture their children in moral education. This moral education includes encouragement to be grateful to God and parents. In the context of religious tolerance, parents have a role to play in teaching their children to respect each other and providing opportunities for everyone to express gratitude to God according to their respective beliefs.

In Surah Luqman verse 15 which means “But if they endeavor to make you associate with Me that of which you have no knowledge,^[1161] do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do {15},” contains guidance for parents to nurture their children in terms of moral education. This moral education includes encouragement to behave well toward parents. In the context of religious tolerance, parents have a role to teach their children about good behavior toward their parents, namely by behaving in a way that their children will respect.

In Surah Luqman verse 16 which means “[And Luqmān said], “O my son, indeed if it [i.e., a wrong] should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allāh will bring it forth. Indeed, Allāh is Subtle^[1162] and Aware {16},” contains guidance for parents to warn their children about moral education. What is included in moral education here is the advice to behave cautiously regarding the natural law of sowing and reaping (man zara'a hasada = whoever plants, so he will reap (the results)). Implicitly, here parents are responsible for educating, guiding, and setting an example for their children about practicing commendable behavior and avoiding reprehensible behavior. In the context of religious tolerance, parents have a role to teach their children about behaving well towards other people even though they have different religions. Because, as stated in the word of Allah in the Qur’an, Surah al-Isra’ verse 7, that “If you do good, (meaning) you have done good for yourselves. If you do evil, (the loss from evil) returns to yourself.”

In Surah Luqman verse 17 which means “O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] resolve {17},” contains recommendations for parents to pay attention to their children’s spiritual

and moral education. Spiritual education refers to teach children to worship God Almighty, particularly prayer. Moral education refers to enjoin them to do good, forbid evil, and be patient with whatever God sends. Within the context of religious tolerance, children should be taught to respect others of different religions while practicing their respective faiths. They should also be taught how to do good to others, prevent harm to others, even those of different religions, and be patient in daily interactions.

In Surah Luqman verse 18 which means “And do not turn your cheek [in contempt] toward people^[1164] and do not walk through the earth exultantly. Indeed, Allāh does not like everyone self-deluded and boastful ﴿18﴾,” contains recommendations for parents to pay attention to their children’s moral education. Moral education refers to teach children not to be arrogant and haughty. Within the context of religious tolerance, children should be taught so as not to boast, let alone belittle others because of their different religions, or to think that they are better or the best, even the other is worse or worst.

*In Surah Luqman verse 19 which means “And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys ﴿19﴾,” contains recommendations for parents to pay attention to their children’s moral education. Moral education refers to teach children to control their footsteps and voice when speaking. Within the context of religious tolerance, children should be taught to control themselves so that they can position themselves in social interactions with people of different religions, to continue to walk according to their respective paths while still respecting *ukhuwah basyariyah*.*

Onadio : “So, The way to make peace at home is because Mama is Muslim, if you want to eat pork, you can eat outside a lot, right?”

Andy : “Yes yes.”

Onadio : “Beautiful.”

Habib Ja'far : "Now Ko, have all the children made peace?"

Andy : "We have made peace. We don't know now, we see it's not odd anymore, Habib. But I see that my siblings and I have a principle that Mama is happy and Mama is not down anymore. Now, Mama used to be down for her children. Now, her children are the ones who make Mama happy."

The clip from 36:36 to 36:40 shows the beauty of the way Mama Elly's children respect her choice as a Muslim. They never ask their mother to cook pork, and if they want to eat pork, they do it outside the house. Meanwhile, Mama Elly, who has converted to Islam and knows that pork is forbidden to consume it even though it is unclean when touched, no longer eats pork. However, she does not force her children to do the same thing as her. She does not forbid her children who still like pork dishes. Because the beliefs of Mama Elly and her children are different. In Christianity, as mentioned in Matthew 5:17 and Ephesians 2:15, there is no longer any forbidden food, including pork since the New Testament was revealed (Mahendra et al., 2023).

Andy : "..... Even Mama was the last one who said she wanted to go for Umrah. I didn't think twice, I immediately asked for her account number to transfer it."

.....

Onadio : "We often hear that, Habib. It's just that this happened. Finally, I saw for myself, the child's mother was different and there was nothing wrong, relaxed, actually paid for the Umrah. I mean woww amazing."

The clip from 38:58 to 45:44 shows a real example of the impact of religious tolerance in a family, namely the realization of harmony filled with love. Different religions are not a reason to break the bond between parents and children. Although Mama Elly and her children have different religions, as a form of a child's devotion to his parents, Andy even willingly paid for his mother's Umrah.

From the excerpts of Login episode 21 content above, it can be concluded that religious tolerance is not just a theory but a fact. In real life, religious tolerance can not only be applied in the midst of a society with diverse religions but even with family members of different religions. The difference in religion between mother and child is not a reason for triggering family breakdown, instead, it is an opportunity to show the purity of true love. This is in accordance with Islamic teachings in the Qur'an, Surah Luqman, verse 15 which means But if they endeavor to make you associate with Me that of which you have no knowledge,^[1161] do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do.

As for how to implement religious tolerance as exemplified by Mama Elly, namely by continuing to play the role of a mother who is responsible for fulfilling the needs of her children (one of whom is Andy), both materially and immaterially, both physiologically and psychologically, without abandoning her responsibilities in religion as a Muslim. Mama Elly in carrying out her mission of preaching as a Muslim does not use coercion or violence, but by providing an example through her loving behavior towards her children. Meanwhile, the way to implement religious tolerance as exemplified by Andy, namely even though he and his siblings still believe in Christianity as their religion, they remain devoted to their mother (Mama Elly) and when they have an income, they are the ones responsible for fulfilling their mother's needs.

In addition, the implementation of religious tolerance also looks beautiful through the synergy between Habib Ja'far and Onadio. Both can collaborate well in acting as moderators in Konten Login. This exemplifies that religious tolerance, in addition to having a positive impact on building a harmonious family, also has a positive impact on business matters to gain economic benefits, and even has a positive impact on religious preaching.

Based on communication theory, the preaching strategy used by Habib Ja'far on the YouTube podcast Login content is in the form of preaching by action wrapped in preaching by word. This is found in everything conveyed by Mama Elly and Andy which is based on what they experienced. This preaching by word functions to convey preaching to the wider community (Sinambela & Mutiawati, 2022). Habib Ja'far also uses preaching by action directly when collaborating with Onadio as a moderator. This preaching by action has promising prospects, although it cannot be denied that the challenges are also very large (Sagir, 2015). Furthermore, the packaging of preaching as content on this YouTube podcast is included in the category of preaching by wisdom which is in accordance with the needs of the millennial generation in the digital era (Alhidayatillah, 2019; Ghafur, 2014). Preaching by wisdom carried out by Habib Ja'far is in the form of providing an example before preaching, binding the heart before explaining, making things easy rather than difficult, and conveying good news (basyiran) before conveying a warning (nadziran) or better known as the term humanist approach (Majid, 2024).

Onadio : "Mama, you should be able to, come on, join Mama in logging in!"

Mama Elly : "O no. I don't want to force my will. I don't want to force my beliefs on my children."

Onadio : "Wow, that's great."

Mama Elly : "In the past, Christianity was hereditary. Hereditary like me, two children were born Christian. Well, now, my children are born Christian. But that is a teaching from hereditary."

Onadio : "That's the inheritance, isn't that?"

Mama Elly : "Inheritance, inheritance. Now I am a Muslim, a Mualaf. I can't force my child to be like a baby. "Come on, you must like me!" They already have their minds. They are already like this. Only Allah can change my child to be like me, right?!"

Habib Ja'far : "Just as you chose Islam as your choice, do you want Ko Andy's religion to be according to his choice?"

Mama Elly : "Yes yes."

The clip from 14:48 to 17:20 shows the beauty of Mama Elly's way of maintaining religious tolerance with her children without denying her mission of preaching as a Muslim. She does not abuse her superiority as a mother who could order her children to follow her path. Instead, she stimulates her children through her behavioral examples in everyday life. So, she does not need to use force or violence in introducing Islam to her children. This is in accordance with Islamic teachings in the Qur'an, Surah al-Baqarah, verse 256 which means There shall be no compulsion in [acceptance of] the religion. The right course has become distinct from the wrong. So whoever disbelieves in ṭāghūt^[104] and believes in Allāh has grasped the most trustworthy handhold with no break in it. And Allāh is Hearing and Knowing.

Audience Response to YouTube Login Episode 21 Content

This Login episode 21 content has been watched 8,864,473 times, with several likes as much as 199 thousand and the number of comments was 18,369. From the many comments, researchers took the latest comments uploaded during the last month (January 2025), which was 161 comments.

The following is the researcher's findings regarding the audience's response to the Login Episode 21 content based on comments classified in tabular form.

Table 1: Audience Response to Login Content Episode 21

Time	Number of Responses			Total
	Positive	Negative	Neutral	
Last week	39	1	3	43
The last two weeks	22	1	1	24
The last three weeks	33	1	0	33
The last four weeks	56	0	5	61
149 (92,55%)	3 (1,86%)	9 (5,59%)	161 (100%)	149 (92,55%)

Based on the table above, during the last month (January 2025) 149 comments gave positive responses regarding religious tolerance in the Login episode 21 content. Of these comments, the majority supported Mama Elly's choice and her attitude as a Mualaf who was full of tolerance towards her children who chose to remain Christians. Here are an example of the comments.

[@em.ubaydillah4052](#)

MasyaAllah..Mamah Eli, even though she is a Mualaf, seems to really understand the teachings of the religion she currently adheres to and is very wise towards her children...and is jealous of their life with tolerance for different religions.

Some comments also support Andy's tolerant and devoted attitude towards his mother. Here is an example of the comments.

[@Landy13a](#)

A super mother and good children, just waiting for guidance for the children to become Muslims so they can become super children. Amen.

While some comments also support Habib Ja'far's way of preaching about religious tolerance. Here is an example of his comments.

[@hapsari](#)

“...” Thank you Habib & Onad especially Om Deddy, this podcast teaches many positive things, hopefully podcasts like this will continue to exist & negative fanaticism will disappear, we support each other in goodness & peace.

Based on the table above, during the last month (January 2025) 3 comments gave negative responses regarding religious tolerance in the Login episode 21 content. The following are these comments.

[@alita345](#)

heretical mother, devil follower.

Based on the table above, during the last month (January 2025) 9 comments gave neutral responses regarding religious tolerance on the Login episode 21 content. This means that the comments posted were not related to the topic of religious tolerance, but about other things that the audience focused on when listening to this content. The following are examples of these comments.

[@debutfilm](#)

Why is there no sound?

Based on the results of the analysis of the responses contained in the Habib Jafar preaching video above, the researcher found that the majority of the audience gave a positive response in the form of appreciation for the way Habib Jafar delivered the preaching, questions, and sharing personal experiences. Most of the audience appreciated the relaxed yet profound delivery style, as well as his ability to explain complex religious concepts in

a way that is easy to understand. This is what then creates an active dialogue space among the audience.

This shows that preaching through digital media can have a real impact on changing people's attitudes and behavior, especially in sensitive issues such as religious tolerance. This is relevant to the theory of persuasive communication, where communication in preaching is always oriented toward audience aspects to raise their awareness to accept and implement Islamic teachings (Masruuroh, 2020, p. 12). Based on the research results of Ardiansyah and Hamama (2022) and Lestari (2024) prove that persuasive communication in preaching, where the message is delivered according to the characteristics of the audience, tends to produce a more significant impact.

The success of this content also highlights the importance of sustainability in producing similar preaching content. By strengthening the values of religious tolerance through an innovative approach, digital preaching content is not only a medium for religious learning, but also a means of building social harmony in a diverse society.

CONCLUSION

Based on the discussion of the research results above, it can be concluded that the message of preaching conveyed by Habib Ja'far regarding religious tolerance in the Login episode 21 content refers to the theory of preaching communication, namely delivered with a preaching strategy by action wrapped in by word. This is found in everything conveyed by Mama Elly and Andy which is based on what they experienced. Furthermore, Habib Ja'far also used the preaching by action directly when collaborating with Onadio as a moderator. The packaging of preaching as content on this YouTube podcast is included in the category of preaching by wisdom which is in accordance with the needs of the millennial generation

in the digital era. Among the tolerance values instilled by Habib Ja'far, namely: 1) different religions are not a reason to break the bond between parents and children, 2) differences in religion and beliefs are not obstacles in establishing harmonious relationships between parents and children, 3) religion is a choice, not inherited and there is no coercion in religion.

Based on audience acceptance, this study revealed that Habib Ja'far's preaching message in the Login episode 21 content was able to significantly cultivate the value of religious tolerance among the audience. With an open narrative approach, relevant humor, and discussion of tolerance issues in everyday contexts, the content had a positive impact on audience understanding. As many as 92.55% of the 161 responses, or 149 respondents, admitted that the content about religious tolerance was positively received by the audience. This acceptance was not only in the content about religious tolerance exemplified by Mama Elly and Andy but also in the attitude of Habib Ja'far and Onadio who synergized in collaborating, as well as in the way or method of delivering the message of religious tolerance moderately by Habib Ja'far through digital media in the form of YouTube.

In practice, researchers recommend that preachers and creators of digital preaching content should use a similar approach to Habib Ja'far, namely prioritizing inclusive narratives, light humor, and content relevance to the audience's life. In addition, digital platforms such as YouTube need to be utilized more to convey the values of tolerance in a creative and attractive format for the younger generation. While academically, the researcher recommends that subsequent researchers explore the effectiveness of various other digital preaching formats (such as podcasts or other social media) in building values of tolerance. Not only that, but subsequent researchers can also conduct in-depth studies on how audience perceptions of similar content across various cultural and religious backgrounds can enrich the literature on digital preaching and social harmony

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MUSIK LIRIK DI KANTOR KOTABE LOAN EPISODE 21
Pembimbing : HASMIM ISKANDAR, S.Kom, I. M. Sa. I.

No.	Topik Pembahasan	Tanggal	Tanda Tangan Pembimbing
1	DETERMINASI TOPIK DAN METODE	15-12-2024	
2	REVISI JURNAL ARTIKEL	26-01-2025	
3	MEMPERKURAI LAYOUT JURNAL	01-02-2025	
4	MENAMBAH REFERENSI DAFTAR PUSTAKA	20-02-2025	
5	MENAMBAHKAN ISI JURNAL	13-03-2025	
6	FINISHING BAB AWAL	25-03-2025	
7	MENGALOKASIKAN KONTEN PENDAHULUAN	14-04-2025	
8	MASUK PERALIHAN DAN DISKUSI	17-04-2025	
9	FINISHING KESELURUHAN	02-06-2025	
10			
11			
12			

Blokagung 29 Juni 2025

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Ketua Divisi Dema Fakultas FDKI	2022-2023	
SEMA Komisi Controlling	2023-2024	-

CEK PLAGIASI



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Nomor : 51.2.2/09.31/UIMSya/FK/I/19.4/VI/2015

Yang bertanda tangan di bawah ini Dekan fakultas dakwah dan Komunikasi islam Universitas KH Mukhtas Syafaat Blokagung Banyuwangi, dengan ini menerangkan bahwa telah di lakukan cek semilaritas terhadap naskah Artikel:

NAMA : M. Sandi Bagus Prayogo
NIM : 2112111002
FAKULTAS : Dakwah Dan Komunikasi Islam
JENJANG : Strata I (S.1)
DENGAN HASIL : 21 %

Demikian surat keterangan ini di buat untuk di gunakan sebagai salah satu syarat menempuh ujian artikel

Banyuwangi, 23 juni 2025
Dekan

Agus Barhaqi, S.Ag., M.I.Kom.
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Toleransi beragama merupakan nilai esensial dalam menjaga harmoni sosial, khususnya di tengah masyarakat yang majemuk seperti di Indonesia. Di era digital, platform YouTube menjadi salah satu media dakwah yang strategis. Melalui pendekatan kualitatif deskriptif dengan teknik observasi dan dokumentasi, penelitian ini bertujuan untuk menganalisis pesan tentang toleransi beragama yang disampaikan oleh Habib Ja'far serta memahami respon audiens terhadap pesan tersebut. Sumber data primer dalam penelitian ini adalah konten YouTube "Login" episode 21 oleh Habib Ja'far dan komentar-komentar dari penonton konten tersebut.