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Digital Da'wah, Hadith Interpretation, and Interfaith Relations: A Critical Examination of Habib Ja'far's Religious Discourse

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Abstract

The shift in audiences in the digital world has prompted preachers to convey a religious understanding of social issues, including relations between Muslims and non-Muslims. This study aims to identify the form of interpretation of the hadiths conveyed by Habib Ja'far in the LogIn Season 2 podcast on the relationship between Muslims and non-Muslims, the factors behind Habib Ja'far in conveying hadiths about the relationship between Muslims and non-Muslims, and to uncover the impact of Habib Ja'far's reception in the LogIn podcast regarding hadiths on the relationship between Muslims and non-Muslims on digital audiences. This study employs qualitative methods, focusing on analyzing podcast content and audience opinions. The results show that the contextualization of hadiths focuses on framing the audience's understanding, thereby directly addressing the main issue concerning the relationship between Muslims and non-Muslims within the framework of humanitarian values, tolerance, and inclusive Da'wa, by considering audience segmentation as a determining variable in the strategy for disclosing hadiths. Furthermore, the findings demonstrate that a positive correlation between Habib Ja'far's delivery and netizen responses, indicating his success in building more inclusive and effective religious communication in the digital era.

Keywords: Audience Segmentation, Critical Reception, Digital Da'wa, Hadith, Relation of Muslims and non-Muslims

Abstrak

Pergeseran audiens di dunia digital telah menarik perhatian para pendakwah untuk menyampaikan pemahaman keagamaan terhadap problem sosial kemasyarakatan termasuk isu relasi Muslim dan non-Muslim. Penelitian ini bertujuan untuk mengetahui bentuk pemaknaan hadis-hadis yang disampaikan Habib Ja'far di podcast LogIn Season 2 mengenai hubungan Muslim dan non-Muslim, faktor yang melatarbelakangi Habib Ja'far dalam menyampaikan hadis tentang hubungan Muslim dan non-Muslim, dan menyingkap dampak resepsi Habib Ja'far di podcast LogIn mengenai hadis hubungan Muslim dan non-Muslim terhadap audiens digital. Penelitian ini menggunakan metode kualitatif dengan memfokuskan pada analisis konten podcast dan komentar audiens. Hasil penelitian menunjukkan bahwa penyampaian hadis memfokuskan pada pembingkaian pemahaman audiens yang langsung menyasar pada pokok persoalan, yakni hubungan antara Muslim dan non-Muslim dalam kerangka nilai kemanusiaan, toleransi, dan dakwah yang inklusif, dengen mempertimbangkan segmentasi audiens sebagai variabel penentu dalam strategi penyampaian hadis. Selain itu, hasil penelitian ini juga menunjukkan korelasi positif antara penyampaian Habib Ja'far dengan respon netizen yang mengindikasikan keberhasilannya dalam membangun komunikasi keagamaan yang lebih inklusif dan efektif di era digital.

Kata Kunci: *Dakwah Digital, Habib Ja'far, Hadis, Relasi Muslim-non-Muslim, Segmentasi Audiens*

A. Introduction

Audience segmentation, a crucial consideration in Islamic preaching (*Da'wa*), has marked a shift in the delivery of hadith in online media.[1] This shift is evident in Habib Ja'far's delivery of a hadith as the basis for his views on the relationship between Muslims and non-Muslims, which became an episode of the LogIn podcast. Narrated by al-Tirmidhi (no. 807), it is delivered without citing the Arabic text to expand the meaning of the virtue of feeding a fasting person, which is still recorded by God even if the person doing it, is a non-Muslim. This delivery is accompanied by a hadith selection mechanism that considers sources from influencers who are considered laypeople, even from across religions. Similarly, in the hadith narrated by al-Bukhari (no. 4341–4342), the story of the Prophet sending Mu'adh ibn Jabal to Yemen with the message: "Bring Islam as glad tidings, not with fear," is presented to emphasize the Prophet's gentle and encouraging preaching. In practice, audience segmentation is manifested as a strategy for delivering hadith by Habib Ja'far, triggered by the development of Da'wa in online media. So far, research examining the relationship between online Da'wa and hadith transmission patterns has found three trends. First, research examining the normative transmission of hadith by religious leaders, linked to social dynamics, as seen in Maria et al.,[2] Ummah et al.,[3] Aripai and Najiyah.[4] Second, the delivery of the hadith is read within the framework of contemporary audience reality involving interactive communication carried out by Maliki et al.,[5] Ardona and Nasar,[6] and Ramadhan.[7] Third, research that focuses on discussing reminder accounts by emphasizing the format of light, repetitive, and responsive visual delivery in the era of platformization of Da'wa is seen in Siregar's study,[8] Randani et al.,[9] Mighfar et al.,[10] and Rahma and Apriliani.[11] Of all these research trends, research that emphasizes shifts in delivery patterns based on audience segmentation, particularly across social and religious groups, has not yet been identified.

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[1] Naurah Adelia and others, 'Digital Takhrij Hadith as Islamic Digital Humanities Reconstructing Epistemic Authenticity and Transmission in the Digital Age', *Digital Muslim Review*, 3.1 (2025), doi:https://doi.org/10.32678/dmr.v3i1.68.

[2] Ina Maria, Muhajirin Muhajirin, and Almunadi Almunadi, "Strategi Dakwah di Era Milennial: Kajian Hadis Manra-a Minkum Munkaran," *el-Sunnah: Jurnal Kajian Hadis dan Integrasi Ilmu* 1, no. 1 (2020): 82–98, https://doi.org/10.19109/elsunnah.v1i1.7413.

[3] Izmatul Ummah, Elis Mila Rosa, and Rizal Samsul Mutaqin, *Interpretasi Hadis dan Strategi Dakwah (Studi Kasus Komunitas Pemuda Hijrah Yuk Ngaji)*, 2022.

[4] Andi Fatihul Faiz Aripai and Nur Laili Nabilah Nazahah Najiyah, "Hadith in Social Media: Study of Ustaz Adi Hidayat's Hadith Submission on the 'Adi Hidayat Official' Youtube Channel," *Spiritus: Religious Studies and Education Journal* 1, no. 3 (2023): 1–12, https://doi.org/10.59923/spiritus.v1i3.32.

[5] Ibnu Akbar Maliki, Syariful Anam, and Arif Prasetyo, "Living Hadis Islam Wasathiyah: Analisis Terhadap Konten Dakwah Youtube 'Jeda Nulis' Habib Ja'far," *Moderatio: Jurnal Moderasi Beragama* 3, no. 1 (2023): 102, https://doi.org/10.32332/moderatio.v3i1.7041.

[6] Tria Feri Ardona and Ideham Nasar, "Narasi Hadis Di Media Sosial: Adab Komunikasi Dalam Dakwah Gus Miftah Dan Pembentukan Otoritas Keagamaan," *Jurnal Exact: Kajian Kemahasiswaan* 3, no. 1 (2025), https://ejournal.uin-suka.ac.id/tarbiyah/exact/article/view/11223.

[7] Alvian Ramadhan, "Strategi Dakwah Habib Ja'far dalam Membangun Toleransi Beragama dalam Konten Log In," *Jurnal Budi Pekerti Agama Islam* 3, no. 3 (2025), https://doi.org/10.61132/jbpai.v3i3.1223.

[8] Ali Syahbana Siregar, "Pemanfaatan Media Sosial sebagai Media Dakwah di Kalangan Mahasiswa Uin Syekh Ali Hasan Ahmad Addary Padangsidimpuan," *Sentri: Jurnal Riset Ilmiah* 2, no. 4 (2023): 1300–1312, https://doi.org/10.55681/sentri.v2i4.747.

[9] Yulia Nafa Fitri Randani et al., "Strategi Pemanfaatan Aplikasi TikTok Sebagai Media Dakwah Untuk Kaum Milenial," *At-Thullab : Jurnal Mahasiswa Studi Islam* 3, no. 1 (2021): 587–601, https://doi.org/10.20885/tullab.vol3.iss1.art4.

[10] Shokhibul Mighfar et al., *Nilai Moderasi Beragama pada Gen-Z Dalam Al Quran Dan Hadits Dalam Youtube Close the Door Habib Husein Ja'far Al-Hadar*, 20 (2024).

[11] Miftah Aulia Rahma Dan Natasya Apriliani, *Transformasi Dakwah di Era Milenial: Analisis Konten Login Habib Ja'far pada Channel YouTube Deddy Corbuzier*, 4, no. 1 (2024).

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This study addresses this gap by examining the reception of Habib Ja'far's hadiths on "Relationships between Muslims and Non-Muslims" in Season 2 of the LogIn podcast in relation to his preaching, as they relate to his preaching. To achieve this goal, this study this study formulates three research questions. First, how are the interpretations of the hadiths conveyed by Habib Ja'far on the LogIn podcast regarding the relationship between Muslims and Non-Muslims? Second, what are the factors behind Habib Ja'far's presentation of hadiths on the relationship between Muslims and Non-Muslims? Third, how does the reception of Habib Ja'far on the LogIn podcast regarding hadiths on the relationship between Muslims and Non-Muslims impact digital audiences? These three questions serve as the benchmark for the overall exploration of the findings and discussions in this study.

In line with these objectives, this study argues that this shift is inseparable from Habib Ja'far's portfolio. His preaching emerged as a response to concerns about the dominance of harsh and exclusive religious narratives in the media. His selection of universal ḥadiths, relaxed speaking style, and communicative narratives were part of his efforts to frame preaching as a space for dialogue rather than indoctrination. This is also related to Habib Ja'far's efforts to gain new authority through media approaches, not only as a traditional preacher but also as a public intellectual entering secular and popular spaces. The audience segment he faced—fluid and digital urban youth—pushed him to reformulate his delivery of hadith to avoid being patronizing. Therefore, Habib Ja'far's approach was not just about style but a strategy to respond to and transform the digital preaching ecosystem in a more peaceful, open, and relevant way. To prevent the media from being filled with harsh understandings, he therefore branded himself and his preaching.

The rapid expansion of digital media has fundamentally transformed the communicative ecology of Islamic *daʿwa*, shifting religious transmission from predominantly institutional and one-directional settings toward interactive, networked, and audience-driven environments. YouTube, podcasts, Instagram, and other platforms have enabled religious actors to communicate beyond the conventional boundaries of mosques, pesantren, and formal religious institutions, while simultaneously exposing religious discourse to audiences with diverse theological backgrounds, cultural identities, and levels of religious literacy. Recent scholarship on digital religion in Indonesia demonstrates that this transformation has generated new forms of audience behaviour characterized by interactivity, hypermediality, virtual community formation, and greater autonomy in selecting and evaluating religious content. Kholili, Izudin, and Hakim argue that digital *daʿwa* has increasingly adapted to audiences whose preferences and identities are shaped by the architecture of new media, thereby challenging conventional models of religious communication. This transformation is particularly significant for *hadith* studies because the digital environment does not merely provide a new channel for transmitting established textual traditions; it also creates new conditions under which hadiths are selected, contextualized, simplified, framed, and interpreted. Consequently, the study of contemporary hadith communication requires attention not only to textual authenticity and interpretive methodology but also to the communicative environment in which hadith acquires meaning for digitally mediated audiences[12].

The transformation becomes more consequential when Islamic discourse addresses relations between Muslims and non-Muslims. In a religiously plural society such as Indonesia, the interpretation and communication of hadith concerning non-Muslims have implications extending beyond individual religious understanding to questions of tolerance, social cohesion, interreligious interaction, and the construction of public religious discourse.

[12] M. Kholili, Ahmad Izudin, and Muhammad Lutfi Hakim, 'Islamic Proselytizing in Digital Religion in Indonesia: The Challenges of Broadcasting Regulation', *Cogent Social Sciences*, 10.1 (2024), doi:10.1080/23311886.2024.2357460.

Digital platforms can provide opportunities for interfaith engagement, but they can also intensify contestation, polarization, and exclusivist interpretations because religious messages circulate within highly participatory and algorithmically mediated environments. Recent research confirms that social media has become an important arena for negotiating religious moderation and interreligious relations in Indonesia. Studies of digital interfaith communication demonstrate that online platforms can facilitate dialogue, mutual recognition, and peacebuilding, while simultaneously creating spaces in which competing interpretations of religious identity and tolerance are publicly contested. For example, research on interfaith dialogue through Instagram identifies digital media as an increasingly important space for constructing narratives of religious tolerance and negotiating audience responses. Similarly, research on religious moderation shows that exposure to religious content through the internet and social media can influence how young people understand religious diversity and interact with members of other religious communities. These developments make the interpretation of hadith concerning Muslims and non-Muslims particularly important: the question is no longer simply what a hadith says, but how its meaning is framed and received when it enters a heterogeneous digital public sphere.[13]

Within this context, Habib Husein Ja'far al-Hadar provides a particularly significant case for examining the intersection between hadith interpretation, digital *daʿwa*, and interfaith communication. His participation in the *LogIn* podcast represents a distinctive form of religious communication because the program is situated at the intersection of popular culture, digital entertainment, interreligious dialogue, and Islamic discourse. Rather than presenting religious teachings through conventional monologic preaching, the podcast employs conversational interaction in which religious issues emerge through personal experiences, social questions, humour, and dialogue among participants with different religious backgrounds.[14] Previous research has already shown that *LogIn* constitutes an important digital space for interfaith dialogue and that its content has generated substantial audience engagement and positive responses concerning religious adaptation and interreligious understanding. However, these studies have generally emphasized interfaith dialogue, religious tolerance, or audience reception without sufficiently examining how hadith itself is interpreted and strategically framed within such dialogue. This distinction is crucial because Ja'far's communication cannot be reduced to the dissemination of religious information.[15] His practice involves selecting particular hadiths, foregrounding particular ethical dimensions, translating or paraphrasing textual meanings, relating prophetic traditions to contemporary social experiences, and adjusting the presentation according to the interlocutor and presumed audience. Thus, *LogIn Season 2* provides an important empirical setting for investigating how hadith-based religious authority is negotiated when Islamic textual traditions encounter a heterogeneous and predominantly digital audience.

The phenomenon also raises a broader theoretical question concerning the transformation of religious authority in the digital public sphere. In conventional Islamic scholarship, authority in hadith interpretation is closely associated with mastery of religious texts, scholarly transmission, interpretive competence, and institutional recognition. Digital media, however, introduces additional mechanisms through which religious authority can be

[13] Bouziane Zaid and others, 'Digital Islam and Muslim Millennials: How Social Media Influencers Reimagine Religious Authority and Islamic Practices', *Religions*, 13.4 (2022), p. 335, doi:10.3390/rel13040335.

[14] Muhammad Alan Juhri and Hidayah Hariani, 'Cultivating Religious Inclusiveness through Social Media: Decorating Podcast for Interfaith Dialogue in the "Login Program"', *Digital Muslim Review*, 1.2 (2023), pp. 105–19, doi:10.32678/dmr.v1i2.13.

[15] Hadiana Trendi Azami, Tsaqifa Auliya Afifah, and Ghina Syaikhah Mumtaz, 'Resepsi Dialog Antar Agama Di Media Sosial: Studi Kasus Youtube Deddy Corbuzier Dalam Tagar LoginCloseTheDoor', *Jurnal Lektur Keagamaan*, 22.2 (2024), pp. 593–628, doi:10.31291/jlka.v22i2.1196.

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constructed, including visibility, accessibility, communicative performance, audience engagement, and the ability to translate complex religious ideas into culturally familiar narratives. Recent studies of digital Islam have shown that social media influencers and online religious actors can reconfigure established patterns of religious authority by combining religious knowledge with digital visibility and communicative strategies. Zaid et al., for example, demonstrate how Muslim social-media influencers contribute to the reconfiguration of religious authority and Islamic practices among Muslim millennials. Research on Indonesian religious authority likewise indicates that new media have become an important arena for the contestation and reproduction of religious legitimacy.[16] This development is particularly relevant to Habib Ja'far because his authority operates simultaneously within religious, intellectual, popular-cultural, and digital spheres. His ability to communicate Islamic teachings through humour, informal dialogue, and interfaith engagement may broaden access to hadith, but it also raises an epistemological question regarding the balance between communicative accessibility and textual integrity**.** In other words, the central issue is not simply whether digital *daʿwa* reaches a wider audience, but whether the process of adapting hadith to different audiences preserves its normative, historical, and interpretive dimensions.

Accordingly, the principal research gap lies in the limited scholarly attention given to the relationship between audience segmentation and the interpretation and framing of hadith in interfaith-oriented digital ***daʿwa*****.** Existing studies have examined hadith transmission through social media, the digital preaching strategies of particular religious figures, the role of *LogIn* in promoting interfaith dialogue, and audience responses to online religious discourse. Nevertheless, these strands of research have rarely been integrated into a single analytical framework that treats the audience as an active variable in the construction of hadith meaning.[17] The present study therefore approaches Habib Ja'far's *LogIn Season 2* not merely as an example of contemporary digital preaching, but as a site where hadith interpretation, audience segmentation, religious authority, and interfaith communication intersect. This perspective is particularly important because digital audiences are heterogeneous rather than homogeneous: Muslims and non-Muslims, religiously committed users and religiously distant users, and younger audiences with different levels of Islamic literacy may encounter the same hadith but interpret its meaning differently. Recent research on digital Islamic communication confirms that audience behaviour has become increasingly autonomous and interactive, while studies of interfaith digital communication demonstrate that online religious discourse can produce both inclusive engagement and competing interpretations. Therefore, this study argues that the significance of Habib Ja'far's *daʿwa* lies not simply in his use of popular digital media, but in his capacity to reframe hadith according to audience characteristics and interfaith contexts while negotiating the boundaries between textual authority, contemporary relevance, and inclusive religious communication**.** By examining this process, the study seeks to contribute to contemporary Hadith Studies by demonstrating that the digital transformation of hadith involves not only changes in the medium of transmission but also changes in the mechanisms through which religious meaning is constructed, communicated, and received in the public sphere.

This article uses a research method based on documented data sources obtained from the YouTube channel "Deddy Corbuzier," specifically the content of the "LogIn podcast

[16] Muhammad Zulfikar Yusuf and others, 'Digital Strategies for Promoting Religious Moderation: The Role of Muhammadiyah and Nahdlatul Ulama on Social Media', *International Journal of Nusantara Islam*, 12.2 (2024), pp. 116–30, doi:10.15575/ijni.v12i2.40448.

[17] M. Yusuf Wibisono and Wahyudin Darmalaksana, 'The Idea of Moderate Islam in the Media Space for the Social Construction of Religious Moderation in Indonesia', *Khazanah Sosial*, 4.4 (2022), pp. 719–30, doi:10.15575/ks.v4i4.19291.

season 2," which features Habib Husein Ja'far al-Hadar, as primary data. Meanwhile, secondary data were obtained from various sources, including books, journal articles, and related research. Data analysis was conducted following the Miles and Huberman model,[18] which consists of three stages: condensation, display, and conclusion drawing or verification, which took place simultaneously.

B. Results and Discussion

The development of digital technology has significantly changed the landscape of Islamic Da'wa. Da'wa, once limited to mosque pulpits or traditional religious studies, has now evolved into various forms of digital media content, including YouTube videos, podcasts, TikTok, and other social media platforms. Younger Muslims are also more familiar with gadgets and online media than with classical texts or conventional lectures.[19] This situation demands that Muslim Da'wa (preachers) and intellectuals adapt their Da'wa methods to remain contextual and relevant to the realities of today's audience.[20] Digital Da'wa is not just about the media but also about the approach, language, and themes discussed to maintain relevance without losing the substance of Islamic teachings.[21]

Podcasts have become a popular alternative medium due to their relaxed yet meaningful nature. Many Islamic podcasts embrace a humanistic and dialogical approach, unlike one-way lectures that can sometimes feel patronizing.[22] This is where podcasts have their strength: they provide a fluid space for social and religious interpretation, bringing audiences closer to religious issues with a contemporary nuance. One particularly influential podcast is the LogIn Podcast, which combines religious narrative with a popular philosophical approach. The presence of figures like Habib Husein Ja'far adds to its appeal, as he can articulate Islamic teachings, including the Hadith, in down-to-earth language while remaining rich in Da'wa material and Islamic values.[23]

Habib Husein Ja'far al-Hadar is widely known as a young scholar and preacher who actively preaches through digital media. He has a strong Islamic educational background but delivers his religious message with a pop style infused with humor. One of the hallmarks of his preaching is his consistent upholding of an inclusive, tolerant, and welcoming Islam,[24] including discussions relations between Muslims and non-Muslims. His communication style appeals a younger generation seeking a more nuanced yet meaningful understanding of religion. He frequently quotes the Prophet's hadith with a contextual approach, explaining their meaning and implications for modern life, including interfaith relations.[25]

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[18] Matthew B. Miles, A. M. Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, Third edition (Thousand Oaks, California: SAGE Publications, Inc, 2014).

[19] Irma Yusriani Simamora et al., "Media Digital Sebagai Basis Peningkatan Keagamaan Bagi Generasi Millenial," *Al-Misbah Jurnal Ilmu Dakwah Dan Komunikasi* 21, no. 1 (2025).

[20] Said Ulin Nuha et al., "Pengembangan Dakwah Moderasi Beragama Melalui Media Podcast dan Media Sosial Berbasis Digital," *NAJWA: Jurnal Pengabdian dan Pemberdayaan Masyarakat* 1, no. 2 (2023): 77–90, https://doi.org/10.30762/najwa.v1i2.217.

[21] Stępniak, Krzysztof, 'Communicating the Sacred in Religious Advertising in Light of the Mediatization of Religion Theory and Research on Digital Religion', *Church, Communication and Culture*, 8.2 (2023), pp. 285–307, doi:https://doi.org/ 10.1080/23753234.2023.2244537

[22] Maliki, Anam, and Prasetyo, "Living Hadis Islam Wasathiyah."

[23] Nur Azhima et al., "Podcast sebagai Media Baru Dakwah di Era Digital," *Da'watuna: Journal of Communication and Islamic Broadcasting* 3, no. 1 (2023): 589–98, https://doi.org/10.47467/dawatuna.v3i1.6561.

[24] Fathia Salsabilla Aziza, Khusnul Khotimah, and Mustain Mustain, "Dakwah Tanpa Polarisasi: Etika Komunikasi Lintas Agama Habib Husein Ja'far dalam Konten Youtube Podcast Login," *TAJDID: Jurnal Pemikiran Keislaman dan Kemanusiaan* 9, no. 1 (2025): 70–88, https://doi.org/10.52266/tadjid.v9i1.4162.

[25] Erdin Sumardianto, "Dakwah Kepada Gen Z: Tinjauan Komponen Manajemen Dakwah," *Tanzhim: Jurnal Dakwah Terprogram* 3, no. 1 (2025): 67–84, https://doi.org/10.55372/tanzhim.v3i1.39.

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The topic of relations between Muslims and non-Muslims is often a sensitive topic in society.[26] Some people interpret the hadith on this subject narrowly, leading to exclusivism and negative prejudice against followers of other religions. However, when examined thematically and historically, many hadith demonstrate the Prophet Muhammad's openness, justice, and respect for the rights of non-Muslims.[27] In this context, it is important to re-examine how these hadiths are interpreted and communicated to the public, especially in this polarizing digital era. Podcasts are one medium for bridging these misunderstandings through open and educational dialogue.[28]

The LogIn Podcast Season 2 is one such content production that presents Islamic discussions in a familiar, contemporary language that reaches a wide audience. The topics discussed are not solely about Islamic jurisprudence *(fiqh)* or faith *(aqidah)*, but also about social relations, differences, and human values. In several episodes, discussions of hadiths related to interfaith relations frequently arise, particularly when discussed by Habib Ja'far.[29] The way he conveys religious messages through cultural narratives and social logic makes this podcast a fertile ground for analyzing how hadiths are responded to and interpreted in the digital space by both the source and the listeners.[30] To understand the extent to which religious messages are conveyed in digital media, a reception approach is highly relevant. Reception examines not only what is conveyed but also how audiences interpret the message based on their social, psychological, and ideological backgrounds.[31] In the context of podcasts, audience responses can be seen in comments, content distribution, and discourses that emerge on other platforms. Focusing on Habib Husein Ja'far's discussion of hadith on the relationship between Muslims and non-Muslims in Season 2 of the LogIn Podcast, this study seeks to capture the dynamics of religious understanding in the digital space, as well as how hadith interpretations are conveyed, understood, and interpreted in the contemporary context.[32]

Hadiths on the LogIn Podcast Concerning Relations between Muslims and Non-Muslims

In various episodes of the LogIn Podcast Season 2, Habib Husein Ja'far al-Hadar delivers hadith in a communicative, relaxed, humorous manner that is relevant to everyday life. He does not merely quote texts but reinterprets Islamic values through relaxed dialogue, responses to guest stories, and reflective narratives.

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[26] Toha Andiko, Isna Mutia, and Nazaryani Nazaryani, 'THE RULING ON WISHING MERRY CHRISTMAS TO NON-MUSLIMS: AN ANALYSIS OF M. QURAISH SHIHAB'S INTERPRETATIONS', *Jurnal Ilmiah Al-Mu'ashirah*, 21.1 (2024), p. 139, doi:10.22373/jim.v21i1.20040.

[27] Ahmad Yusronil Haq, "The Study of Misrepresented Hadiths on The Internet About Muslim and Non-Muslim Relationships," *Nabawi: Journal of Hadith Studies* 4, no. 1 (2023), https://doi.org/10.55987/njhs.v4i1.97.

[28] Melfa Shintya, 'Menggali Kearifan Rasulullah: Landasan Moderasi Beragama Dalam Menyelesaikan Konflik', *El-Sunan: Journal of Hadith and Religious Studies*, 1.2 (2023), pp. 78–88, doi:10.22373/el-sunan.v1i2.3494.

[29] Firman Maulidna et al., "Etika Dakwah di Media Digital : Tantangan dan Solusi," *Jurnal Manajemen dan Pendidikan Agama Islam* 3, no. 2 (2025): 315–36, https://doi.org/10.61132/jmpai.v3i2.1005.

[30] Muharis et al., "Strategi Komunikasi Islam dalam Membangun Interaksi dengan Non-Muslim: Studi Diskursus di YouTube @Literasi Keagamaan Lintas Budaya," *Afada: Jurnal of Islamic Communication* 2, no. 2 (2024).

[31] Azhima et al., "Podcast sebagai Media Baru Dakwah di Era Digital."

[32] Septy Nur Ramadhani, Muhammad Daffa Rayhan, and Bilqis Raisya Khansa, *Analisis Resepsi Mahasiswa Katolik Universitas Negeri Surabaya Terhadap Konten Dakwah "Login,"* 2024.

In Episode 7 with Vior,[33] A lighthearted conversation about Ramadan. Vior recounts her Muslim maid's eager anticipation for fruit ice to break her fast, even actively asking for money to buy it. Habib Ja'far responded by emphasizing that "Feeding someone who is fasting is the same as fasting itself. If you're a non-Muslim, you'll still get the reward, and you'll be rewarded for it in this world." Continued in Episode 13,[34] Habib Ja'far responds to the Mongol Stress story about interfaith relations with a poignant historical narrative: the Prophet Muhammad stopped his sermon, left the mosque, and stood to pay respect to the body of a passing Jew. When his companions questioned his action, the Prophet replied, “Is he not a human being?” From this, Habib Ja'far delivers a crucial aphorism: "Whoever is not your brother in religion is your brother in humanity."

In Episode 17,[35] Habib Ja'far's approach is slightly different. He explicitly mentions a hadith about gentle and encouraging methods of Da’wa, the story of the Prophet sending Muadh ibn Jabal to Yemen with the message: "Bring Islam with glad tidings, not with fear." Habib Ja'far then criticizes how some Muslims today are overly reactive to terms like "missionary," as if it automatically connotes a threat. Finally, in Episode 30,[36] Habib Ja'far brings up the important story of the Treaty of Hudaybiya. "Tolerance remains, not only for those who are different, but also for those who are enemies." Although the terms of the treaty were unfair to Muslims, the Prophet remained steadfast in his commitment. Habib Ja'far connects this lesson to the Indonesian context: if the Prophet Muhammad could hold fast even to his enemies in an unjust situation, then we should be more capable of upholding a just and noble social agreement like Pancasila.

From this series of episodes, Habib Ja'far does not simply convey hadith as a collection of normative texts but brings them to life in real situations that are close to his listeners. Whether through light-hearted stories like breaking the fast together at home, stories of the Prophet's companions, or grand narratives like the Treaty of Hudaybiya, all are delivered in down-to-earth language. Besides that, Habib Ja'far's delivery of hadith on the podcast does not cite the Arabic text of the hadith, but rather directly narrates its contents in Indonesian. This is influenced by three interrelated factors: the podcast source, the podcast audience segmentation, and Habib Ja'far's choice of preaching.

First, the source factor can be understood as Habib Ja'far adapting the delivery pattern of the hadith to the source. In this regard, there are two approaches: narrative-contextual and textual-reflective. In the narrative-contextual approach, Habib Ja'far conveys the message of the hadith through stories that evoke empathy and emphasize human values. This pattern is clearly visible in Episode 13. During a conversation with Mongol Stress, for example, Habib Ja'far recounts the story of the Prophet Muhammad standing in respect for the body of a Jew, without mentioning the text of the hadith, but conveying its powerful moral value: "Whoever is not your brother in religion is your brother in humanity." Similarly, during a dialogue with Vior in Episode 07, Habib Ja’far responded to the story of Muslim domestic workers breaking the fast together by explaining that “feeding a fasting person will receive a reward like the fasting person himself. Interestingly, he added that even if someone is non-Muslim, this kind of kindness will still be rewarded by God, even if it is in the form of worldly

[33] *Vior: Puasa Tapi Aku San 9e Batal Gak !? Acara Ini Mau Mengislamkan Aku Ya !? -Login Jafar Onad Eps 7*, directed by Deddy Corbuzier, 2024, 51:42, https://www.youtube.com/watch?v=sWVwyoj4UeM.

[34] *Habib Jafar: Doa Setan Juga Didengar Tuhan!! Eh Mongol Lagi Syetan Nya- Login Jafar Onad Eps 13*, directed by Deddy Corbuzier, 2024, 56:15, https://www.youtube.com/watch?v=sikdw97x7gE.

[35] *Akhirnya Romo Legendaris Datang Ke Login!! Onad Kena Skakmat - Habib Jafar*, directed by Deddy Corbuzier, 2024, 57:26, https://www.youtube.com/watch?v=rs4avtfjYjY.

[36] *Loe Liat Nih Login!! Ini Indonesia Bung!! 6 Pemuka Agama Jadi Satu Di Lebaran!! - Jafar*, directed by Deddy Corbuzier, 2024, 01:41:06, https://www.youtube.com/watch?v=5ACmPpEPWks.

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rewards." Even without citing the text of the hadith literally, the message is still conveyed intact.

A textual-reflective approach, in which Habib Ja'far candidly cites hadith and relates it to contemporary social realities. For example, in Episode 17, Habib Ja'far brings up the story of Muaz ibn Jabal. He said, "Muaz ibn Jabal, when sent by the Prophet Muhammad to Yemen, said, 'Bring Islam as glad tidings with joy,'" and then criticizes the overly defensive nature of some Muslims regarding terms like "missionary." In Episode 30, Habib Ja'far brings up the story of the Hudaybiya Treaty: "Tolerance remains in place not only for those who are different but also for those who are enemies." He then adds that even though the Prophet Muhammad firmly upheld an unfair treaty, let alone us, who have a just and noble treaty, namely Pancasila, we will certainly uphold it firmly. This demonstrates that tolerance is not only for friends, not only for those who are different, but also for enemies who are hostile."

Second, the podcast audience segmentation factor. The statement regarding this segmentation can be seen from the first episode of this podcast, where Habib Ja'far mentioned the concept of *Rahmatan li al-Alamin*, which means mercy for all of nature, which is the basis of the LogIn program, so that Ramadan becomes a joy for all, not only Muslims. Habib Ja'far is pleased that his preaching can reach various groups, both Muslims and non-Muslims, after joining the LogIn program. With that, there is a desire to continue the success of Season 1 and realize Habib Ja'far's dream of inviting religious leaders in Indonesia, which was not realized in Season 1. From this, it can be understood that Habib Ja'far has an idea of his audience among Indonesian society, especially young people. So, he adjusts his delivery pattern with a relaxed, humorous style, relevant to everyday life, and a reflective narrative. This also influences the choice of sources. So, the first and second factors are interconnected.

Third, external factors beyond the podcast. This can be traced back to Habib Ja'far's background. In several statements outside the podcast, even before he logged in, he always stated that his preaching was aimed at all groups, including those from diverse religious backgrounds, those without a religion, or even those who have distanced themselves from religion. Habib Ja'far is an academic and educator. His strong educational background in philosophy and religion makes him a figure with a deep understanding of various issues, both religious and social. Before truly exploding on social media, he was active in various discussion forums, seminars, and lectures on campuses and in intellectual communities. Habib Ja'far became widely known on social media through his collaboration with Coki Pardede and Tretan Muslim in the Indonesian Funny Council (MLI) with the concept of "lost youth," which answered various "odd" or "absurd" questions about Islam. His written works include "My Child Was Killed by Israel," "God is in Your Heart," and "Islam Madhab Fadlullah." From all his preaching activities, Habib Ja'far stated that he wanted to preach to all levels of society, without exception. However, if he had to narrow it down, he has a strong focus on the younger generation, urban communities, intellectuals, and the public thirsting for knowledge and enlightenment.

Based on these three factors, it can be concluded that Habib Ja'far's delivery of hadith in the LogIn Podcast is not a mere simplification but rather a highly targeted and considered preaching strategy. He fully understands his audience, the context of the conversation, and the sources he is engaging in dialogue with.

Hadith Interpretation and Contextualization in the *LogIn* Podcast

The presentation of hadith in the *LogIn Podcast Season 2* should be understood not merely as a popularization of religious teachings but as a process of contemporary hadith interpretation in a digitally mediated environment**.** Habib Husein Ja'far's decision to communicate the substantive meaning of hadith rather than consistently reproduce its Arabic wording demonstrates a shift from text-centred transmission toward contextual and audience-

oriented interpretation. This transformation is particularly significant in Hadith Studies because the meaning of a hadith cannot be reduced to its translated wording; its interpretation requires attention to textual formulation (*matn*), transmission, historical circumstances, and the relationship between the prophetic statement and the contemporary context in which it is invoked.[37] Recent scholarship on the digital transformation of Islamic studies demonstrates that digital platforms have increasingly become spaces in which religious texts are accessed, reconstructed, and reinterpreted according to the communicative logic of contemporary media. A 2024 bibliometric study based on 1,060 Scopus-indexed publications confirms the rapid expansion of research on the intersection between Islam and digital technology and identifies the movement toward online platforms as a major transformation in contemporary Islamic knowledge production. More specifically, research on the mediatization of hadith shows that digital presentation can increase accessibility and engagement but may simultaneously condense complex textual meanings. Qudsy, Abdullah, and Pabbajah demonstrate that the circulation of hadith through digital formats can facilitate rapid dissemination while also producing risks of superficial understanding when textual meanings are detached from their broader interpretive contexts. Thus, Ja'far's practice should be evaluated not simply in terms of whether he quotes Arabic texts, but in terms of how effectively his contextualization preserves the substantive and normative meaning of the prophetic tradition.[38]

The hadith concerning feeding a fasting person in Episode 7 illustrates this interpretive process particularly clearly. Ja'far does not present the hadith as an isolated legal or devotional proposition but connects its ethical meaning with an everyday experience involving a Muslim domestic worker and a non-Muslim person participating in the social atmosphere of Ramadan. The crucial interpretive move occurs when the hadith is framed around the value of generosity rather than around the religious identity of the recipient or benefactor. From a Hadith Studies perspective, however, this interpretation requires an important methodological distinction between the meaning of the hadith itself and Ja'far's contemporary application of that meaning. The principle of rewarding someone for providing food to a fasting person is one dimension of the prophetic teaching, whereas the extension of that reward to a non-Muslim actor constitutes an additional theological interpretation that requires explicit justification. Consequently, the absence of the Arabic text does not necessarily constitute a methodological weakness, provided that the underlying hadith is accurately identified and its meaning is not distorted through paraphrase. Contemporary scholarship on digital hadith dissemination emphasizes precisely this tension between accessibility and authenticity. Research on social-media construction of hadith argues that digital platforms transform not only the distribution of hadith but also the ways in which users construct religious meaning around transmitted traditions. This suggests that Ja'far's approach may be regarded as a form of ethical contextualization**,** but the article should distinguish carefully between *hadith content*, *interpretive inference*, and *contextual application*. Such a distinction would substantially strengthen the study because it prevents the claim that a contemporary paraphrase automatically represents the complete meaning of the original hadith.

The narration concerning the Prophet Muhammad's standing for the funeral procession of a Jewish person in Episode 13 represents another significant form of contextual

[37] Nurullah Ardıç and Mustafa Macit Karagözoğlu, 'Genre Analysis and Religious Texts: A Methodological Model of Ḥadīth Commentary', *Journal of Islamic Studies*, 36.2 (2025), pp. 163–218, doi:10.1093/jis/etae068.

[38] M. Kholili, Ahmad Izudin, and Muhammad Lutfi Hakim, 'Islamic Proselytizing in Digital Religion in Indonesia: The Challenges of Broadcasting Regulation', *Cogent Social Sciences*, 10.1 (2024), doi:10.1080/23311886.2024.2357460.

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interpretation. Ja'far uses the prophetic response, "Is he not a human being?", to construct the broader ethical proposition that a person who is not one's brother in religion remains one's brother in humanity. This formulation is highly relevant to contemporary interfaith discourse, but from the perspective of Hadith Studies it should be treated as an interpretive extrapolation rather than an exact textual equivalent of the prophetic statement**.** The analytical significance lies precisely in the movement from a specific prophetic incident to a general ethical principle concerning human dignity.[39] The hadith therefore functions at two interconnected levels: first, as a report concerning the Prophet's treatment of a non-Muslim deceased person; and second, as a source for constructing an ethical discourse on shared humanity in contemporary Indonesia. This distinction is important because digital religious communication frequently transforms particular prophetic narratives into concise moral propositions that can circulate effectively among heterogeneous audiences. The process resembles what recent scholarship describes as the mediatization of hadith, in which religious traditions are reformulated according to the communicative requirements of digital platforms. Research on online hadith content has shown that the intentions of content producers influence the selection of hadith and the narratives surrounding them, while content that connects hadith-based teachings with contemporary social realities tends to generate stronger public responses. Therefore, Ja'far's formulation should not simply be judged as a simplification of hadith; rather, it represents a process of ethical generalization, in which the particular prophetic event is transformed into a broader principle of human solidarity. Nevertheless, the scholarly presentation should clearly identify which element derives directly from the hadith and which represents Ja'far's contemporary interpretive construction.

The discussion of Mu'adh ibn Jabal and the Prophet's instruction concerning the communication of Islam in Episode 17 further demonstrates the importance of distinguishing hadith transmission from interpretive framing. Ja'far presents the prophetic instruction as a methodological principle for preaching: religious communication should generate hope and encouragement rather than fear and alienation. This interpretation is highly compatible with the communicative orientation of *daʿwa* in a pluralistic society, but its hadith-critical presentation requires attention to the authenticity, textual variants, and historical context of the report. In other words, the communicative value of the narration cannot substitute for the methodological requirement to establish its textual basis. This issue becomes increasingly important in digital environments, where audiences may encounter religious statements without knowing whether they represent an exact prophetic quotation, a paraphrase, a weak report, or a later scholarly formulation. Recent scholarship on the digital turn in Hadith Studies highlights precisely this epistemological challenge: digital technologies have expanded access to hadith while simultaneously creating concerns about authenticity, epistemological disruption, and the marginalization of traditional scholarly authority. Research on hadith transmission in social media likewise demonstrates that digital platforms can transform traditional mechanisms of transmission and reception. Therefore, Ja'far's approach would be better characterized as textual-reflective contextualization, provided that the underlying narration is explicitly verified and its historical context is adequately explained. This is particularly important because the strength of digital *daʿwa* should not be measured solely by its accessibility but also by its ability to preserve the epistemic integrity of the prophetic tradition.[40]

[39] Moch. Khafidz Fuad Raya, 'Digital Islam: New Space for Authority and Religious Commodification among Islamic Preachers in Contemporary Indonesia', *Contemporary Islam*, 19.1 (2025), pp. 161–94, doi:10.1007/s11562-024-00570-z.

[40] Qudsy, S. Z., Abdullah, I., & Pabbajah, M. (2021). "The Superficial Religious Understanding in Hadith Memes: Mediatization of Hadith in the Industrial Revolution 4.0." *Journal for the Study of Religions and Ideologies*, 20(60), 92–114.

The episode concerning the Treaty of Hudaybiyyah provides the strongest example of Ja‘far’s movement from historical prophetic precedent to contemporary normative interpretation. By connecting the Prophet’s willingness to maintain an agreement with opponents to the contemporary Indonesian commitment to Pancasila, Ja‘far transforms the historical event into an argument for peaceful coexistence, covenantal responsibility, and social solidarity. Strictly speaking, however, the Treaty of Hudaybiyyah is not itself a hadith in the narrow sense; rather, it belongs to the broader corpus of *sīrah* and prophetic historical reports transmitted through various textual traditions.[41] This distinction should be explicitly maintained in the article because treating every prophetic narrative as “hadith” may create a methodological weakness in a Hadith Studies journal. The analytical value of the example lies in the **i**ntertextual relationship between hadith, sīrah, prophetic precedent, and contemporary civic ethics. Ja‘far’s interpretation demonstrates how prophetic history can function as an ethical resource for negotiating contemporary Muslim citizenship and interreligious coexistence. At the same time, his approach illustrates the broader transformation of Islamic authority in digital environments. Raya’s recent study in *Contemporary Islam* argues that digital platforms have created new spaces for religious authority in Indonesia, shifting religious transmission from traditional textual and institutional structures toward digitally mediated forms of authority and public engagement; the article is indexed in Scopus and carries. Similarly, Kholili, Izudin, and Hakim show that digital *daʿwa* in Indonesia is increasingly shaped by interactive audiences, hypermedia, and virtual communities. Taken together, these perspectives suggest that Ja‘far’s *LogIn* discourse represents more than a change in preaching style: it reflects a transformation in the mode of hadith reception**,** in which prophetic traditions are selectively retrieved, contextualized, ethically reframed, and negotiated with contemporary audiences.[42] The central methodological implication is therefore that digital hadith interpretation should maintain a threefold distinction between textual authenticity, historical-contextual interpretation, and contemporary ethical application. Such a framework would allow Ja‘far’s inclusive approach to be recognized as an important form of contemporary *hadith reception* without sacrificing the critical standards required by Hadith Studies.

The Impact of Hadith Delivery on Netizens

Several comments taken from several episodes of the LogIn podcast were used to understand public perception of Habib Ja'far's delivery style, categorized into three categories:

1. Comments supporting Habib Ja'far's delivery style



[41] Mundzir, M., Witro, D., Muna, M. N., Asa’ari, & Yusuf, M. (2023). “Mediatization of Hadith and the Spirit of Da’wah Moderation in Infographic Content of Online Media.” *Journal for the Study of Religions and Ideologies*, 22(64), 55–79.

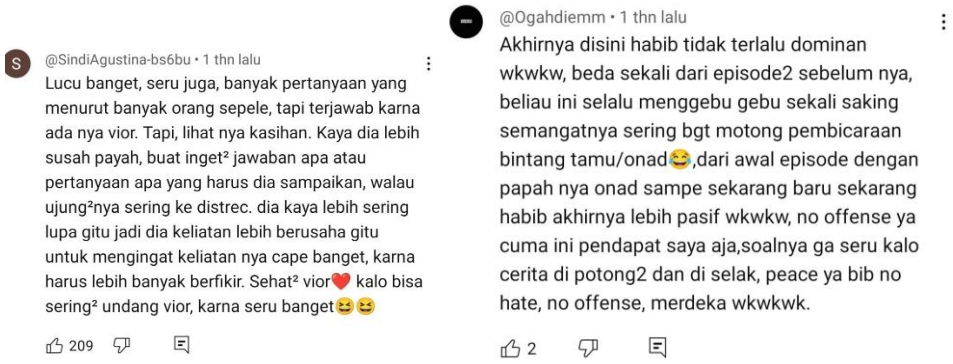
[42] Hasse Jubba and others, ‘Social Media Construction’, *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, 24.2 (2023), pp. 98–111, doi:10.14421/esensia.v24i2.4782.

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2. Comments that do not support Habib Ja'far's delivery pattern



3. Comments that do not expressly support or reject



Based on the comments classified and analyzed above, Habib Husein Ja'far Al-Hadar's delivery style has elicited a broad response within the digital community. Most netizens responded positively to his dialogical approach to preaching. His relaxed style and openness to interfaith discussions make him a figure who not only conveys religious messages but also practices religious values in public communication. However, many comments also contained criticism, both regarding his delivery style, which is considered too expressive, and concerns about his preaching content, which is considered too adaptive.

Audience Segmentation: Hadith Delivery from Understanding to Framing

This study found that Habib Husein Ja'far's delivery of hadith in the LogIn Season 2 podcast demonstrates a flexible and adaptive approach, depending on the source and the target audience. The delivery of hadith is not done by reciting the Arabic text literally, but rather by getting straight to the essence of the message. This is delivered in a fluid communication style: relaxed, humorous, and reflective. Hadith are interwoven into the storyline, responses to the source's experiences, and even re-readings of the historical context of the Prophet Muhammad. This pattern is not merely stylistic, but it is part of a Da'wa strategy aimed at reaching digital communities, particularly the younger, urban generation who are more familiar with light yet substantive narratives. Thus, this approach not only serves to convey the content of the hadith but also brings it to life in a new public communication space.[43]

Habib Ja'far's Da'wa approach in this podcast is influenced by three main interrelated factors: the podcast source, audience segmentation, and Habib Ja'far's own personal background. When speaking with non-Muslim figures or popular celebrities, he tends to choose hadith that are universal and promote humanitarian values. Meanwhile, in more theological discussions, he maintains the textual hadith but presents it within a contemporary

[43] Jafar Assagaf and Abd Wahid, 'Towards a Comprehensive Understanding of Hadith Sciences: Al-Gumari's Reconstruction of Riwayah and Dirayah', *Mashdar: Jurnal Studi Al-Qur'an Dan Hadis*, 6.2 (2023).

social context.[44] The LogIn audience, which is largely composed of the younger digital generation, encourages the use of a communicative and easily digestible preaching style. Furthermore, Habib Ja'far's intellectual background as an academic and interfaith activist also significantly influenced his formulation of a reflective, inclusive, and lighthearted yet meaningful delivery method.[45] The combination of these three factors makes this approach unique and fresh in the digital Da'wa space.

Compared to previous research, this study has several similarities and fundamental differences. Several previous studies have examined digital media-based Da'wa approaches, such as Maliki & Nazar's study discussing Habib Ja'far's Living Hadith on the YouTube channel "Jeda Nulis,"[46] and Ardona & Nasar's study of Gus Miftah and hadith narratives on social media. These studies agree that digital platforms provide new space for conveying religious messages in a more fluid, communicative, and populist way.[47] In addition, Syamsiyani's study of Hanan Attaki and his use of YouTube also emphasizes the importance of a relaxed and contextual delivery style in reaching young audiences.[48]

However, unlike those studies, this study finds that audience segmentation is the primary driver of hadith delivery patterns. While previous research tends to focus on content or character strategies, this study focuses on how audience characteristics shape Habib Ja'far's delivery of hadith, in terms of narrative choice, language style, and theme selection. Furthermore, the object of this study is also specific: the LogIn Season 2 podcast about hadith relations between Muslims and non-Muslims, which has an interactive, dialogue-based structure and is not as monologic as traditional lectures. This study also presents a distinct approach by including a direct analysis of digital public reception, through the classification of audience comments, not just from the presenter's perspective. Thus, the main novelty of this study lies in its emphasis on the shift in hadith delivery patterns based on audience segmentation and on how this approach elicits diverse responses from the digital community. This research positions the audience as one of the variables shaping the Da'wa strategy itself, not merely as recipients.[49]

The Da'wa approach used by Habib Ja'far in the LogIn Podcast demonstrates a way of communicating religion that is relevant to the dynamics of contemporary society, particularly the younger generation of urbanites living in the digital age. In a social context, Habib Ja'far's Da'wa presents itself as a response to public fatigue with dogmatic and rigid religious narratives.[50] His relaxed, humorous, yet substantive style serves as an effective communication bridge for conveying Islamic messages to a wider society increasingly open to differences.

Historically, this Da'wa model demonstrates the evolution from traditional pulpit-based Da'wa patterns to more interactive digital public spaces.[51] This marks a transformation

[44] Amilatun Darmawati, Wardah Akmaliah Rahmat, and Yenanda Putri Zanuba, "Living Hadis dan Strategi Komunikasi Dakwah pada Osdpodcast 'Marriage is Scary,'" *Muqaddimah: Jurnal Studi Islam* 15, no. 5 (2024): 91–107, https://doi.org/10.71247/4nycdh61.

[45] Safri Nur Jannah and Moh Isbat Alfan Ghoffari, *Resepsi Mubaligh Online atas Hadis Tasyabbuh*, 14, no. 1 (2021).

[46] Maliki, Anam, and Prasetyo, "LIVING HADIS ISLAM WASATHIYAH."

[47] Ardona and Nasar, "Narasi Hadis Di Media Sosial: Adab Komunikasi Dalam Dakwah Gus Miftah Dan Pembentukan Otoritas Keagamaan."

[48] Syamsiyani Syams, "Pemaknaan Hadis Oleh Hanan Attaki Dalam Dakwahnya Di Youtube," *Jurnal Living Hadis* 4, no. 2 (2019): 209, https://doi.org/10.14421/livinghadis.2019.1850.

[49] Rofiatul Ubaidillah, *Mediatisasi Hadis: Transformasi Interpretasi Dalam Era Digital*, 10, no. 1 (2024).

[50] Ramadhan, "Strategi Dakwah Habib Ja'far dalam Membangun Toleransi Beragama dalam Konten Log In."

[51] Rahma and Apriliani, *Transformasi Dakwah di Era Milenial: Analisis Konten Login Habib Ja'far pada Channel YouTube Deddy Corbuzier*.

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in the Da'wa strategy from a one-way, closed approach to a more open, responsive, and adaptive approach to new communication platforms and cultures. Ideologically, Habib Ja'far's approach embodies the inclusive spirit of Islam and *Rahmatan li al-Alamin*, which addresses not only Muslims but also engages in dialogue with followers of other faiths and those far removed from their religion.[52] The underlying meaning of this approach is that Da'wa need not be normative or patronizing but can be dialogical, collaborative, and foster mutual understanding within diversity.[53]

In terms of its function, Habib Ja'far's Da'wa approach in the LogIn Podcast has been able to broaden the reach of Islamic messages to groups that have previously been less touched by conventional Da'wa. His relaxed, humorous, and down-to-earth communication style makes Islam feel more intimate, humanistic, and non-judgmental. This is crucial in building Islam's image as a friendly, adaptive, and open religion to differences.[54] Furthermore, this approach can serve as a new model of Da'wa relevant to the needs of interfaith and intercultural communication in the public.[55] However, this approach also has potential drawbacks that require careful consideration. Habib Ja'far's relaxed and flexible style could be misunderstood as an oversimplification of religious teachings or perceived as insufficiently serious by those accustomed to textual and formal Da'wa models. Another risk is a reliance on popular narratives, which could obscure the normative dimensions of Islamic texts if not balanced with a strong scientific foundation.[56] Therefore, a balance is needed between a communicative, contextual approach and strengthening academic or traditional references used as references in conveying Islamic propagation messages.

Based on these findings, several strategic recommendations are provided to strengthen and expand the positive impact of Habib Ja'far's contextual Islamic propagation approach. Islamic propagation institutions, Islamic boarding schools (pesantren), and Islamic educational institutions need to begin adopting a model of Islamic propagation communication that is responsive to digital realities, including the use of inclusive language, a narrative approach, and the utilization of popular media such as podcasts and video streaming. This is crucial so that Islamic propagation reaches not only traditional communities but also more pluralistic and critical youth groups.[57] Islamic preachers and religious educators are also advised to participate in media literacy training to be able to convey Islamic values relevantly without falling into the trap of rigid Islamic propagation styles. Furthermore, policy support from institutions such as the Ministry of Religious Affairs is needed to integrate Islamic propagation across platforms as part of strengthening national religious moderation. Finally, collaboration between young Islamic preachers and the content creator community should be strengthened to create Islamic propagation that is not only theological but also communicative, adaptive, and constructively engages the digital public sphere. With these steps, the Da'wa approach as carried out by Habib Ja'far can become an

[52] Abd Wahid and Agusni Yahya, 'A Study and Analysis of the Plurality of Views Among Scholars and Experts in Hadith Studies Regarding the Validity of Dhaif Hadiths', Al Bukhari, 5.1 (2023).

[53] Mighfar Et Al., *Nilai Moderasi Beragama pada Gen-Z Dalam Al Quran Dan Hadits Dalam Youtube Close the Door Habib Husein Ja'far Al-Hadar*.

[54] Ninda Zahra Wahyudi et al., "Podcast: Alternatif Media Dakwah untuk Generasi Digital," *J-CEKI: Jurnal Cendekia Ilmiah* 3, no. 5 (2024).

[55] Abd Wahid and Mahyaruddin, 'Urgensitas Pembelajaran Ilmu Hadis Di Era Digital', *El-Sunan: Journal of Hadith and Religious Studies*, 1.1 (2023).

[56] Muhammad Hamdan Yuwafik, Moh Muslimin, and Afif Mahmudi, "Kontroversi Komersialisasi Dakwah: Perspektif Dakwah Profetik," *JDARISCOMB: Jurnal Komunikasi dan Penyiaran Islam* 5, no. 1 (Januari 2025): 41–55, https://doi.org/10.30739/jdariscomb.v5i1.3696.

[57] Aqdi Rofiq Asnawi and others, 'The Coherence of Surah Al-Dzariyat in Perspective of Semitic Rhetoric', *Jurnal Ilmiah Al-Mu Ashirah*, 20.1 (2023), p. 71, doi:10.22373/jim.v20i1.16021.

inspiring model that renews the face of Islamic Da'wa in the Indonesian public space to be closer, more peaceful, and more relevant.

The most significant contribution of this study lies in its identification of audience segmentation as a constitutive factor in shaping the delivery of hadith in digital daʿwa**.** The findings demonstrate that Habib Husein Ja'far does not simply transmit hadith from textual sources to an undifferentiated audience; rather, he adjusts the selection, framing, language, and contextualization of hadith according to the characteristics of his interlocutors and presumed audiences. This finding extends previous research on Ja'far's digital daʿwa, which has demonstrated that his self-presentation and thematic choices are deliberately adjusted to the characteristics of young audiences through a relaxed and humorous communication style. The present study, however, moves beyond the analysis of self-presentation by demonstrating how audience characteristics potentially influence the very process through which hadith is communicated and interpreted**.**[58] This distinction is theoretically important because it positions the audience not merely as the recipient of religious messages but as an active component in the construction of religious communication. In the context of digital religion, such a shift is consistent with evidence that audiences have become increasingly interactive, selective, and independent in determining their preferences for Islamic content. Kholili, Izudin, and Hakim, for example, demonstrate that digital religious audiences in Indonesia exhibit increased interactivity, hypermedia engagement, and participation in virtual communities, thereby transforming conventional patterns of Islamic communication. Thus, the findings of this study suggest that *audience segmentation* should be understood not simply as a communication technique but as an analytical category for explaining contemporary transformations in hadith transmission.

A second important dimension concerns the transformation of hadith from text-centered transmission into context-sensitive digital framing. The finding that Ja'far does not always reproduce the Arabic wording of hadith verbatim but instead communicates its substantive meaning through narrative, humor, contemporary examples, and dialogue indicates a process of mediation in which the characteristics of the digital medium influence the presentation of religious knowledge. This phenomenon should not be interpreted merely as simplification.[59] Rather, it represents a form of digital mediatization of hadith, whereby textual authority is reformulated into communicative forms that are compatible with the expectations, linguistic competence, and cultural references of contemporary audiences. Research on Islamic proselytization in Indonesia confirms that digital platforms have transformed conventional religious communication by creating interactive environments in which audiences engage with religious content according to their own preferences and cultural identities. Accordingly, the *LogIn* podcast should be conceptualized not simply as a technological channel for disseminating pre-existing religious messages, but as a communicative environment that potentially reshapes how hadith is selected, contextualized, and understood. The transformation from literal textual delivery to narrative framing therefore raises an important epistemological question: to what extent can the contextualization of hadith preserve its normative meaning while simultaneously making it accessible to digitally mediated audiences? Addressing this question would considerably strengthen the study because it connects communication strategy with the methodological concerns of contemporary Hadith Studies.

[58] Muhammad Revi Hari Prajanto and Rama Kertamukti, 'Habib Husein Ja'far's Self Presentation Strategy in Digital Da'wah on Youtube', *Jurnal Komunikasi Global*, 12.1 (2023), pp. 53–70, doi:10.24815/jkg.v12i1.31101.

[59] M. Kholili, Ahmad Izudin, and Muhammad Lutfi Hakim, 'Islamic Proselytizing in Digital Religion in Indonesia: The Challenges of Broadcasting Regulation', *Cogent Social Sciences*, 10.1 (2024), doi:10.1080/23311886.2024.2357460.

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The third analytical contribution concerns the relationship between audience identity and the framing of religious meaning. The findings indicate that when Ja'far engages with non-Muslim figures or public personalities, he tends to foreground hadith themes associated with universal humanitarian values, whereas theological discussions retain a stronger connection to the textual and doctrinal dimensions of hadith. This pattern suggests that Ja'far does not merely select different topics for different audiences; he reframes the significance of the same religious tradition within different social and communicative horizons**.** Such framing can be understood as a negotiation between textual authority and communicative accessibility. The strategy is particularly significant in a pluralistic society such as Indonesia, where Islamic communication frequently takes place in spaces shared by Muslims and non-Muslims. Previous research on Ja'far has already established the importance of audience segmentation in his digital preaching, particularly among younger audiences. Nevertheless, the present study potentially advances this discussion by showing that segmentation operates not only at the level of presentation style but also at the level of religious meaning-making. In this respect, the audience becomes part of the interpretive context within which hadith acquires contemporary relevance. The approach is also consistent with broader scholarship on digital religious communication, which demonstrates that online audiences actively negotiate religious meanings rather than simply receiving them from authoritative speakers. Kholili et al. emphasize that digital audiences increasingly exercise autonomy in expressing their preferences, acceptance, and rejection of religious content. Consequently, Ja'far's communication strategy can be interpreted as a form of audience-oriented religious framing in which the universal ethical dimensions of hadith are emphasized to facilitate interreligious communication.

Fourth, the findings have important implications for the discussion of religious authority in the digital public sphere. Ja'far's authority should not be understood exclusively in terms of his possession of religious knowledge or his institutional background. His authority is also produced through accessibility, communicative competence, personal authenticity, interactivity, and the ability to translate religious knowledge into culturally familiar forms. Previous research on Ja'far demonstrates that his digital self-presentation is deliberately constructed through a relaxed, humorous, and youth-oriented style. This suggests a transition from conventional forms of *textual or institutional authority* toward what may be termed communicative and performative religious authority. Such authority, however, is inherently ambivalent.[60] On the one hand, contextual and accessible communication can expand the reach of hadith and introduce Islamic teachings to audiences who may otherwise remain distant from conventional religious institutions. On the other hand, excessive dependence on entertainment, popular narratives, or audience expectations may risk reducing complex religious traditions to simplified messages optimized for digital engagement. Kholili et al. similarly identify misinformation, polarization, and the changing architecture of digital communication as significant challenges accompanying the expansion of Islamic proselytization online. Therefore, the effectiveness of Ja'far's model should not be evaluated solely according to audience reach or engagement, but also according to its epistemic integrity, including the accuracy of hadith citation, preservation of contextual meaning, transparency of interpretation, and balance between accessibility and scholarly rigor.

Finally, the study would make a stronger theoretical contribution if its findings were formulated as an adaptive model of digital hadith communication rather than merely as a description of Ja'far's preaching style. Such a model could consist of four interconnected processes: audience identification, hadith selection, contextual framing, and audience

[60] Emma Baulch and Alila Pramiyanti, 'Hijabers on Instagram: Using Visual Social Media to Construct the Ideal Muslim Woman', *Social Media + Society*, 4.4 (2018), doi:10.1177/2056305118800308.

reception**.** Audience identification determines the social, religious, cultural, and generational characteristics of the interlocutor; hadith selection determines which textual resources are considered communicatively relevant; contextual framing translates those resources into narratives appropriate to the audience; and audience reception provides feedback through comments, interaction, and subsequent engagement. This cyclical process indicates that digital hadith communication is fundamentally different from conventional one-way transmission because the audience can influence the subsequent production and framing of religious messages. This interpretation corresponds with recent research demonstrating that digital Islamic proselytization in Indonesia has generated increasingly interactive audiences and transformed the relationship between religious communicators, media platforms, and users. Accordingly, the principal contribution of this study should be articulated as follows: digitalization transforms hadith communication from text-oriented transmission into audience-oriented, context-sensitive, and interactive framing**.** The significance of Habib Ja'far's *LogIn Season 2* therefore lies not merely in his use of humor or popular media, but in the way audience characteristics become an integral factor in determining how hadith is selected, framed, contextualized, and negotiated within the contemporary digital public sphere.

C. Conclusion

This study examined the reception of Habib Ja'far's presentation of ḥadith on the relationship between Muslims and non-Muslims in the LogIn Podcast season 2, we found that, first, Habib Ja'far's interpretation of the hadith on the relationship between Muslims and non-Muslims tends to be inclusive and humanistic. He conveys the content of the hadith using a narrative approach that is contextual, down-to-earth, and relevant to the audience's reality, without being trapped by mere literal quotations. Second, three main factors influence Habib Ja'far's delivery of the hadith: the character of the podcast resource person he engages in dialogue with, the digital audience segmentation (especially young people), and Habib Ja'far's own scholarly background and inclusive mission of Da'wa. These three factors are interrelated and form a flexible yet meaningful Da'wa strategy. Third, the impact of the reception of Habib Ja'far's delivery of the hadith is evident in the predominantly positive response from the digital audience. His communicative, reflective, and non-judgmental delivery style encourages audience engagement and strengthens the values of tolerance and interfaith understanding. These findings demonstrate that the power of Da'wa lies not only in the validity of the text but also in the ability to contextually narrate it according to the characteristics of the audience and the public sphere. The effectiveness of the receptive approach is evident in the success of Habib Ja'far's delivery model, which is not rigidly literal but rather combines humanitarian values, audience segmentation, and digital platforms into a communicative and substantial Da'wa strategy. However, this study has limitations because it focuses only on podcast content and the interpretation of hadiths on interfaith relations, without delving deeper into the visual aspects or multichannel audience responses. Therefore, further research is needed to explore the broader dimensions of digital Da'wa, which is multisensory and cross-platform.

The conclusion provides a coherent synthesis of the study's findings, but its analytical force can be strengthened by moving beyond the descriptive claim that Habib Ja'far employs an inclusive, contextual, and audience-oriented style of *daʿwa*. More importantly, the findings suggest that digital hadith communication should be understood as a process of negotiated meaning-making, in which textual authority, audience segmentation, communicative context, and the preacher's religious identity interact to determine how hadith is framed and received. The predominantly positive audience responses may indicate the effectiveness of this strategy in fostering tolerance and interfaith understanding; however,

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such responses should not automatically be equated with substantive changes in religious attitudes or behaviour, particularly because digital comments represent only a partial and self-selected form of audience reception. The study therefore makes a more significant contribution when it conceptualizes Habib Ja'far's approach not simply as a successful communication technique, but as an emerging model of adaptive digital hadith interpretation, in which the accessibility of religious texts is negotiated with their normative and epistemological integrity. This model demonstrates that contextualization can expand the public relevance of hadith, yet it simultaneously creates the need for methodological safeguards to prevent simplification, decontextualization, or selective interpretation. Accordingly, the study's principal implication is that the future of digital *daʿwa* depends not merely on reaching broader audiences, but on maintaining a productive balance between textual authenticity, contextual interpretation, audience responsiveness, and interfaith sensitivity. The stated limitations further reinforce the need for comparative and cross-platform research incorporating visual discourse, algorithmic mediation, audience demographics, longitudinal reception, and other forms of digital engagement in order to determine whether the inclusive framing identified in *LogIn Season 2* represents a broader transformation in contemporary Muslim religious communication or remains specific to Habib Ja'far's distinctive communicative persona and media environment.

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