

**Audience Reception Analysis Of Tolerance In The 'Login' Program Episode '6
Religious Leaders' On Deddy Corbuzier's Youtube Channel**

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Article History

Received : April 2025
Revised : April 2025
Accepted : Mei 2025
Published : Mei 2025

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Cite This Article:

Muharam, F., Ramadhan, A. F.,
Windratno, H., & Lancia, F. (2025).
Audience Reception Analysis Of
Tolerance In The 'Login' Program
Episode '6 Religious Leaders' On
Deddy Corbuzier's Youtube
Channel. Jurnal Ilmiah Multidisiplin,
4(03), 121–128.

DOI:

<https://doi.org/10.56127/jukim.v4i03.2035>

Abstract:

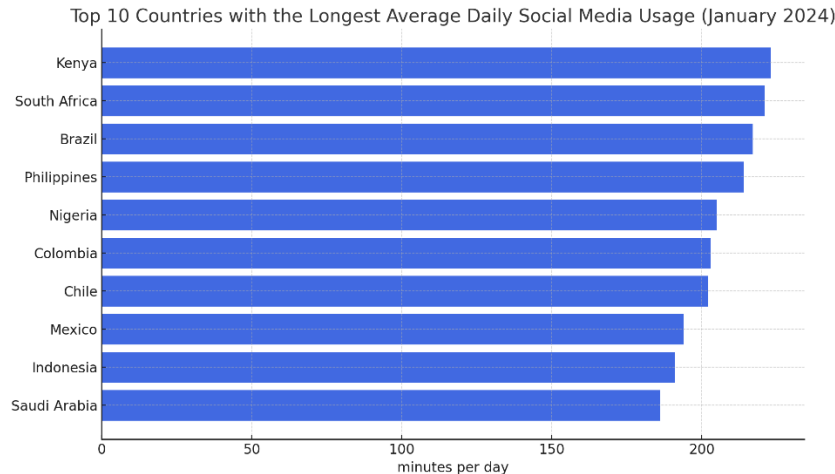
Advances in technology and information have clearly manifested with the emergence of various new media platforms that are widely utilized. One such platform is the social media platform YouTube, which is used for information dissemination. This is exemplified by the program "Login" on Deddy Corbuzier's YouTube, which features discussions on interfaith topics aimed at enhancing understanding and tolerance among religious communities in Indonesia through social media and digital platforms. This research aims to analyze audience reception about tolerance in one of the "Login" program episodes titled "6 Religious Leaders" on Deddy Corbuzier's YouTube channel. The method employed is reception analysis using a qualitative approach, guided by Stuart Hall's reception theory, which divides audience interpretation of media messages into three positions: dominant, negotiated, and oppositional. Broadly speaking, the research findings indicate that all audience members occupy the dominant position, where they fully adopt and accept the meanings constructed by the message creators. This aligns with the predominant thoughts and views of the message creators. There is one audience member in the negotiated position, while no audience members were found in the oppositional position.

Keywords: Audience Reception, Reception Analysis, Tolerance

INTRODUCTION

In its early stages, around 1969, the internet consisted of several small computer networks initially developed by the United States Department of Defense. This network was known as ARPANET and was intended for research purposes. By 1971, ARPANET had grown into a network with 15 nodes connected by 23 main servers, with a primary focus on electronic mail usage. In 1973, ARPANET expanded its reach by forming a wide-area network connecting the United States to networks in Norway and the United Kingdom. By 1983, the number of host servers in ARPANET had increased to 235 and surged significantly to 100,000 by 1989. In 1990, ARPANET officially changed its name to the Internet (Darmawan, 2022).

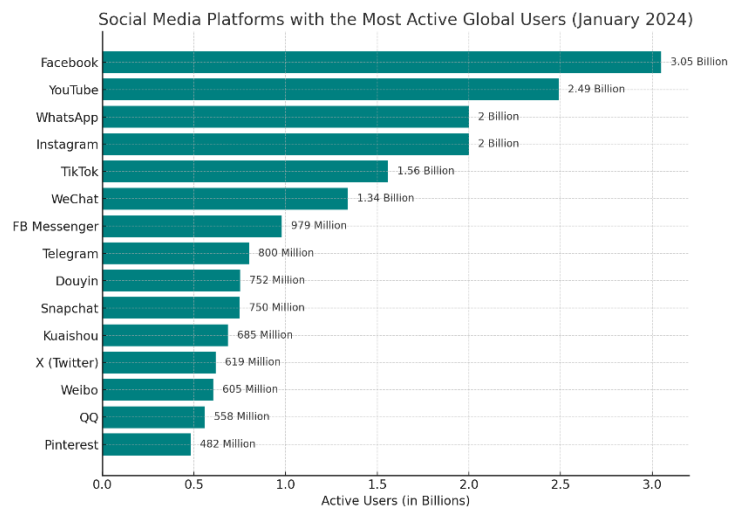
According to Boyd, the internet has become a fundamental human need, leading to the emergence of a new form of media known as social media. Social media is defined as a set of software tools that enable individuals or communities to gather, share information, communicate, and, in some instances, collaborate or interact online (Siregar, 2022). Based on the latest research by We Are Social in January 2024, as reported by Katadata.id, global internet users spend an average of 143 minutes (or 2 hours and 23 minutes) daily using social media (Annur, 2024).



Source : Katadata.id, 2024

Figure 1. Top 10 Countries with the Longest Social Media Usage Time

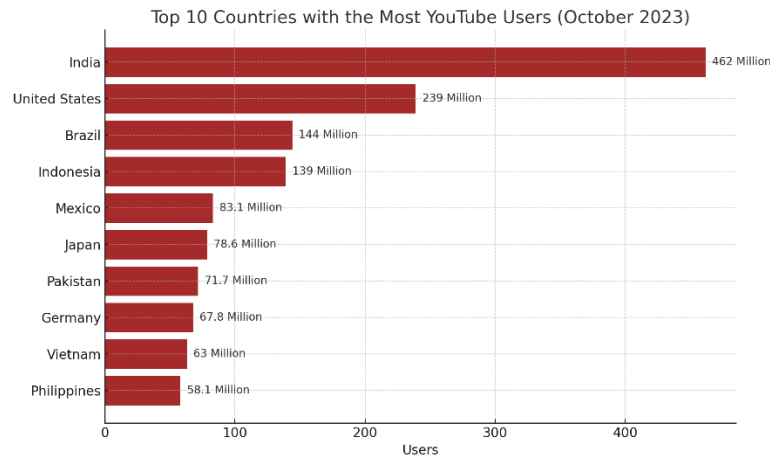
Kenya ranks first among countries with the longest average social media usage time, recording 223 minutes per day. It is followed by South Africa with 221 minutes per day, Brazil with 217 minutes, the Philippines with 214 minutes, Nigeria with 205 minutes, Colombia with 203 minutes, Chile with 202 minutes, and Mexico with 194 minutes. Indonesia is in the ninth position, with an average daily usage of 191 minutes. Saudi Arabia holds the tenth position, with 186 minutes of daily social media usage.



Source : Katadata.id, 2024

Figure 2. Social Media Platforms with the Largest Number of Users

Based on the figure above, the top five social media platforms with the highest number of active users are led by Facebook, which holds the first position with 3.05 billion active users. It is followed by YouTube in second place with 2.49 billion users. WhatsApp and Instagram occupy the third and fourth positions respectively, each with 2 billion active users. TikTok ranks fifth with 1.56 billion users. These data indicate that a large number of internet users utilize YouTube as a primary platform for watching videos.



Source : Katadata.id, 2024

Figure 3. Top 10 Countries with the Largest Number of YouTube Users Worldwide

The data presented above shows the ten countries with the highest number of YouTube users globally, with Indonesia ranking fourth with a total of 139 million users. In Indonesia, YouTube hosts a variety of content, ranging from educational material, lifestyle, music, comedy, travel, to animation. Recently, one of the most popular types of content enjoyed by many is podcasts, talk shows delivered via the internet, which have even gained popularity among celebrities (Afikah, 2023).

Originally, talk shows were a type of program broadcast on television or radio in which a host would converse with one or more guests on a specific topic (Rahmanitasari, 2021). Today, talk shows have been adapted and broadcast through new media platforms such as YouTube. One prominent example is the YouTube channel owned by Deddy Corbuzier.

Deodatus Andreas Deddy Cahyadi Sunjoyo, popularly known as Deddy Corbuzier, began his career as a magician on the Indonesian talent show *The Master*. His popularity increased through the TV program *Hitam Putih*, where he served as the host and gained widespread public recognition. Later, Deddy Corbuzier developed his own talk show format through YouTube, frequently inviting notable figures to discuss trending and socially relevant topics.

As of now, Deddy Corbuzier's YouTube channel has garnered 22.5 million subscribers and features 1,581 videos since its launch on December 8, 2009. His channel includes several programs such as *Close the Door*, *Listen to Me*, *Ormas*, *Praz Teguh*, *Goyang Lidah*, *Somasi*, *Podhub*, and *Login*. This study focuses on the *Login* program, a special segment aired during the holy month of Ramadan.

Login first aired in Ramadan 2023 and is hosted by Habib Jafar and Onadio Leonardo. The program received widespread acclaim and positive audience feedback. The show features a wide range of guests, including religious leaders such as pastors, priests, and Buddhist monks who engage in discussions with the hosts. The uniqueness of *Login* lies in its ability to present religious themes in a casual and engaging manner, which has contributed to its growing popularity (Hidayat, 2024).

One of the most notable episodes of *Login* featured six religious leaders from Indonesia: Habib Jafar (Islam), Bhante Dhirapunno (Buddhism), Yan Mitha Djaksana (Hinduism), Kris Tan (Confucianism), Romo Aan (Catholicism), and Reverend Brian Siawarta (Protestant Christianity). In this episode, they discussed the meaning of tolerance from their respective religious perspectives in a relaxed and respectful dialogue. The comments section of the video reflects a diverse range of audience responses, interpretations, and reactions to the discussion presented.

Indonesia is known for its diversity in religion, culture, ethnicity, and language. Maintaining such diversity is a complex task, particularly regarding religious tolerance. The country officially recognizes six religions: Islam, Christianity, Catholicism, Buddhism, Hinduism, and Confucianism, which further complicates interreligious dynamics (Muharam, 2020). According to W.J.S. Poerwadarminta, tolerance is

defined as “an attitude or disposition to respect, allow, or accept differing opinions, beliefs, customs, and behaviors” (Annisa, 2023).

Based on the explanations above, the researcher is interested in exploring audience reception of the theme of tolerance in the Login episode titled "6 Religious Leaders" on Deddy Corbuzier's YouTube channel. In the context of Indonesia's religious diversity, tolerance is a crucial issue that requires deep understanding and continuous effort to strengthen. The Login program represents one such initiative, fostering interreligious dialogue aimed at enhancing mutual understanding and religious harmony in Indonesia through digital media. This study seeks to examine how audiences perceive and interpret the content of the program, thus assessing public awareness and understanding of religious tolerance in a pluralistic society.

RESEARCH METHOD

This study employs a quantitative research approach, focusing on examining the relationship between organizational culture, work ethic, and workplace communication toward employee productivity at the Commission of the Prosecutor's Office of the Republic of Indonesia. The research population consisted of all employees at the Commission, with a sample of 40 employees selected using the saturated sampling technique, ensuring that all members of the population were included as respondents. Data were collected through a structured questionnaire distributed to the respondents, aimed at capturing perceptions of organizational culture, work ethic, communication practices, and productivity levels.

RESULT AND DISCUSSION

Results

Audience Reception Analysis on Respecting Differences Among Other

Table 1. Audience Reception on Tolerance (Respecting Differences Among Others)

Informant	Audience Reception	Audience Position
Rafli	...that kind of thinking is good in my opinion, and I agree with his statement.	Dominant Position
Stefanus	...I agree with him because everyone should be respected regardless of their religion and belief.	Dominant Position
Nico	...it's true that everyone should be respected no matter their religion... not just Islam. So stop saying Islam and non-Islam—I strongly agree with that.	Dominant Position
Sadam	I think Habib Jafar is a very wise person to be able to make such a statement—his sense of tolerance is really strong...	Dominant Position
Keona	...everyone indeed deserves respect regardless of their religion...	Dominant Position
Wahyu	...everyone has their own beliefs, and those must be respected...	Dominant Position

Audience Reception Analysis on Transforming Uniformity into Diversity

Table 2. Audience Reception on Tolerance (Transforming Uniformity into Diversity)

Informant	Audience Reception	Audience Position
Rafli	It gave me goosebumps seeing all the religious leaders from different backgrounds praying together for the common good...	Dominant Position
Stefanus	I was touched seeing them praying together based on their beliefs... the tolerance really felt strong here.	Dominant Position
Nico	...I was very touched seeing the religious leaders pray according to their own faiths...	Dominant Position
Sadam	That moment really had a different atmosphere... it gave me goosebumps.	Dominant Position
Keona	It felt so peaceful watching them pray together...	Dominant Position
Wahyu	I was touched... It's rare to witness such a strong moment of tolerance like this.	Dominant Position

Audience Reception Analysis on Accepting the Rights of Others

Table 3. Audience Reception on Tolerance (Accepting the Rights of Others)

Informant	Audience Reception	Audience Position
Rafli	In my opinion, if something is someone else's right, then we must accept it...	Dominant Position
Stefanus	I think Hindus and Muslims in Bali are doing quite well in practicing tolerance, both communities understand each other's rights and responsibilities...	Dominant Position
Nico	I think it's good because they understand each other... their tolerance is mutual...	Dominant Position
Sadam	Celebrating religious holidays is a right of religious people, so it should be accepted as it is, in my opinion.	Dominant Position
Keona	In my opinion, the tolerance shown between Islam and Hinduism in Bali is already good. They respect and understand one another.	Dominant Position
Wahyu	...we really have to respect what is already someone else's right and duty...	Dominant Position

Audience Reception Analysis on Expressing Openness Toward Others

Table 4. Audience Reception on Tolerance (Expressing Openness Toward Others)

Informant	Audience Reception	Audience Position
Rafli	...the conversation was exciting, and they didn't offend each other...	Dominant Position
Stefanus	...the tolerance shown in this program is great, the concept was well-prepared, the discussion was fun and light, with jokes that didn't offend anyone...	Dominant Position
Nico	This program is great, it promotes tolerance, a knowledgeable discussion without distinguishing between different beliefs. The comedic aspect also made it engaging...	Dominant Position
Sadam	...in Login, I watched the religious leaders' discussion from start to finish. The conversation was light and filled with jokes, but no one was offended. This is real tolerance...	Dominant Position
Keona	It was exciting, the sense of tolerance really came through. I didn't even realize the episode was over an hour long because it was full of laughter and light-hearted discussion about religion...	Dominant Position
Wahyu	The show was great in my opinion, the tolerance felt very genuine, just like friends hanging out and discussing beliefs without anyone getting offended. However, I suggest the video include subtitles so that the message can reach not only Indonesian viewers but also a global audience.	Negotiated Position

Audience Reception Analysis on Providing Enthusiastic Support for Differences

Table 5. Audience Reception on Tolerance (Providing Enthusiastic Support for Differences)

Informant	Audience Reception	Audience Position
Rafli	It's great that these religious leaders showed enthusiasm for other religious holidays...	Dominant Position
Stefanus	Nice to see them show excitement and respect for other religious celebrations, it felt warm and pleasant to watch.	Dominant Position
Nico	That's good, because that's how it should be—just simple respect for others who are celebrating their holiday.	Dominant Position

Sadam	It's cool, they really represented religious tolerance well by congratulating others on their holidays.	Dominant Position
Keona	They truly demonstrated and practiced tolerance—not just for the sake of content, in my opinion.	Dominant Position
Wahyu	In my opinion, the tolerance they showed felt real, not forced or just for show or content.	Dominant Position

Discussion

Tolerance, particularly within the context of religion, refers to an attitude of appreciation, respect, and acceptance toward differences that exist among individuals or groups in terms of beliefs, opinions, or faiths (Annisa, 2023). The findings of this study revealed varying interpretations from the audience regarding the concept of tolerance presented in the Login episode titled “6 Religious Leaders.” These variations were largely influenced by the personal backgrounds of each audience member, which shaped their process of meaning-making. However, it is important to note that most of the interpretations shared common ground, indicating a relatively uniform understanding of tolerance as conveyed in the episode broadcasted on Deddy Corbuzier’s YouTube channel.

Based on the research findings, it can be concluded that the representation of tolerance in the episode was well-received by the audience. All six informants expressed positive interpretations and demonstrated a dominant position in terms of Stuart Hall’s reception theory. This dominant position reflects the audience’s complete acceptance and adoption of the message encoded by the content creator, aligning with the values and viewpoints embedded within the program. Hall also identifies two additional audience positions: the negotiated position, in which the audience generally agrees with the content but modifies the meaning according to their personal context, and the oppositional position, where the audience rejects or challenges the intended message.

Michael Walzer outlines five interrelated components in the concept of tolerance, namely: appreciating the differences of others, transforming uniformity into acceptance of diversity, fostering moral recognition of others’ rights, expressing openness toward others, and offering enthusiastic support for difference. These elements were observed in the responses of the audience.

In the context of appreciating differences, all six informants aligned with the dominant position, as they fully accepted the message articulated by Habib Jafar, who emphasized that every individual—regardless of their religion or beliefs—deserves to be respected. Similarly, when discussing the notion of transforming uniformity into diversity, the audience again demonstrated complete alignment with the message, expressing agreement with the values conveyed by the episode. The same pattern was evident in the recognition of others’ rights, where all informants embraced the moral imperative of accepting the rights of people from different faith backgrounds. When exploring the idea of openness toward others, five informants remained within the dominant position, while one informant shifted into a negotiated stance. This particular audience member agreed with the message but suggested that subtitles be included in the content so that it could also be accessed by international viewers, not just Indonesian speakers. Lastly, in terms of supporting diversity, all informants were once again in the dominant position, conveying their full acceptance and endorsement of the values presented in the episode.

From the overall analysis, it becomes evident that the message of tolerance portrayed in the Login episode “6 Religious Leaders” is consistent with Walzer’s conceptual framework of tolerance and was effectively received by the audience. Most participants demonstrated full alignment with the content and its message. Although one informant showed a degree of negotiation in their interpretation—particularly regarding the accessibility of the program for a broader audience—none of the informants took an oppositional stance. There was no evidence of complete rejection or contradiction to the values of tolerance that were communicated through the program, further indicating the effectiveness of the message in fostering interreligious understanding and respect.

CONCLUSION

Based on the findings obtained through interviews, documentation, and data analysis using the reception analysis method, the concept of tolerance presented in the Login program episode titled “6 Religious Leaders” encompasses all elements of tolerance as described by Michael Walzer. According to Stuart

Hall's Reception Theory, there are three possible audience positions in interpreting media messages: dominant, negotiated, and oppositional.

In this study on audience reception regarding tolerance in the Login episode "6 Religious Leaders" on Deddy Corbuzier's YouTube channel, it was found that the majority of audiences adopted a dominant position, meaning they fully accepted and adopted the intended meaning conveyed by the message producer, aligning with the ideas and perspectives embedded by the content creators. However, one respondent held a negotiated position, suggesting that the content should include subtitles so it could also be accessed and understood by non-Indonesian-speaking viewers. No participants were found to be in an oppositional position in this study. Overall, it can be concluded that the representation of tolerance in the Login episode "6 Religious Leaders" successfully reflects the five components of Walzer's concept of tolerance. The message of tolerance conveyed through the program was well received and interpreted positively by all audience members who served as informants in this study.

The researcher suggests that future studies should further explore how audiences interpret media messages by combining interviews with focus group discussions (FGDs), in order to obtain more comprehensive and diverse data. This study may also serve as a valuable reference for other organizations, particularly those in the media industry, encouraging the use of social media platforms as effective channels for delivering meaningful and socially beneficial content to the public.

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