

Analysis of Student Reception, Tolerance Values in Youtube Content LOGIN

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ABSTRACT

Keywords

Reception
Audience
Religion
YouTube

This research aims to see how the audience receives a message that has been produced and shaped by the message producer. Through the Reception theory approach by Stuart Hall. This research uses descriptive qualitative methods by collecting data through in-depth interviews. The results of this research found that there were 3 informants in dominant positions, 2 informants in negotiating positions and no informants in negotiating positions. Informants who are in a dominant position receive the message conveyed in full so that they agree with the message conveyed in the LOGIN content, supported by supporting backgrounds such as religion, gender and experience. Informants who are in a negotiating and oppositional position do not receive the message conveyed thoroughly, coupled with different backgrounds between informants such as gender and region.

1. Introduction

The continuously developing movement of media change will continue to give birth to multimedia technology in the field of information and communication that can enable humans to do all things without fear of being limited by distance and time. Now that we can communicate with each other easily and quickly through the use of the internet, this is one of the big changes that we can see and feel. Another example of great innovation that we can see is the birth of various social media that can be used to make human work easier. (Hajar, 2018).

YouTube is a type of social media sharing media that provides a place for its users to create, share and watch videos with other users. The birth of social media such as YouTube destroyed the dominance of television mass media with the form of audio-visual content it presented. Easy access and can be done anywhere using gadgets and computers that only require an internet connection has made many users switch to YouTube. (Wirawanda & Farah Malikha, 2022)

However, it cannot be denied that the rapid pace of change in the internet also presents another side. Namely, it is easy for conflicts to occur due to information circulating by the public on the internet. The issue of ethnic, religious, racial and inter-group diversity (SARA) is one of the potential issues that most frequently arises on the internet. Quoted from the Kominfo page, social media is one of the platforms used to spread fake news and SARA issues. Especially if we are entering a political year, the issue of SARA will be used by one party to bring down the other party. It has been proven that from 2018 to 2021 Kominfo handled 3,640 hate speech related to SARA in the digital space, where in 2019 executive and legislative elections took place.

One of the conflicts related to the SARA issue that occurred was in the DKI Jakarta Regional Election which took place in 2017. This happened because one of the gubernatorial candidates (cagub) came from a minority group and was involved in a case of alleged blasphemy against a majority religion. This makes the 2017 DKI Jakarta Regional Election easy for conflicts related to SARA issues to occur. (Kharisma, 2017)

LOGIN is a form of YouTube content in the form of a talk show with the theme of da'wah which is present on Deddy Corbuzier's YouTube channel. This content was present every day during the last month of Ramadan. Hosted by Onadio Leonardo who is a public figure known as a host, actor and musician. Discusses various things that are always associated with the religious values contained therein. Together with the guest star who always accompanies Onad, namely Husein Ja'far Al-Hadar.

Husein Ja'far Al-Hadar or commonly known as Habib Ja'far is one of the religious figures who is well known to the public today. A Madurese preacher who was born 35 years ago and is also often called Habib Industri. Habib Ja'far first went viral on the YouTube content "Pemuda Tersesat" with Tretan Muslim and Coki Pardede. Where on this account Habib Ja'far answers questions related to Islamic values sent by followers of the Instagram or YouTube account of lost youth submitted by Tretan Muslim.

The topics discussed on YouTube are also different, such as politics, economics, history as well as regarding religion. In this research, researchers are interested in exploring the issue of tolerance that exists in various aspects of life, in this case it is discussed in YouTube content. The topic chosen in this research is related to one of the contents broadcast on Deddy Corbuzier's YouTube entitled LOGIN which was broadcast during the month of Ramadan 2023.

The background between the hosts and guest stars makes researchers even more interested in exploring this content. Habib Ja'far, who is a Muslim preacher, had to answer questions asked by Onadio Leonardo as host. Onadio Leonardo himself is a Catholic. Of course, it's interesting how they interact with each other based on the religious background they follow, especially since this content is broadcast during the month of Ramadan.

In everyday human life, communication activities with other people cannot be separated. Humans as social creatures will influence each other from individual to individual. Communication is also the basis of communication for all interactions between humans, whether individuals, groups or organizations that enable communication to occur. Likewise, interactions between families, such as parents and their children. Communication activities play an important role in human social life. (Pertiwi et al., 2020)

Humans are creatures created by God who have thoughts. By having thoughts, of course humans will create a stance, where one person and another have different thoughts and stances. In reality, every human being will depend on other humans in various ways to fulfill their life needs so that social behavior will be formed. Social behavioral relationships that often occur between people and each other will influence their attitudes in interacting in various ways, one of which is tolerance. (Frima, 2016)

According to the Big Indonesian Dictionary (KBBI), tolerance means the behavior of respecting, allowing or allowing views, opinions, beliefs or behavior that are different or contrary to one's own stance. Djohan Efendi defines tolerance quite broadly, tolerance is the attitude or action of someone who respects differences, both behavior, religion and culture. Meanwhile, Hasyim interprets tolerance as a gift of freedom that belongs to all humans (without exception) or to fellow humans in carrying out their beliefs and simply to regulate their lives and determine their own destiny. With these notes, as long as they carry out all this without disturbing or violating things that are contrary to the creation of order and security in the community environment. (Ridwan Effendi et al., 2021)

Reception comes from the Latin *recipere*, and English reception which means acceptance or welcoming of readers. Reception theory focuses on how the audience gives meaning to the content of the message that has been conveyed by a media and is interpreted or interpreted freely by the audience. The basic assumption in reception analysis is that active audiences have the autonomy to produce a meaning contained in the film or series they have watched. The audience's reaction to a show they have watched can be responded to positively or negatively. (Endraswara, 2003).

Researchers are interested in taking this research because this content has a very strong tolerance value so it attracts the attention of researchers. This research is different from previous studies which discussed the value of tolerance. The audience in this research are students who have different backgrounds. Why researchers are interested in making students research subjects is because they see the rise of several phenomena of intolerance and radicalization that occur in the world of

education, both schools and universities. With the presence of several students chosen by researchers to be resource persons in this research, they can be trusted to be able to accommodate the aspirations of the audience in interpreting the value of tolerance in LOGIN YouTube content.

In previous research entitled "Analysis of the Reception of the Message of LGBT Tolerance in the Family in the Documentary Film "All In My Family"" which discussed how the audience received the issue of tolerance towards the LGBT community in a family. The results show that not all informants are in a position of opposition (Opposition), but rather negotiating (Negotiation) and supporting (Dominant Hegemony) regarding the content of the message of tolerance conveyed in the film based on their background understanding. The similarity in this research is that it both uses an encoding-decoding reception analysis by Stuart Hall and links it to the issue of tolerance. The difference lies in the research subject and refers to religious issues. (Nadinda, 2023) .

Meanwhile, the journal entitled "Analysis of Reception on the "Kimi Hime" Youtube Gaming Channel" discusses Kimi Hime's appearance which can attract the attention of the audience . The similarity is in the use of reception analysis using Stuart Hall's encoding - decoding model . The difference is that this journal emphasizes the theme of appearance , whereas this research focuses on the value of tolerance on religious issues . (Eka Rofi & Noor Rakhmad, 2020) .

Apart from that, there is a journal entitled "Youtube as a Means of Da'wah Communication in Makassar City (Social Media Analysis)", this journal discusses how preachers use YouTube as a means of da'wah communication, as well as the strengths and weaknesses of YouTube as a means of da'wah communication. The difference between this journal and this research is the use of theory used. Meanwhile, the similarity is that they both use YouTube and preachers as research objects. (Hajar, 2018)

In the background explanation above, the researcher found a problem formulation regarding how students respond to the value of tolerance that occurs in the LOGIN content?

2. Theoretical Framework

2.1. Reception Analysis

Reception comes from the Latin *recipere*, and English *reception* which means acceptance or welcoming of readers. Reception theory focuses on how the audience gives meaning to the content of the message that has been conveyed by a media and is interpreted or interpreted freely by the audience. The basic assumption in reception analysis is that active audiences have the autonomy to produce a meaning contained in the film or *series* they have watched. The audience's reaction to a show they have watched can be responded to positively or negatively. (Endraswara, 2003) . Stuart Hall has three concepts of *encoding - decoding* when viewed from the meaning of the sender and recipient of a message. These three concepts include: (1) Dominant Hegemony Position. In this position, the message sent by the sender and received by the recipient has almost the same meaning. This is caused by several factors such as the similarity of the sender and recipient in code use, culture and background. (2) Negotiation Position. In this position the message sent by the sender is partially accepted and rejected by recipient. This happens because of social and cultural differences. (3) Opposition Position. In this position, the message sent by the sender is rejected by the recipient of the message, this is due to differences in social and cultural backgrounds. (Griffin, 2012) .

In this study, researchers used the *encoding/decoding* model by Stuart Hall to answer the problem formulation raised in this study. According to Hall's (2006) perspective, one important part of the meaning formation process is taking into account the audience's interpretation. Regarding mass media, the process of meaning formation that occurs is not only determined by the media text producer, but is determined by the relationship between the media text produced and the audience (media text consumers). In the reception perspective, the audience is not only a passive or passive recipient of messages produced by the media, but the audience can become a source of messages after processing the message by the media or actively. (Utami & Herdiana, 2021)

In simple terms, *encoding* is a process of producing, constructing and framing reality through the ideology of a dominant group. Meanwhile, *decoding* is a process of meaning and processing of messages by the recipient of the message. In general, *encoding/decoding* as proposed by Stuart Hall is that messages produced by producers (communicators) are not always interpreted exactly by

consumers (audience). The *decoding* process really depends on many things, including the mindset, religion, level of education and other backgrounds of the audience. This makes the decoding process very varied and unique from one audience to another and allows for differences in the meaning of the message produced at the beginning. (Noviadhista et al., 2019)

Melvin De Fleur and Sandra Ball-Rokeach examine how audiences act and interact with messages conveyed by the media. In answering the study they stated that there were 3 perspectives that could explain the study, including: (1) *Individual Differences Perspective*, This perspective views that individual differences related to individual attitudes and psychology will determine how an individual chooses stimuli provided by the environment and how to interpret these stimuli. (2) *Social Categories Perspective*, This perspective sees that the presence of social groups in society is based on characteristics such as gender, age, education, religion, income, place of residence and so on. (3) *Social Relations Perspective*. This perspective assumes that the meaning of messages conveyed by the media can be influenced by informal relationships. Individuals who have the power of informal relationships with audiences can have a significant impact on mass communications.

This *Reception Theory* framework will be used as a basis for researchers to see and understand the phenomenon to be studied. The information obtained will later be analyzed and adjusted to the position of the content creator. Researchers will describe information related to the audience's meaning of messages in content by referring to the position of *Reception Theory*.

2.2. Tolerance Concept

Tolerance comes from the Latin word "tolerare" which means patience regarding something. So tolerance can be interpreted as an action or behavior that is based on rules so that a person can respect and appreciate the behavior of other people. Indonesia is a diverse country, consisting of various tribes, ethnicities, languages, cultures and religions. Religious tolerance and freedom are very sensitive matters in society these days. The essence of religious freedom in question is not to assume that religion is the most correct, but to respect and respect each individual's beliefs, and maintain harmony and help each other among human beings.

The Religious Communication Forum (FKUB) formulates the scope of tolerance, including: (1) Recognize the rights of others, It is a person's mental attitude or behavior that recognizes each attitude or behavior and their own fate, without violating the rules or values that exist in society itself. (2) Respect other people's beliefs, Belief is something that is based on a person's belief, belief itself is present and grows from within the heart and is based on certain foundations, whether in the form of revelation or rational thought, this is what makes a belief very difficult to change or influence. (3) Agree In Disagreement, Agreeing with the difference, Prof. Dr. H. Mukti Ali, who is a former Minister of Religion, holds the principle that differences do not have to bring hostility because differences always exist everywhere, therefore we must be aware of the differences and diversity that exist. (4) Understand each other, The most basic and important element when discussing tolerance is that if there is no element of mutual understanding then tolerance will not be realized in life. (5) Awareness and honesty, Concerning a person's behavior and inner awareness that is embedded within oneself, if what is done is based consciously and honestly then the resulting attitude will not conflict with what is in one's inner self. (Budi, 2019)

Tolerance is a basic condition for creating social harmony and peace. Logically, a harmonious and peaceful life without conflict in the name of religion is the desire of all religious communities. Every religion basically does not teach or encourage its followers regarding violence and conflict. However, in fact, in everyday life, these conflicts arise and are present in society. There are several obstacles that hinder the realization of religious tolerance, namely (Fitriani, 2020) : (1) Fanaticism and radicalism, Fanaticism in religion is a claim that considers one's religion to be the truest religion and does not hesitate to state that other religions are wrong or even declare them heretical. Of course, this can cause friction between religious communities. Especially if it is added to the understanding of radicalism which can lead to acts of violence in the name of religion. (2) The Spread of a Religion to People of Other Religions, According to experts, religion can be categorized into two, namely mission and non-mission religions. A missionary religion is a religion that believes in its own religion and has the obligation to spread and develop that religion. Meanwhile, non-mission religions are religions whose distribution is not mandatory, without requiring other people

to follow their religion. If this is done to those who have embraced a religion, this will cause friction, so tolerance and harmony will be hampered from being realized. (3) Syncretism, Syncretism is behavior that mixes beliefs and worship between religions, this is an excess of tolerance. This has the potential to cause friction and conflict within a particular religious group. This is one of the obstacles to tolerance that will manifest itself within a religious group and in social life.

3. Methods

This research uses a qualitative research method with a reception analysis approach using the Stuart Hall *encoding / decoding model*. In this research, LOGIN content was divided into three parts which fall into the categories of *dominant-hegemonic position, negotiated position or oppositional position*. This research uses a descriptive type that describes and interprets reality on the research object in detail and also expresses a statement of attitude, conflict and the views of the audience.

This research will focus on the YouTube show LOGIN Episode 21 which aired on April 12 2023. Data collection was carried out by in-depth interviews with informants determined based on the *purposive sampling method*. Sugiyono (2013) defines purposive sampling as a technique for collecting data sources with predetermined considerations or conditions. In this case, the considerations are people who are considered knowledgeable about the phenomenon to be discussed. The subjects in this research were men/women who had watched LOGIN content. Some criteria for research subjects can be: (1) Active students, (2) Followers of the Islamic religion and followers of non-Islamic religions. (3) Come from different regional backgrounds. (4) Current or previous educational background. (5) Available to be interviewed.

Research uses several data sources which are categorized into primary and secondary data. The primary data source can be the results of interviews used to answer the problem formulation in this research. Data analysis can begin by collecting interview results or documentation as a source of research data. After that, it will be connected according to Stuart Hall's reception analysis which is divided into three categories, namely *Dominant -hegemonic position, Negotiated position and Oppositional position*.

Meanwhile, secondary data sources in this research can be journals, books, the internet, scientific works and documentation that can support this research. The data collection technique in this research uses in-depth interviews and documentation to collect data. The data analysis technique used uses the *encoding-decoding reception analysis technique* by Stuart Hall, namely data collection, analysis and interpretation. According to Hall, there are 3 hypothetical positions in media readers, including 1. *Dominant Hegemonic reading*, in this position the message sent by the sender and received by the recipient has almost the same meaning. 2. *Negotiated reading*, in this position the message sent by the sender is partially accepted and rejected by the recipient. 3. *Oppositional reading*, in this position the message sent by the sender is rejected by the recipient of the message, this is due to differences in social and cultural backgrounds. This research focuses on various discussions that show the value of tolerance in LOGIN content.

4. Results and Discussion

4.1. Results

Researchers conducted in-depth interviews directly with informants in January 2024. The aim of the interviews was to group informants into categories of message reception, namely dominant, negotiation and opposition. Before conducting the interview, the researcher ensured that the informant had watched the LOGIN episode 21 content. This was so that the informants understood what was discussed in this content. Based on the results of ongoing interviews, researchers found that there were 3 categories of message reception by informants, along with data from 5 informants in this study.

TABLE 1. Categories of Message Reception by Informants

No.	Name	Informant Background			University
		Gender	Age	Area	
1.	Muhammad Muslimin	Man	20	Riau	Muhammadiyah Surakarta university
2.	Asim	Man	23	Bali	Muhammadiyah Surakarta university
3.	Aditya Febriansyah	Man	23	Bekasi	Sebelas Maret University
4.	Indar Kusumawardani	Woman	23	Wonogiri	Slamet Riyadi University
5.	Suryanto	Man	24	Riau	Raden Mas Said State Islamic University, Surakarta

Encoding and decoding focus on the production of a frame and audience text. In this research, the encoding process is for the YouTube content LOGIN episode 21 to find out the meaning of the encoder that is formed. The LOGIN episode 21 content discusses various religious matters packaged in comedy without any sense of offense. This episode features Onadio Leonardo and Habib Husein Ja'far as hosts and Boris Bokir as guest star. Various things are discussed in this episode as well as comedies that touch on religion. Habib Ja'far also stated that the aim of this content is education about the coolness of religious communities.

So far, religion is something that is always taken seriously, it cannot be done casually. However, with this content, Habib Ja'far shows that religion can be done casually so that it can attract attention and differentiate it from others. Namely preaching through more relaxed content. Because this kind of preaching can more easily reach audiences, especially young people. Some findings in the research, namely:

First Found Object. The different backgrounds between hosts and guest stars are an initial illustration of the 'tolerance value' which is most easily seen in the LogIn eps content. 21 this. Where Habib Ja'far (host) is Muslim, Onadio Leonardo (host) is Catholic and Boris Bokir (guest star) is Christian. Not only in this episode, in other episodes this content also invites guest stars who have different religious backgrounds such as a priest and a Bhante. These differences in religious backgrounds are a form of freedom of religion and expression for every religious believer without discrediting a particular religious group. This is an illustration that the life of a nation and state society should be regardless of the differences that exist within it.

"In my opinion, it is very reflective, because tolerance means we accept differences and there it immediately emerged like Boris who came with a lot of understanding and experience and Habib Ja'far with his understanding and experience too." (Ashim)

"Of course it is very reflective, because the three speakers discussed the customs of their respective religions. So this creates respect for their own religion and other religions." (Muhammad Muslimin).

Second Finding Object. Habib Ja'far uses the preaching methods he uses to get closer to the Millennial and Gen Z generations. It cannot be denied that currently, with the development of the world of technology and information, these two generations are inseparable from gadgets. The current process of spreading religion cannot be separated from this progress. Habib Husein Ja'far al Hadar or more commonly known as Habib Ja'far is a religious figure who is well known among the millennial generation and Gen Z. The use of mass media used by Habib Ja'far to preach Islamic teachings is a form of adaptation. to increasingly rapid development. These adjustments were made so that the message that Habib Ja'far wanted to convey could be accepted by young people.

"This is the first time I have seen a new version of da'wah carried out by Habib Ja'far, where his delivery using internet media is covered with entertainment, the aim is to follow the current social

media market which is filled with Gen Z. And I think that kind of da'wah is very relevant It's really good for people nowadays who can be comfortable with their preachers." (Suryanto)

"Agree, because we cannot deny that the development of communication media is so rapid that everything is required to be able to keep up with this development, including in the case of da'wah. Moreover, we can see that Habib Ja'far is very popular with various generational groups, both young and old, even from the comments on this content from followers of different religions." (Aditya Febriansyah)

Third Finding Object. The presence of LOGIN content broadcast on Deddy Corbuzier's YouTube channel aims to educate the audience about coolness. In the 21st episode, it was clearly conveyed directly by Habib Husein Ja'far al Hadar. The coolness that is meant is the coolness of living as a nation and state, especially in facing existing differences. Without causing friction between religious communities. As well as avoiding violence in responding to differences that occur between one particular group and another.

"One form of coolness is tolerance, tolerance in religion makes anyone feel cool. Because being able to live in harmony and peace accepts all kinds of differences, and in the LOGIN content it is also described like that." (Ashim)

"Just from the discussion, we can see that there is a coolness there, they talk about one religion with another. Inserting jokes without taking offense or cornering any particular party or religious group." (Indar Kusumawardani)

Fourth Finding Object. Habib Husein Ja'far al Hadar's preaching method includes comedy on several occasions when delivering his da'wah, which makes the atmosphere of the da'wah feel more relaxed. Using this method can attract more attention from the millennial generation and Gen Z to listen to preaching. Inserting comedy or jokes into the preaching he conveys without crossing boundaries and not making religion a comedy or joke. In this episode, comedy or jokes were exchanged several times between the host and guest stars.

"The method of preaching used by Habib Ja'far was so relaxed, that it was accepted by various generations. For example, now it's the Gen Z generation because their relaxed delivery is easy for them to catch and digest." (Muhammad Muslimin)

However, there are also differences of opinion regarding Habib Ja'far's method of preaching regarding the use of comedy inserts.

different assessments in society. The fear may be that what is conveyed in the content has a different meaning than what is conveyed. Especially when it comes to religion, bro, it's very sensitive in my opinion." (Aditya Febriansyah)

Fifth Finding Object (Description of social life). This content is one of the contents that can reflect the 'value of tolerance', this content describes how we as religious believers should face existing differences. Creating unity over our differences. This LOGIN content provides an illustration of how to respond to a problem with a cool head without causing friction between certain groups. Being too fanatical about religion can actually cause division if you don't pay attention to the relationships between fellow social beings.

"That's really true, sometimes in the discussions they discuss, they often include jokes. The joke is just a joke and if it is based on it as a reflection of the value of tolerance, it is really visible in this content. We can see that some allusions can arouse anger and give rise to conflict and hatred. Meanwhile, in this content, this is very inversely proportional." (Suryanto)

Different views were also expressed regarding the objects found above.

"It doesn't seem possible, bro, because it's still like a normal podcast. Even though it is filled with 3 resource persons with different religious backgrounds, I don't think I can describe it, bro. Moreover, maybe they have previously been on the same project so maybe the conversation is more focused. "Even though we can see in the content this time it is about differences and tolerance." (Indar Kusumawardani)

4.2. Discussion

Dominant Hegemonic Position. Encoding is a process of forming a framework for the message that will be conveyed to the public, while decoding is the process of the audience receiving and interpreting the message that has been previously formed. In a dominant hegemonic position, the message received and interpreted by the audience is comprehensive (Griffin, 2011). Based on the research that has been conducted, researchers found answers from the same sources. Several informants were categorized as being in a hegemonic dominant position based on the background above. Several informants agreed with the majority of the messages conveyed in the LOGIN episode 21 YouTube content. Informants in this position agreed that the LOGIN episode 21 YouTube content reflected the 'value of tolerance' in it, both in the form of actions and discussions.

Based on several experiences experienced, the influence of informants which is the main factor can be categorized as having a hegemonic dominant position (Effendi & Wirajaya, 2019). Based on the results of research that has been carried out, they often find and even implement the 'value of tolerance' in social life. This is what makes researchers conclude that the meaning of an individual's message is produced due to the individual's environmental factors.

The meaning of messages is not only based on experience, but can also be based on factors such as religion, age, gender, ethnicity and culture. Informants agreed that the differences that occur in society are normal. The findings show that the differences that exist in society are not a reason for friction or conflict, they can respond to these differences by discussing and joking with each other to create coolness. The informant accepted that the hosts and guest stars respected each other's differences of opinion and views regarding a particular religious group without having to force their opinions and views to be the most correct.

In a hegemonic dominant position, the informants accepted that the message conveyed by the LOGIN episode 21 YouTube content had values that were useful for their daily lives. The results of the researchers' findings state that the values that can be taken from this content are in terms of respecting the opinions and views of a community group to avoid friction or conflict between certain community groups.

Negotiated position. In the research that has been conducted, there are also informants in negotiating positions based on age, religion, gender, ethnic and cultural backgrounds. Based on the message that was conveyed in the YouTube content LOGIN episode 21, the informants accepted and agreed to the message, but they had their own views regarding some of the messages that had been conveyed.

The informant agreed with the message conveyed in the LOGIN episode 21 YouTube content regarding conveying the values of tolerance both in the form of discussion and action. Informants also agreed that the approach or method of preaching used by Habib Jafar was very relevant for Gen Z and attracted enough attention from Gen Z to watch the content. The results of the research also found that the informants agreed that the LOGIN episode 21 YouTube content reflected a picture of a peaceful religious life without any offense between adherents of one religion and adherents of another religion. However, in this position the informant has a different view regarding the jokes inserted in the delivery of preaching by religious leaders to avoid misinterpretation by the public. Informants are in a negotiating position because they have different environmental backgrounds (Widodo, 2022). These differences influence a person's ability to follow current developments. The informant accepted that the LOGIN episode 21 YouTube content discussed the value of tolerance in social life.

Opposition position. Based on the research that has been conducted, none of the informants are in an opposition position. This is based on the experience and various backgrounds of the informants. The informants receive messages produced by message producers.

5. Conclusion

Based on research conducted by researchers, related to the encoding and decoding process in interpreting a broadcast. Encoding is a process of forming a message or text that will be conveyed to the public, decoding itself is a process of receiving a message or text by the public. Based on the

discussion and discussion above, the informants were only divided into 2 audience positions in receiving the LOGIN content message in this episode. Informants who are in a dominant position agree that the LOGIN content is content that depicts the value of tolerance which can create coolness and avoid conflicts that are created. This LOGIN content is a YouTube content that is available during the fasting month which discusses various things about differences or tolerance. The informant's answer is based on the informant's experience. Informants who were in a negotiating position did not agree with the use of jokes inserted in the preaching process, for fear of giving rise to different meanings for each person. This is based on gender, education, experience and different environments. There were no informants in opposition positions.

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