

## **Rhetorical Analysis of Habib Husein Ja'far's Da'wah on the YouTube Account Jeda Nulis in the Video “Habib Login Rumah Pendeta”**

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### **Abstract**

This article discusses Aristotelian rhetorical principles as an analytical framework for examining the da'wah activities of Habib Husein Ja'far Al-Hadar, as presented on the YouTube channel Jeda Nulis in the episode titled “Habib Login Rumah Pendeta.” As a da'i, Habib Husein Ja'far consistently promotes messages of tolerance in his preaching. The application of Aristotelian rhetoric in this study demonstrates that *inventio* is reflected in his choice of a clear thematic focus—conducting a podcast with Pastor Marcel as a concrete example of religious tolerance. Using a qualitative approach, this article illustrates how *dispositio* is employed in structuring his message around three parts: the reason for visiting Pastor Marcel, the explanation of the concept of tolerance, and concluding remarks emphasizing the importance of tolerance. *Elocutio* is evident in his linguistic style, which blends Islamic terminology with contemporary expressions, such as *rahmatan lil 'alamin*, *war takjil*, and *war natal*. *Memoria* is observed in his strong recall and mastery of religious references, enabling him to cite sources fluidly. Finally, *pronuntiatio* is reflected in his delivery as a nationally recognized preacher whose audience includes both Muslims and non-Muslims.

**Keywords:** rhetoric, da'wah, Habib Ja'far, Habib Login Rumah Pendeta

### **Abstrak**

Artikel ini membahas tentang prinsip-prinsip retorika aristoteles sebagai analisis dalam aktifitas dakwah Habib Husein Ja'far Al-Hadar yang ditampilkan melalui akun youtube Jeda Nulis yang berjudul “Habib Login Rumah Pendeta”. Mengingat sosok Habib Husein Ja'far sebagai merupakan da'I, selalu menyampaikan pesan toleransi dalam setiap dakwahnya. Dalam praktiknya teori retorika Aristoteles dalam penelitian ini menegaskan bahwa *Inventio* mengangkat tema yang jelas yaitu mengadakan podcast dengan pendeta marcel ini merupakan contoh konkrit toleransi. Dengan menggunakan pendekatan kualitatif, artikel ini memberikan gambaran bagaimana *dispositio* dalam penyusunan dakwahnya Habib Husein Ja'far mengikuti 3 prinsip yaitu alasan beliau berkunjung ketempat pendeta marcel, isi mengenai konsep toleransi, serta penutup yaitu pesan-pesan penutup pentingnya toleransi. *Elocutio* yaitu gaya bahasa beliau selain isalami juga modern yaitu dengan istilah *rahmatan lil alamin*, *war takjil*, dan *war natal*. *Memoria* ingatan dan pengetahuan beliau sangat kuat terbukti saat menyampaikan dalil tidak terbata-

bata. Pronounitio sebagai seorang da'I nasional ditonton oleh muslim maupun non-muslim.

**Kata kunci** : retorika, dakwah , Habib Ja'far, habib login rumah pendeta

## Introduction

Technological developments and the rise of social media have significantly transformed modes of communication<sup>1</sup>, including the dissemination of religious messages.<sup>2</sup> YouTube, as a platform with millions of active users—particularly among younger audiences—has become an important space for contemporary da'i to deliver their preaching. This phenomenon aligns with the broader effort to elevate institutional image and religious outreach through digital innovation.<sup>3</sup>

The use of the internet as a medium for da'wah has been widely discussed and practiced. Many contemporary preachers and scholars utilize digital platforms while still maintaining the cultural characteristics of traditional da'wah. Cultural da'wah, characterized by direct interpersonal engagement, can now be integrated with digital media, particularly among young preachers. Many culturally oriented sermons are also broadcast live through platforms such as YouTube, Instagram, and Facebook<sup>4</sup>. One notable figure in this context is Habib Husein Ja'far, a young scholar known for his fresh, relatable approach to preaching that resonates with the digital generation.<sup>5</sup>

On his YouTube channel Jeda Nulis, the video titled “Habib Login Rumah Pendeta” features Habib Husein Ja'far directly engaging with Pastor Marcel, demonstrating a practical example of interfaith tolerance in the context of Indonesia's religious diversity. Such engagement sets an important precedent for fostering mutual respect and strengthening interreligious harmony. This phenomenon warrants scholarly examination, as it highlights how da'wah can be transformed through adaptive and innovative rhetorical strategies in the digital age. This research is crucial for understanding the effectiveness of religious communication in contemporary

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<sup>1</sup> Abd Bari, Kun Wazis, and Siti Raudhatul Jannah, “Pemanfaatan YouTube Sebagai Media Dakwah Islam,” *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 19, no. 2 (2025): 828–39.

<sup>2</sup> Qomar Abdurrahman and Dudi Badruzaman, “Tantangan Dan Peluang Dakwah Islam Di Era Digital,” *KOMUNIKASIA: Journal of Islamic Communication and Broadcasting* 3, no. 2 (2023): 152–62.

<sup>3</sup> Cindy Muawanah Khoirunnisak, Irzum Fariyah, and Ihya Nur Syamsiani, “Strategi Kehumasan Dalam Membangun Citra IAIN Kudus Sebagai Perguruan Tinggi Islam Terapan Di Era Digital,” *Al-Jamahiria: Jurnal Komunikasi Dan Dakwah Islam* 2, no. 2 (2024): 186–97.

<sup>4</sup> wahyu khoiruz Zaman, “Strategi Dakwah Diera Digital Pada Tokoh Agama” 12 (2025): 40.

<sup>5</sup> Ahmad Fauzan, “Masjid Sebagai Media Komunikasi Islam Untuk Meningkatkan Efektivitas Dakwah Di Kalangan Generasi Muda,” *Jurnal An-Nasyr: Jurnal Dakwah Dalam Mata Tinta* 11, no. 2 (2024): 270–83. Erwan Efendi et al., “Manajemen Dakwah Rasulullah Dalam Menanamkan Sikap Moderasi Beragama Umat Islam Di Madinah,” *Innovative: Journal Of Social Science Research* 3, no. 2 (2023): 87–93.

media spaces and its influence on young audiences, as well as its role in promoting interreligious tolerance.

Previous studies have examined the role of social media in transforming religious communication. Much of this research has focused on how platforms such as YouTube, Instagram, and Facebook are used to disseminate religious messages.<sup>6</sup> Studies specifically addressing YouTube as a medium of da'wah have emerged, often exploring audience responses to religious content. However, research focusing specifically on rhetorical analysis of da'wah content on YouTube, particularly by figures such as Habib Husein Ja'far, remains limited. Rhetoric, as the art of persuasive communication, plays a vital role in capturing audience attention and effectively conveying messages.<sup>7</sup> This study seeks to fill this gap by analyzing how rhetorical elements are employed in the video “Habib Login Rumah Pendeta” to bridge religious understanding and the lived experiences of the digital generation.

The purpose of this study is to analyze the rhetorical strategies used by Habib Husein Ja'far in the aforementioned YouTube content. The central research questions include: How are the rhetorical elements of ethos, pathos, and logos applied in this da'wah content? How do these strategies engage young audiences and shape their understanding of religious values? Additionally, the study explores how the adaptation of religious discourse into contemporary expressions—such as the use of the term “login”—enhances the appeal of da'wah content in digital contexts. Through this analysis, the study aims to provide deeper insight into how rhetorical strategies can enhance the relevance and effectiveness of da'wah in the digital era.

The rhetorical approach employed by Habib Husein Ja'far in “Habib Login Rumah Pendeta” demonstrates the successful integration of religious values with modern contexts. Ethos is reflected in his credibility as a young scholar familiar with digital culture. Pathos emerges through his humorous and emotionally engaging communication style, while logos is conveyed through logical arguments supported with relatable analogies. This approach results in an inclusive form of da'wah that is accessible to young audiences without compromising substantive content. If supported by further research, such rhetorical strategies could serve as a model for other preachers seeking to adapt to digital environments. Moreover, this study contributes theoretically to the discourse on contemporary da'wah rhetoric and offers practical implications for developing more relevant and effective religious communication strategies.

A review of previous research on da'wah rhetoric highlights studies such as

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<sup>6</sup> Hisny Fajrussalam et al., “Analisis Pembayaran Paylater Dalam Aplikasi Shopee Menurut Perspektif Islam,” *Attadib: Journal of Elementary Education* 6, no. 2 (2023): 265–90.

<sup>7</sup> Aqim Angfi and Zidniyatul Rizki, “Studi Pemanfaat Media TikTok Sebagai Sarana Dakwah Di Era Society 5.0,” *Al-Manaj: Jurnal Program Studi Manajemen Dakwah* 3, no. 02 (2023): 7–16.

Triani Wahazal's analysis of Ustadz Khalid Basalamah's rhetorical style in sermons on major sins.<sup>8</sup> Her study shows that Khalid Basalamah emphasizes stylistic choices at both the lexical and syntactic levels<sup>9</sup>, favoring conversational vocabulary and climactic sentence construction.<sup>10</sup> In contrast, the present study examines Habib Husein Ja'far's da'wah rhetoric through the five classical principles of rhetoric and the unique characteristics of his preaching within digital media contexts<sup>11</sup>. This research offers novelty by providing detailed explanations and examples of Aristotelian rhetorical principles supported with scriptural references, resulting in a more comprehensive and accessible analysis.

## Research Methods

The unit of analysis in this study is the da'wah content delivered by Habib Husein Ja'far on the YouTube platform, specifically the video titled "Habib Login Rumah Pendeta." As the material object, this video represents a form of da'wah in which Habib Husein combines religious messages with popular digital terminology, such as the term "login." The primary focus of this research is to analyze how rhetorical strategies are applied in the video, including the use of language, visuals, humor, and message structure. This content was selected because it is considered representative in examining the interaction between social media, da'wah rhetoric, and young audiences, as well as its relevance to the rapidly developing landscape of digital da'wah in the technological era. Additionally, analyzing the video provides insight into the effectiveness of digital expressions and the true meaning of tolerance in da'wah directed toward millennial and Generation Z audiences.

This study employs a qualitative approach using a literature-based research design. According to Moleong, qualitative research is a scientific method aimed at understanding a phenomenon within its natural social context by emphasizing deep communicative interaction between the researcher and the subject being studied. A qualitative approach is appropriate here because the research seeks to understand how rhetorical strategies in da'wah are applied within the specific context of the YouTube video "Habib Login Rumah Pendeta" by Habib Husein Ja'far. The literature-based approach allows the researcher to examine this phenomenon in depth, particularly

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<sup>8</sup> Teddy Ardiansyah Rambe, "Strategi Komunikasi Dakwah Oleh Habib Husein Ja'far Di Platform Youtube Noice," *JRTI (Jurnal Riset Tindakan Indonesia)*, 2024.

<sup>9</sup> AHMAD SAFAN ZIKRI, "RETORIKA DAKWAH HABIB BAHAR BIN SMITH PADA AKUN YOUTUBE ORDE SALAF OFFICIAL" (UIN RADEN INTAN LAMPUNG, 2024).

<sup>10</sup> Ridlo Indra Pradana, "Gaya Bahasa Dakwah Takdir Alisyahbana Ridwan Dalam Qna# Bincangakhlak Di Media Instagram@ Je. K\_" (UIN KH Abdurrahman Wahid Pekalongan, 2024).

<sup>11</sup> Rambe, "Strategi Komunikasi Dakwah Oleh Habib Husein Ja'far Di Platform Youtube Noice."

within the continually advancing sphere of digital da'wah.<sup>12</sup> In this approach, a single case (the YouTube video) is analyzed to gain a deeper understanding of communication strategies, rhetorical elements, and their impact on audiences. Thus, the research aims to identify the factors contributing to the effectiveness of digital da'wah on YouTube, particularly the use of technological metaphors and communicative approaches that are relatable for young audiences.

The primary source of data is the YouTube video uploaded by Habib Husein Ja'far, specifically "Habib Login Rumah Pendeta." This video serves as the main object of analysis for identifying rhetorical strategies employed in delivering da'wah messages. Additional sources include audience comments and reactions, which help illustrate the extent to which the message is understood, accepted, or debated, as well as the factors that influence audience interpretations of the religious message.

**Table 1.1 Numbers and Statistics of the Podcast Video of Habib Husein Ja'far**

| Analysis of the YouTube Video <i>Jeda Nulis</i> "Habib Login Rumah Pendeta" |                                                                                                       |
|-----------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------|
| Uploader:                                                                   | <i>Jeda Nulis</i> (1.63 million subscribers)                                                          |
| Upload                                                                      | December 24, 2024                                                                                     |
| Duration                                                                    | 49 minutes 34 seconds                                                                                 |
| Likes                                                                       | 22,000                                                                                                |
| Dislike                                                                     | 0                                                                                                     |
| Comment                                                                     | 1449 Comments                                                                                         |
| Link                                                                        | <a href="https://www.youtube.com/watch?v=A3T4SYm37GI">https://www.youtube.com/watch?v=A3T4SYm37GI</a> |

Data collection in this study was conducted using two main techniques: observation and documentation.<sup>13</sup> Observation was carried out by closely watching the video "Habib Login Rumah Pendeta" and noting details related to linguistic expression, visual presentation, and narrative structure. The purpose of this observation is to understand how rhetorical elements are embedded in the digital da'wah context. Documentation includes collecting screenshots, selected audience comments, and interaction statistics (such as likes, shares, and comments). Audience comments provide insight into how the message is received, interpreted, and emotionally responded to by viewers. These combined data collection techniques allow for rich, contextual analysis, which is essential in qualitative research.

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<sup>12</sup> Febbi Indrian Aryodilah, "Analisis Minat Membaca Dengan Keterampilan Menulis Narasi Peserta Didik (Analisis Deskriptif Kualitatif Dengan Teknik Studi Pustaka)" (FKIP UNPAS, 2022).

<sup>13</sup> Yes Matheos Lasarus Malaikosa and Santy Dinar Permata, "Implementasi ANBK Terhadap Kesiapan Mental Peserta Didik," *Education and Learning of Elementary School 2*, no. 01 (2021): 1–8.

The data analysis process follows three main stages: data reduction, data display, and data verification. During data reduction, information from the video and audience comments is filtered and categorized to highlight the most relevant elements. In data display, findings are organized into structured forms such as tables or thematic charts to facilitate interpretation. Data verification ensures the credibility and reliability of the conclusions drawn.

To interpret the findings, the study employs content analysis, discourse analysis, and interpretive analysis. Content analysis is used to identify themes and messages presented in the video. Discourse analysis examines how linguistic and visual elements are structured to persuade audiences. Interpretive analysis focuses on understanding meaning-making processes within audience engagement and evaluating the effectiveness of the rhetorical strategies used.

The primary data source for this research is the YouTube video of Habib Husein Ja'far's da'wah titled "Habib Login Rumah Pendeta." The data analyzed consists of spoken language and physical gestures used during the preaching. The data collection techniques include: (1) watching the video attentively and (2) transcribing the dialogue. The analysis procedure consists of: (1) examining the video content, (2) categorizing segments according to the stages of rhetoric defined by Aristotle, (3) analyzing these segments using Aristotelian rhetorical theory, and (4) presenting and discussing the results of the analysis.

## **Result and Discussion**

### **Da'wah Activities in the Perspective of Rhetoric**

Rhetoric is often regarded as the skill of public speaking and the effective use of language. Competent speech involves a combination of natural talent and technical proficiency. As a field of knowledge and art, rhetoric teaches individuals how to construct effective discourse. The term rhetoric first appeared in Greece in the 5th century BCE during a period marked by the pursuit of truth and intellectual flourishing. Greek culture played a central role in the development of rhetoric, which later spread to regions such as Egypt, India, Persia, Indonesia, and others.<sup>14</sup>

The word rhetoric derives from the Greek term rhetor, which translates to orator in English, referring to one who speaks in public. In English, rhetoric is associated with rhetorics or public speaking, defined as the science of speaking before an audience<sup>15</sup>. Many scholars have provided differing definitions of rhetoric. Corax, one of the pioneers of rhetorical studies, defined rhetoric as the skill of speaking in public<sup>16</sup>. Plato described rhetoric as the art of using words to captivate the human

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<sup>14</sup> Dhanik Sulistyarini and Anna Gustina Zainal, "Buku Ajar: Retorika," 2020.

<sup>15</sup> Sulistyarini and Zainal.

<sup>16</sup> Sulistyarini and Zainal.

soul.<sup>17</sup> Meanwhile, sophists such as Gorgias, Lysias, Phidias, Protagoras, and Isocrates understood rhetoric as a tool for winning arguments through skillful speech.<sup>18</sup>

Rhetoric is therefore an art or science of speaking and writing persuasively to influence an audience. Aristotelian thought conceptualizes rhetoric into three primary components: ethos (the speaker's credibility), pathos (emotional appeal to the audience), and logos (logical reasoning and argumentation)<sup>19</sup>. While this definition remains widely accepted, contemporary interpretations of rhetoric expand it to include the capacity to communicate messages capable of inspiring movement or change within an audience<sup>20</sup>. In modern rhetorical studies, rhetoric has evolved to include visual and digital communication, particularly through new media such as the internet and social platforms. Scholarship in this area increasingly distinguishes between classical rhetoric, which is more formal, and modern rhetoric, which integrates digital media contexts.<sup>21</sup>

Recent patterns in modern rhetorical research emphasize how traditional rhetorical elements—ethos, pathos, and logos—are adapted into digital communication to achieve greater persuasive impact. Booth's research indicates that rhetoric in digital media, especially social networks, must balance credibility and emotional appeal for messages to be effectively conveyed. Fahnestock further argues that rhetoric now includes the dynamic interaction between speaker and audience, which is heavily influenced by the medium and platform in use.<sup>22</sup> However, in-depth studies exploring rhetorical applications in digital da'wah, particularly on YouTube, remain limited. Thus, further research is needed to understand how rhetorical strategies operate within religious communication on social media.

Most studies on modern rhetoric focus on marketing or political contexts, while the application of rhetoric in digital da'wah has received comparatively less attention<sup>23</sup>. Moreover, while ethos, pathos, and logos have been theorized extensively, there is a need to examine how these elements are adapted within highly visual and interactive platforms such as YouTube.

To analyze speech or written discourse, Aristotle's Rhetorical Triangle—ethos (character of the communicator), pathos (emotional influence on the audience), and

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<sup>17</sup> Sulistyarini and Zainal.

<sup>18</sup> Sulistyarini and Zainal.

<sup>19</sup> Eka Putri Saptari Wulan et al., *Retorika Dan Dialektika Komunikasi Publik* (CV. Gita Lentera, 2024).

<sup>20</sup> Sulistyarini and Zainal, "Buku Ajar: Retorika."

<sup>21</sup> Yusuf Zaenal Abidin et al., "Jaringan Dakwah Antar Masjid," 2021.

<sup>22</sup> Ngangga Saputra et al., "Analisis Gaya Bahasa Dalam Cerita Rakyat Oleh Siswa Kelas X SMAN I Damang Batu Serta Implikasinya Terhadap Pembelajaran Sastra Di SMA," *Protasis: Jurnal Bahasa, Sastra, Budaya, Dan Pengajarannya* 2, no. 1 (2023): 33–51.

<sup>23</sup> Wulan et al., *Retorika Dan Dialektika Komunikasi Publik*.

logos (the logical structure of the message)—serves as a foundational framework. Based on these three elements<sup>24</sup>, the classical tradition introduces the five canons of rhetoric:

- Inventio – the process of discovering rhetorical material
- Dispositio – the organization or arrangement of the material
- Elocutio – the style or expression used in communication
- Memoria – techniques of memorization used in delivering speech
- Pronuntiatio – the delivery of the speech itself

The term da'wah, etymologically derived from the Arabic root da'a-yad'u-da'watan, means to call, invite, encourage, or appeal<sup>25</sup>. Terminologically, da'wah refers to inviting others to follow the path of Allah<sup>26</sup>. In Islam, da'wah is understood as a call to embrace Islamic teachings carried out with wisdom and compassion. Conceptually, da'wah involves communication aimed at educating, guiding, and transforming individuals or groups to align their behavior with Islamic principles.<sup>27</sup>

Scholars provide varying emphases in defining da'wah. According to M. Quraish Shihab, da'wah is a call to follow the truth contained in Islamic teachings<sup>28</sup>. Abdurrahman emphasizes that da'wah not only conveys information but also establishes a relationship between individuals and God<sup>29</sup>. Other studies define da'wah more broadly, including social and political da'wah, which go beyond merely teaching religious doctrine.<sup>30</sup>

Previous studies on contemporary da'wah tend to focus on the role of social media as a tool for disseminating religious messages. For example, Wijaya's research demonstrates how digital platforms like Instagram and YouTube enable preachers to reach wider, particularly younger, audiences. Kurniawan highlights the effectiveness

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<sup>24</sup> Nova Saha Fasadena, "Analisis Retorika Pidato Cinta Laura Kiehl Pada Malam Peluncuran Aksi Moderasi Beragama Kementerian Agama RI," in *Proceedings of Annual Conference for Muslim Scholars*, vol. 6, 2022, 1127–38.

<sup>25</sup> Sekar Harum Pratiwi et al., "Filsafat Pendidikan Islam: Telaah Mengenai Makna Pendidikan (Tarbiyah, Ta'lim, Ta'dib, Tadris, Da'wah, Irsyad, Tadbiir, Tazkiyah, Uswah)," *JlIP-Jurnal Ilmiah Ilmu Pendidikan* 7, no. 2 (2024): 2116–24.

<sup>26</sup> Efendi et al., "Manajemen Dakwah Rasulullah Dalam Menanamkan Sikap Moderasi Beragama Umat Islam Di Madinah."

<sup>27</sup> Ach Baidowi et al., "PERBEDAAN DAN PERSAMAAN PENYULUHAN ISLAM DENGAN DAKWAH," *El-Fatih: Jurnal Dakwah Dan Penyuluhan Islam* 3, no. 1 (2024): 38–47.

<sup>28</sup> Nana Gustianda, "DAKWAH ALA QURAISH SHIHAB," *Al-Kauniyah* 5, no. 1 (2024): 71–85.

<sup>29</sup> Iqrom Faldiansyah and Musa Musa, "Dakwah Media Sosial: Alternatif Dakwah Kontemporer," *Tawshiyah: Jurnal Sosial Keagamaan Dan Pendidikan Islam* 15, no. 2 (2020): 36–58.

<sup>30</sup> Awaludin Pimay and Fania Mutiara Savitri, "Dinamika Dakwah Islam Di Era Modern," *Jurnal Ilmu Dakwah* 41, no. 1 (2021): 43–55.

of visual and digital-first strategies in attracting contemporary viewers.<sup>31</sup> However, Nasir critiques forms of da'wah that rely solely on technology without ensuring depth and rigor in religious content<sup>32</sup>, arguing that such approaches risk diminishing the substance of Islamic teachings.

Thus, although digital da'wah has been widely discussed, fewer studies have specifically examined its rhetorical dimensions on YouTube—a platform with unique characteristics involving short-form visual content, immediacy, and interactivity. Despite the growing presence of religious figures online, the lack of research examining how rhetorical methods operate alongside the cultural traits of digital-native audiences (millennials and Gen Z) indicates an important research gap—particularly in assessing the effectiveness of such da'wah strategies..

### **The YouTube Channel “Jeda Nulis – Habib Login Rumah Pendeta” as a Medium of Da'wah**

Habib Husein Ja'far Al-Hadar, popularly known as Habib Ja'far, Bib Ja'far, or Habib Husein, is a preacher from Bondowoso, East Java, who has recently gained prominence within the landscape of digital da'wah on social media. Born on 21 June 1988, he completed his undergraduate studies in Aqidah and Philosophy at Universitas Islam Negeri Syarif Hidayatullah Jakarta (2006–2011) and continued to pursue a Master's degree in Qur'anic Exegesis at the same institution (2016–2020). Habib Ja'far began his da'wah activities through writing, as he is essentially a writer by passion and profession. His extensive reading habit cultivated his intellectual depth and rhetorical clarity. His first published article appeared in the national newspaper *Suara Rakyat*<sup>33</sup>, discussing social issues through an Islamic perspective. Over time, his writings have been featured in several prominent media outlets such as *Tempo*, *Jawa Pos*, and *Kompas*.<sup>34</sup>

Unlike Ustaz Hanan Attaki, who focuses predominantly on Instagram-based outreach, Habib Ja'far concentrates his da'wah efforts on YouTube. Observation of the video titled “Habib Login Rumah Pendeta” on his YouTube channel reveals three central features in his da'wah style: (1) da'wah is presented as universal and intended for all audiences, (2) he engages in da'wah without constructing social or religious distance from his interlocutors, and (3) his da'wah approach remains open, dialogical, and inclusive, appealing particularly to millennials who prefer accessible and non-

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<sup>31</sup> Muchammad Rafli Naufaldhi, “Strategi Kreatif Komunikasi Dakwah Di Media Sosial Untuk Generasi Z Studi Kasus Realmasjid 2.0” (Universitas Islam Indonesia, 2024).

<sup>32</sup> Ali Abubakar, “Perempuan Gayo Pegawe: Nyaman Tapi Ingin Berubah,” 2022.

<sup>33</sup> Bunga Surawijaya Ningsih, Izzatul Hasanah, and M Devan Ainun Na'im, “Kajian Tafsir Lisan Tentang Kata Shift Pemuda” *Hijrah* Menurut Ustadz Teuku Hanan Attaki Di Instagram,” *Al-Manar: Jurnal Kajian Alquran Dan Hadis* 8, no. 1 (2022): 1–26.

<sup>34</sup> Ningsih, Hasanah, and Na'im.

hierarchical forms of religious discourse. This inclusive style has generated interest among viewers from non-Muslim backgrounds, some of whom expressed curiosity and openness toward learning about Islam.

The YouTube channel Jeda Nulis was first established on 3 May 2018. Its stated purpose is to produce calm, reflective Islamic content. This aligns with the media consumption patterns of the millennial generation, who increasingly prefer audiovisual formats. In the current era of digital media, the emergence of new generations and new media platforms has created intense competition and introduced new lifestyles<sup>35</sup>. These shifts at times trigger cultural contestation. Therefore, the Indonesian government—through Law No. 5 of 2017 on Cultural Advancement—emphasizes the importance of managing cultural diversity, including protecting cultural heritage against practices that may erode it.<sup>36</sup>

As of today, Jeda Nulis has received substantial public engagement, evidenced by its 1.63 million subscribers, 413 uploaded videos, and over 167 million total views. This demonstrates the channel's significant presence in the digital da'wah sphere.<sup>37</sup>

The content “Habib Login Rumah Pendeta” is notable because it merges religious themes with terminology commonly used in the digital world<sup>38</sup>, such as the term “login.” Conceptually, the phrase symbolizes a spiritual process or journey—analogous to accessing a deeper connection with God. By employing technological metaphors, Habib Ja'far makes spiritual concepts more relatable to young audiences who are accustomed to digital culture. The message of religious tolerance presented in the video aligns with contemporary Islamic communication strategies emphasizing dialogue, openness, and coexistence.<sup>39</sup>

In the video, Habib Ja'far engages in a warm and meaningful conversation with Pastor Marcel, discussing the characteristics of Christmas celebrations and exploring the core teachings of Islam and Christianity. Both speakers exchange gifts—Habib Ja'far presents Zamzam water and perfume scented with the fragrance associated

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<sup>35</sup> Siti Muflihatur Rohmah and Minan Jauhari, “Strategi Radio Bintang Tenggara 95, 6 FM Banyuwangi Melalui Program Jumat Berkah Dalam Mempertahankan Eksistensinya Di Tengah Konvergensi Media Online,” *Icon: Islamic Communication and Contemporary Media Studies* 1, no. 2 (2022): 156–70.

<sup>36</sup> Nova Saha Fasadena, “Communication Barrier Analysis on Pandhalungan Students In An Osing Pesantren Environment,” *Al-Hikmah: Jurnal Ilmu Dakwah Dan Pengembangan Masyarakat* 22, no. 1 (2024): 39–52.

<sup>37</sup> Habib Husein Ja'far, “Habib Login Rumah Pendeta,” 24 Desember, 2024, <https://www.youtube.com/watch?v=A3T4SYm37GI%0D%0A>.

<sup>38</sup> Novianto Puji Raharjo, S Kom, and M I Kom, *Literasi Digital Dakwah: Pedoman Dalam Melakukan Dakwah Di Era Digital* (Basya Media Utama, 2024).

<sup>39</sup> Nurul Hasan, “Strategi Komunikasi Islam: Toleransi Dan Kebebasan Berpendapat Dalam Mengantisipasi Konflik Di Era Pemilu 2024,” *JISAB: The Journal of Islamic Communication and Broadcasting* 3, no. 2 (2024): 1–18.

with the Kaaba, while Pastor Marcel offers a Christmas gift package. Their friendly interaction, which concludes with sharing a meal of nasi padang, highlights mutual respect and interreligious harmony.

Previous studies on da'wah via YouTube, such as those by Muda (2023), indicate that combining humor, visual storytelling, and everyday language effectively captures the attention of young audiences. Similarly, Aziz's research shows that video-based religious messaging enhances accessibility and recall<sup>40</sup>. The "Habib Login Rumah Pendeta" content applies these strategies by combining moral messaging with light, engaging delivery. However, while research on digital da'wah is growing, there remains limited scholarship investigating the integration of technological terminology as part of da'wah rhetoric.

Furthermore, although humor and visual strategies are known to be effective, their influence on audience comprehension of religious teachings requires further study.

This study differs from audience reception analysis. While both approaches examine video content, rhetorical analysis focuses on how the message is constructed, rather than how audiences interpret it. In analyzing the "Habib Login Rumah Pendeta" video, this research employs Aristotle's Five Canons of Rhetoric, which consist of: (1) *inventio* (invention of arguments), (2) *dispositio* (organization of discourse), (3) *elocutio* (use of language and style), (4) *memoria* (use of memory during delivery), and (5) *pronuntiatio* (delivery, including intonation and expression).

### **Inventio (Invention) in the Da'wah of Habib Husein Ja'far in the Video "Habib Login Rumah Pendeta"**

The principle of *inventio* in Habib Husein Ja'far's da'wah appears in how he identifies and presents the core themes of the podcast clearly<sup>41</sup>. In this video featuring Pastor Marcel, Habib Ja'far foregrounds two central issues. First, he discusses how religious tolerance should be practiced toward followers of other faiths. He provides direct examples of how a Muslim can embody tolerance toward Christians, particularly relevant because the podcast was recorded shortly before the Christmas celebration. Second, he emphasizes the importance of interreligious tolerance in a pluralistic nation such as Indonesia. He illustrates that harmonious relations between religious leaders can encourage similar attitudes among their respective followers, as religious communities often take behavioral cues from their leaders.

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<sup>40</sup> Naufaldhi, "Strategi Kreatif Komunikasi Dakwah Di Media Sosial Untuk Generasi Z Studi Kasus Realmasjid 2.0."

<sup>41</sup> Kartika Bina Kasih, "Resepsi Pemuda Muslim Dan Non Muslim Terhadap Film Bulan Terbelah Di Langit Amerika Di Kabupaten Jember," *IJIC: Indonesian Journal of Islamic Communication* 4, no. 1 (2021): 47–73.

In this context, Habib Ja'far highlights ethical conduct (akhlaq) for Muslims in interacting with fellow citizens regardless of religious differences. His visit to Pastor Marcel's home prior to Christmas exemplifies this practice of *silaturahmi* and mutual respect. Their close friendship and frequent theological dialogue demonstrate that differences in belief do not preclude solidarity, kindness, and shared humanity.

This application of *inventio* contrasts with that found in the journal article “Analisis Retorika Pidato Cinta Laura Kiehl pada Acara Peluncuran Aksi Moderasi Beragama Kementerian Agama RI.” In that study, *inventio* is reflected in Cinta Laura's emphasis on the strategic role of the millennial generation. Her statement—“We are the generation that will determine the direction of this nation in the coming years, towards becoming more advanced, modern, prosperous, and respected globally”—expresses a visionary rhetorical stance centered on national progress.<sup>42</sup>

### **Dispositio (Arrangement) in the Da'wah of Habib Husein Ja'far in “Habib Login Rumah Pendeta”**

Although the podcast is delivered in a relaxed conversational style, the structure of the message is organized into three clear components: introduction, body, and conclusion.

In the introduction, Habib Ja'far subtly conveys the purpose of his visit to Pastor Marcel's home—a gesture aligned with promoting interreligious tolerance. The meeting begins warmly, reflecting his habitual visits to Christian friends and clergy during the Christmas season.

In the body, he presents reasoned arguments by linking the message of compassion in Islam with the moral values upheld in Christianity. This approach builds a conceptual bridge between two religious traditions, suggesting that both faiths share the ethical imperative to spread goodness. A concrete example is seen in his act of gifting Zamzam water and Kaaba-scented perfume to Pastor Marcel. He explains the theological and spiritual significance of these items in Islam, while simultaneously respecting the personal and cultural meaning of Christmas gifts offered in return.

In the conclusion, Habib Ja'far expresses hope that Christmas can function similarly to Ramadan and Eid al-Fitr in fostering interfaith solidarity. He encourages that contemporary “Christmas interactions” (*War Natal*) should strengthen—not weaken—social cohesion among Indonesians. Such efforts, he argues, can reduce interreligious tensions and reinforce national unity.

Moreover, Habib Ja'far's da'wah demonstrates the three Aristotelian rhetorical appeals: *ethos*, *pathos*, and *logos*. His *ethos* is reinforced by his scholarly background

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<sup>42</sup> Fasadena, “Analisis Retorika Pidato Cinta Laura Kiehl Pada Malam Peluncuran Aksi Moderasi Beragama Kementerian Agama RI.”

and lineage from the Prophet, enhancing his authority. His pathos emerges through humor, warmth, and relatable storytelling, enabling engagement across diverse audiences. His logos appears in his scriptural and rational arguments framed in accessible language.

This structural organization parallels the *dispositio* identified in the study “Analisis Retorika Pidato Presiden Jokowi di Ibu Kota Nusantara (IKN) pada Kanal YouTube Official iNews”, where Jokowi’s speech is likewise arranged into opening greetings, substantive explanation, and concluding call-to-action.<sup>43</sup>

## **Elocutio (Language Style) in the Da'wah of Habib Husein Ja'far Entitled “Habib Login Rumah Pendeta”**

### **a. Repetition Style**

Repetition style is a form of repeating the same word or group of words. This style is considered important to provide emphasis within the context in order to reinforce the meaning and the sentences conveyed<sup>44</sup>. The form of repetition style in the video is as follows:

“Islam Rahmatan lil ‘Alamin (Islam as a mercy to all creation) indicates that Islam is not only a religion of love for its adherents. But for all creatures, especially humans across the entire world.”

Based on the excerpt above, Habib Husein Ja'far uses repetition style to emphasize to his audience that even though we are Muslims, we must still be able to do good and interact harmoniously with our non-Muslim brothers and sisters. This aligns with the motto of Islam as a religion that spreads compassion toward all beings on earth, regardless of background, religion, or group—we are required to do good to them.

“Differences are not meant to be contested, but to be celebrated; these differences are the will of Allah.”

Based on the excerpt above, Habib Husein Ja'far emphasizes that Allah created humans with diverse identities and religious backgrounds. We were not created to oppose each other, but to get to know one another. This must be applied in understanding that tolerance is not merely coexistence, but also mutual respect for one another.

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<sup>43</sup> Atef Fahrudin, Diding Bajuri, and Syamsul Arif Billah, “Analisis Retorika Pidato Presiden Jokowi Di Ibu Kota Nusantara (IKN) Pada Kanal Youtube Official iNews,” *JIKA (Jurnal Ilmu Komunikasi Andalan)* 5, no. 2 (2022): 200–215.

<sup>44</sup> Relly Anjar Vinata Wisnu Saputra, S I Kom, and M I Kom, *RETORIKA: Teori Dan Teknik Praktis Seni Berbicara Di Era Digital* (wawasan Ilmu, 2024).

## **b. Metaphor Style**

Metaphor style is an analogy that compares two objects using concise wording<sup>45</sup>. This style is used to create a mental impression, even if it is not conveyed explicitly.<sup>46</sup> The form of metaphorical style in the video is as follows:

Based on the da'wah excerpt, Habib Husein Ja'far uses the phrase “tolerance is a bridge that connects differences.” This means that differences, especially in religion, should not lead to hostility or mutual degradation. Instead, differences should be a path for us to complement one another. Through tolerance, we can expand kinship and strengthen national unity. Another expression used is “we are a rainbow under the same sky,” meaning that although humans have many differences, we are like the rainbow with various colors, yet all are creations of the One Almighty God. Lastly, “religion is a lantern that illuminates the path of life” signifies that religion should not blind us to view followers of other religions with inferiority. Religion should serve as guidance to spread goodness to everyone, regardless of their beliefs.

As for the elocutio in the journal titled “Representation of Aristotle’s Persuasive Rhetorical Concepts in Ismail Haniyah’s Speech for Indonesian Muslims”, Ismail’s speech style is direct and to the point, especially concerning issues of the Muslim community, particularly Palestine. When speaking about America, Ismail appears fiery, as Iran—under his leadership—holds strong opposition toward the United States. With the sympathy and solidarity of Indonesians for Palestine, Ismail expresses deep gratitude, appreciation, and praise. This style of speech has an emotional influence that can move the hearts of listeners<sup>47</sup>.

## **Memoria (Memory) in the Da'wah of Habib Husein Ja'far Entitled “Habib Login Rumah Pendeta”**

In the memoria stage, the speaker’s memory is essential in delivering da'wah. In this context, Habib Husein Ja'far demonstrates deep and broad understanding of the material discussed; he is also familiar with Christian teachings and engages in dialogue regarding each other’s doctrines. His delivery when citing Qur’anic verses, hadith, and Islamic history is smooth, clear, and fluent. Some of the verses and hadith he quotes are as follows:

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<sup>45</sup> Farid Ibnu Wahid et al., “Analisis Gaya Bahasa Pada Postingan Akun Instagram@Kumpulan\_puisi,” *Lingua Rima: Jurnal Pendidikan Bahasa Dan Sastra Indonesia* 11, no. 2 (2022): 175–85.

<sup>46</sup> Thesa Angesti, Rochmat Tri Sudrajat, and Mimin Sahmini, “Analisis Gaya Bahasa Pada Puisi ‘Dalam Diriku’ Karya Sapardi Djoko Darmono,” *Journal on Education* 4, no. 1 (2021): 14–19.

<sup>47</sup> Ali Fikry, “Representasi Konsep Retorika Persuasif Aristoteles Dalam Pidato Ismail Haniyah Untuk Umat Islam Indonesia,” *Jurnal Al-Azhar Indonesia Seri Humaniora* 5, no. 3 (2020): 137–45.

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ  
بِبَعْضٍ لَهْدِمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ  
مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

*(That is,) those who were expelled from their homeland without just cause except that they said, "Our Lord is Allah." If Allah had not repelled (the aggression of) some people by means of others, monasteries, churches, synagogues, and mosques—in which the name of Allah is much mentioned—would certainly have been destroyed. Truly, Allah will indeed help those who support His (religion). Indeed, Allah is truly All-Strong and All-Mighty.*<sup>48</sup>

Habib Husein uses this verse to explain to the pastor that Allah grants mercy and compassion to all creation without religious distinction, and that houses of worship—whether mosques, churches, synagogues, or monasteries—are protected by Allah.

(14:30) Habib explains that drinking Zamzam water does not automatically convert someone to Islam; however, Zamzam holds blessing due to the Prophet drinking it, contains benefits for health, and possesses healing properties. He also explains its historical background.

(16:04) Habib gives a perfume with a Ka'bah fragrance, explaining that non-Muslims are not permitted to enter Makkah and Madinah; thus, he shares the fragrance as a symbolic gift.

(16:45) Habib clarifies Islamic scholarly differences regarding congratulating Christmas. One opinion allows it as part of human relations; another prohibits it to safeguard faith. However, this does not limit kindness and respect toward Christian brothers. Habib demonstrates creativity in maintaining harmony by exchanging gifts and visiting Pastor Marcel, in accordance with the Prophet's example.

(30:00) "War Takjil" and "War Natal" are strategies to foster interreligious tolerance while maintaining doctrinal boundaries.

In this, Habib demonstrates strong mastery of remembrance and articulation, reinforcing that he is a capable da'i.

In contrast, the concept of memoria in the referenced journal relates to recalling arguments built during invention—for example, Jokowi recalling the initial argument that the new capital (IKN) requires not only physical development but also a new

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<sup>48</sup> Kementrian Agama, "Quran Kemenag," 25 mei, 2025, <https://quran.kemenag.go.id/quran/per-ayat/surah/22?from=40&to=7823>.

work culture.<sup>49</sup>

### **Pronuntiatio (Delivery) in the Da'wah of Habib Husein Ja'far Entitled “Habib Login Rumah Pendeta”**

This stage follows the previous four. In delivering his da'wah, Habib Husein Ja'far demonstrates his capacity as an experienced preacher who speaks not only to Muslim audiences but also to non-Muslims, some of whom later convert to Islam. His delivery is firm, clear, and relaxed, adapting to his audience. His word choices fit contemporary society, such as “Login,” “War Takjil,” and “War Natal,” making his da'wah appealing to the younger generation, particularly on social media.

His intonation is clear, with a calm and unhurried tempo. He emphasizes key points and uses humor, making his da'wah easily understood by all age groups and religions. His voice control is appropriate, rising in seriousness and softening in casual moments. His Qur'anic recitation is fluent and follows tajwid rules. His body gestures are natural and supportive, enhancing persuasion.

Overall, Habib Husein Ja'far delivers his da'wah with fluency, clarity, and deep emotional expression. Through effective use of this rhetorical element, his message becomes more convincing and impactful for the audience.



**Figure 1. Body Movements of Habib Husein Ja'far While Delivering Da'wah on YouTube Entitled “Habib Login Rumah Pendeta”**

Source: Youtube: Jeda Nulis

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<sup>49</sup> Fahrudin, Bajuri, and Billah, “Analisis Retorika Pidato Presiden Jokowi Di Ibu Kota Nusantara (IKN) Pada Kanal Youtube Official INews.”

In the principle of Pronuntiatio (delivery), we can compare the capacity of Habib Husein Ja'far, which is evidently different in terms of mastery of material and preparation conducted before delivering his speech. As an experienced preacher, supported by extensive knowledge and scholarly references, Habib Husein Ja'far is able to deliver speeches effectively even without extensive preparation. Meanwhile, Cinta Laura Kiehl delivered her speech using a prepared script. This is understandable, considering that at the beginning of her speech she stated that she had written the script the night before. This indicates limited preparation time and insufficient opportunity for memorization. Furthermore, she demonstrated minimal body movement, which is natural due to the presence of a stationary podium microphone and the fact that both of her hands were occupied holding the script.<sup>50</sup>

## Conclusion

The conclusion of this research is that in his da'wah podcast with Pastor Marcel, Habib Husein Ja'far Al-Haddar, on the YouTube channel Jeda Nulis entitled "Habib Login Rumah Pendeta", successfully applies Aristotle's rhetorical principles effectively. Through the five stages (Inventio, Dispositio, Elocutio, Memoria, Pronuntiatio), he is able to convey his message effectively and receives positive feedback from the audience. This indicates that the da'wah message he delivers is received and understood well by his listeners.

In the Inventio stage, he explains clearly and directly the main theme of his da'wah, namely tolerance towards non-Muslims. He even provides a concrete example by giving gifts of Zamzam water and Ka'bah-scented perfume to Pastor Marcel, symbolizing that goodness should be extended to everyone. In the Dispositio stage, the structure of his podcast da'wah is well organized, which helps the audience follow and understand the content. This aligns with the three rhetorical components: Ethos, Pathos, and Logos, where he demonstrates personal credibility, rational argumentation, and appropriate emotional expression to emphasize key points in accordance with the context.

In the Elocutio stage, Habib Husein Ja'far employs repetition to reinforce key messages effectively and uses metaphorical language to present comparisons concisely. In the Memoria stage, he demonstrates strong mastery and recall of material, as shown by his fluent recitation of Qur'anic verses and Hadith without hesitation. Finally, in the Pronuntiatio stage, his delivery is clear, smooth, and deeply expressive, supported by appropriate facial expressions and controlled intonation suitable to each topic and emotional context.

In this study, the researcher has attempted to present complete and in-depth

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<sup>50</sup> Fasadena, "Analisis Retorika Pidato Cinta Laura Kiehl Pada Malam Peluncuran Aksi Moderasi Beragama Kementerian Agama Ri."

data regarding the findings related to the research object. However, the researcher acknowledges several limitations in this study, including insufficient clarity in presenting data and less comprehensive analytical depth. This research focuses solely on the rhetorical approach of Habib Husein Ja'far using Aristotle's analytical framework based on the five rhetorical stages. Therefore, this analysis can still be further developed, deepened, and refined by future researchers to produce more comprehensive study.

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