

Religious Moderation In Youtube Content Pemuda Tersesat (Semiotic Analysis Of Habib Husain Ja'far Al-Haddar)

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Abstract

This research focuses on the emergence of messages in the media in the form of religious moderation which aims to provide teaching related to moderation knowledge to viewers who are experiencing a crisis in terms of understanding and implementing religious moderation such as intolerance towards the implementation of other religious worship in the current era. The aim of this research is to find out and understand the concept of religious moderation in Pemuda Tersesat content. The subject of this research is the Pemuda Tersesat YouTube channel. This research uses Rolland Barthes' semiotic analysis which includes denotation, connotation and myth. The data analysis technique uses qualitative descriptive. Data collection techniques use Library Research and Digital Research. The results of the research show that there is moderation in connotation, denotation and myth. The emergence of moderation varies in media by giving rise to the moderation that exists in today's society. As for religious moderation, in connotation, denotation and myth, there are values of moderation, understanding each other, respecting other people's beliefs, and doing justice to everyone. The emergence of religious moderation has become a middle way for various religious adherents as well as a solution so that every religious community does not have radical and intolerant views.

Keywords: Semiotic Analysis, Religious Moderation, Content.

Introduction

In the current era of high technology, advances in digital-based information technology are growing rapidly.(Putra, 2017) Based on Indonesian Telecommunication Statistics data, the percentage of people using gadgets continues to increase, until 2019 reaching 63.53 percent. Apart from that, internet usage has also increased from 64.8 percent in 2018 to 73.7 percent in 2019.¹ Smartphone usage by people is highest in the 20-29 year age range at 75.95 percent. If we look in detail at all age groups, it reaches 50 percent, so it can be analyzed that smartphones are not only used by teenagers and adults but also among the elderly.(Gultom, 2018)

The idea of radicalism which is at odds with the ideology of Pancasila is becoming more widely spread easily and quickly. Millennials who are active users of social media use information that is spread massively as a scientific reference, especially in knowledge and deepening religion. They easily believe what is spread on social media without doing literacy first and even participate in forwarding information that is not necessarily true. In fact, studying religion through social media without a critical and literate attitude will give rise to wrong understanding and will even tend to minimize moderate understanding.

A moderate attitude is an attitude that every Muslim must have, because moderation is a commendable attitude. Moderate or commonly known as *wasath* itself, most scholars and intellectuals interpret it as a middle attitude, mediator, fair, etc. Moderation itself in its actuality must be implemented in social life. This is done to create comfort and harmony in the living environment. This actualization usually involves all religious communities, which is why the term religious moderation emerged. The cultivation of religious moderation is something that is very important to implement, for the sake of forming a harmonious nation and state.

Moderation in religion can be realized if three conditions are met, namely: having the credibility of extensive knowledge, having the ability to control emotional levels not to exceed limits and always being careful. Religious moderation itself became a hot topic of discussion in 2020, the Ministry of Religion began to require religious moderation material to be mandatory material in the education curriculum. The Ministry of Religion then issued a general decree on Islamic education no. 7272 of 2019 concerning guidelines for implementing religious moderation in Islamic education (Kemenag, 2019).

Minister of Religion Yaqut Cholil Qoumas emphasized that religious moderation is one of the best solutions currently in anticipating potential conflict in a country as diverse as Indonesia. This was conveyed by the Minister of Religion when he was the keynote at the Hybrid International Conference on Religious Moderation (ICROM) in Jakarta, Wednesday (27/7/2022).

In the Al-Qur'an it has also been explained in Q.S al-Baqarah verse 143 regarding religious moderation which reads: Allah Subhanahu Wa Ta'ala says:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۗ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ لِرُءُوفٍ ۖ رَحِيمٍ

"And likewise We have made you (Muslims) "medieval people" so that you may be witnesses of human (deeds) and so that the Messenger (Muhammad) may be a witness of your (deeds), to him, but so that We know who follows the Messenger and who turns back. Indeed, (transferring the Qibla) is very difficult, except for those who have been guided by Allah. And Allah will not waste your faith. Indeed, Allah is Most Gracious, Most Merciful to humans."

From this verse we can see together, Allah has made the Muslim community into a middle-class people which in the surah uses the word *ummatan wasathan* which means middle-class people. This verse is the main argument or text for every Muslim throughout the world regarding religious moderation.

Currently, da'wah has developed along with the times, starting from the way it is delivered, the tools used, to the place where the da'wah itself is carried out. One example is that da'wah is now not limited to places that need to be visited in person to present the da'wah to mad'u. With the help of today's technology, anyone can spread any information anywhere and at any time, and da'wah is included in this. Until we reach the current era of technological development, everyone does not have to preach like a preacher or preacher, because preaching can be done anywhere and by anyone, the most important thing is that everything is done with the main aim of amar ma'ruf and nahi munkar (Aripuddin, 2011).

For preachers to get their da'wah messages to their da'wah partners, they must use various kinds of da'wah media (*washilah*) that can be used, both visual and audiovisual media. 11 By utilizing technology in the information sector, da'wah can be spread more widely without being limited by distance and time. With the development of this technology, other people can exchange information between cities, between countries and even between continents. One technology that can be used to assist in the da'wah process is the Internet. The internet as a mass media that has a wide and global reach can be used as a medium for delivering messages quickly and effectively, including da'wah messages (Ahmad Zaini, 2015).

Habib Husein Ja'far is a young Muslim figure who often preaches religious moderation. He is a preacher and writer who often presents moderate material on social media including YouTube, Instagram, TikTok and other platforms. He did this as a form of resistance due to the lack of moderate content circulating in Indonesia, especially on the internet.

Habib, who was born in Bondowoso 30 years ago, is currently being loved by millennials because of his use of preaching style, gestures and delivery language which are not like preachers in general, he looks relaxed but the content of the preaching delivered is very appropriate to the conditions of young people today so that many millennials are began to be interested in the preaching delivered by him. It is not only Muslims from various affiliations who hear his preaching, even non-Muslims also like his preaching which carries the theme of "Islam of Love" which gives the impression of not judging each other.

The discussion in each of his preaching videos on YouTube is very realistic and close to everyday life. As is known, the use of rhetoric in delivering da'wah is one of the important things to convince the listeners of the da'wah, Islam is a religion that can guide humans in life in the afterlife.

Good rhetoric will influence the da'wah message that the da'i will convey so that the mad'u can understand and follow the message conveyed. One thing that cannot be denied is that social media has become something that really influences changes in life, something that was initially considered small can become something big and vice versa (Wilga, 2018)

Mass communication media as communication intermediaries have a big influence on various situations in human life, therefore the role of mass media is very important, because mass communication media is a means for communicators to achieve their communicants or targets with a wide reach (Alfian, 2021).

Of the various platform choices, YouTube can be the right choice for da'wah practitioners as a tool to promote and socialize moderate Islam. As explained by YouTube previously, YouTube provides free services for its users to access various video content included in system (Fatty Faiqah, 2016).

Habib Husein opened a YouTube channel with the name Jeda Nulis with 1.26 million subscribers and 262 videos in it. Youth Account

Figure 1. Screenshot of Habib Husain's Instagram

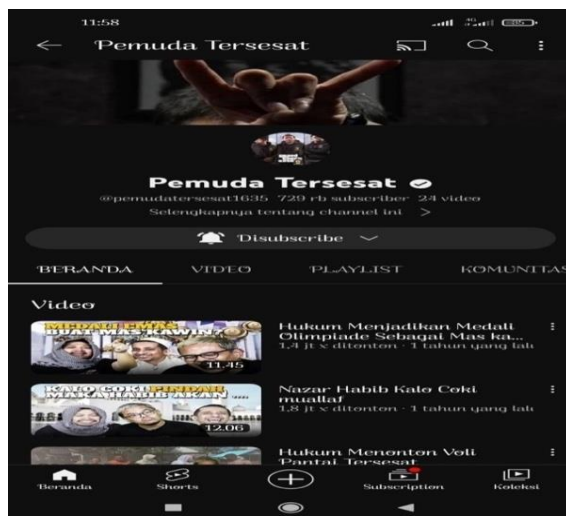
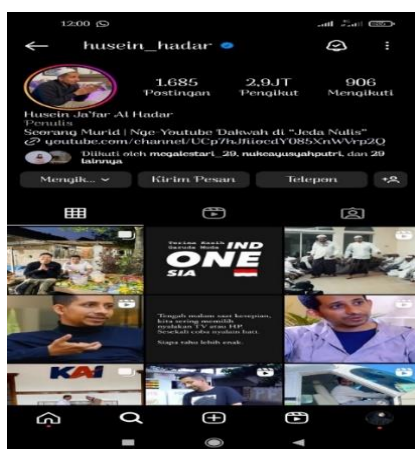


Figure 2. Screenshot of the Jedanulis YouTube account



Figure 3. Screenshot of Pemuda Tersesat's YouTube account



On his YouTube channel he often collaborates with artists, comics and priests to hold discussions ranging from divinity to Islamic law. What is interesting about Habib Husein's preaching rhetoric is his style, he never uses fiery intonations or harsh words when conveying his message and chooses to preach through jokes and tone. He can balance the listeners he is preaching to or you could say that he doesn't seem patronizing. He also often discusses issues between nationalism, religion and how to live in unity amidst the many racial, ethnic and religious differences.

The Prophet Muhammad never preached with harsh words. Therefore, Habib Husain followed in the footsteps of Rasulullah SAW who always tried to keep his mouth shut so that he continued to say good things about Islam.

This research uses Rolland Barthes' semiotic analysis method to analyze the messages contained in the Moderation content on the Pemuda Tersesat YouTube channel.

Semiotic analysis proposed by Roland Barthes is not only focused on signifiers and signifieds, but analyzes meaning using denotative and connotative.

1. Signifier (penanda)	2. Signified (petanda)		
3. Denotative sign (tanda denotatif)			
4. Connotative signifier konotatif)	(penanda	5. Connotative signified konotatif)	(petanda
6. Connotative sign (tanda konotatif)			

From Barthes' map above, it can be seen that "the denotative sign (3) consists of signified (1) and signified (2). However, at the same time the denotative sign is also a connotative sign (4)." In other words, it is a material element: if you know the word "lion," then connotations such as pride, ferocity and bravery become possible.

Based on the sign map, it can be seen that the denotative sign (3) consists of a signifier (1) and a signified (2). However, at the same time the denotative sign is also a connotative marker (4). Denotative signs produce an explicit and direct meaning, while connotative signs have an open, implicit meaning that allows for other interpretations. So in this concept Barthes reveals that connotative signs not only have additional meaning, but also contain both parts of the denotative sign which underlies their existence.

The previous research on "Habib Husein Ja'far Al-Hadar's Da'wah Communication on the Pemuda Tersesat Youtube Channel", written by Arya Fernanda only aims to find out what kind of da'wah communication Habib Husein Ja'far Al-Hadar uses on the Pemuda Tersesat YouTube channel. . This research is a qualitative research type with an analytical approach. The research subject is the Pemuda Tersesat YouTube channel with the research object being videos from content published on the Pemuda Tersesat YouTube channel. The results of this research only show that the da'wah communication used by Habib Husein Ja'far is direct communication to young people through tolerance and logic. From the 7 videos that were the object of analysis, it is known that he has effective communication via social media related to Islamic knowledge and philosophy in accordance with the study of the Koran and Sunnah. This communication is able to attract congregations among young people because the studies provided are easy to understand and up to date. Habib Husein Ja'far on the Pemuda Tersesat YouTube Channel is able to understand the needs of today's youth and is able to make analogies with current problems with the communication conveyed.

The only similarity with the researcher's work is that the subject is the same, in this research the researcher sharpens the analysis by using semiotic methods on every video broadcast on Habib Jafar's YouTube channel so as to find explicit research results about religious moderation broadcast by the YouTube account.

Results And Discussion

The da'wah content is provided by Habib Husein Ja'far al-Hadar or known as Habib Ja'far. In an event "Ngopi with Ustadz" on the BPKH RI Youtube

channel, Habib Ja'far and Trettan Muslim revealed how the Pemuda Tersesat channel was formed. In their chat, Trettan Muslim revealed that he was a very active person in preaching, starting when he entered the bench. High school and in the interview Trettan Muslim admitted that he did not have a formal Islamic religious education background but instead relied on reading his father's books. Initially everything he learned from the books he had read was only applied to himself and eventually began to be applied to other people which made his own father worried about what Trettan Muslim was doing. Because as we know, any knowledge studied without a teacher or guide will be very dangerous.

Trettan Muslim is included in an Islamic extremism group that preaches closely with anti-tolerance, violence and coercion in conveying its preaching. However, he began to change, even in reverse, since he started mingling with non-Muslim friends when he lived in Jakarta in 2013, when he took part in a Stand Up Comedy competition on a TV broadcast. Initially he thought that non-Muslim people must be evil, this was due to various factors, including the environment in which he lived where there were very few non-Muslims and then the lack of Islamic references or views he got about non-Muslim people. In the midst of his chat with Habib Ja'far, Trettan Muslim also satirized netizens who often argue on social media about issues that actually still fall within the boundaries of tolerance. This discussion has been explained in research entitled Concept and Influence of Islamic Ideas Rahmat Li Al-'Alamin Husein Ja'far Al-Hadar Regarding the diversity of millennials on social media, it has been explained regarding acts of radicalism, terrorism and intolerant attitudes in the name of Islam without valid data. However, it has not explained the concept that is implicit in religious moderation

The Pemuda Tersesat YouTube channel itself is a da'wah program founded by Trettan Muslim and Habib Ja'far. However, a strange thing arises, why is a da'wah program in the form of lectures, but the name of the program does not indicate that the program contains da'wah? This name was expressed by Trettan Muslim in order to describe something that is open to anyone who wants to ask questions (people who are lost) considering that the program aims to facilitate odd questions which might be very unnatural if asked in an exclusive da'wah program.

Habib Ja'far is of the opinion that previously there was no digital da'wah program specifically to facilitate real questions from netizens. Based on the interview I conducted, apart from facilitating the above, the Pemuda Tersesat YouTube Channel has an urgency to voice the values of Moderate Islam because of his concerns regarding the rise of deviant Islamic beliefs. Habib Ja'far stated that social media is a propaganda tool that does not cost money and has a high level of effectiveness in exposing tolerant content on social media. Apart from that

Habib Ja'far stated that the majority of Indonesian people, in particular, are trapped in extremism, there is left-wing extremism and right-wing extremism. Left-wing extremism is secular Muslims, for example people who are Muslim but do not practice religion. In fact, some of these left-wing extremists have become agnostics to atheists because first, they consider religion to no longer be a source of peace but a source of strife.

Second, the large number of uses of religion for purely personal interests. Then there is the assumption that religion is no longer able to answer the

phenomena that occur in society. Then right-wing extremism, namely groups that are truly radical or groups that use terror in preaching. or groups that consider religion as a mere ritual. Habib Ja'far stated that some right-wing groups usually call them the Hijrah group. They have the enthusiasm to fight for religion through a shortcut, namely Jihad, formally, which we can call a shortcut to our devotion to Allah. So there are groups that wear robes, diligently go to mosques and even Jihad in Islamic countries that are in conflict, but spiritually, intellectually, let alone socially, they do not develop. The two groups above are groups that need to be exposed to moderate Islam through Thasawuf approaches, or Habib Ja'far named it the Islam of Love in his book entitled God is in your heart. The content is to encourage right-wing extremism not only to be pious through rituals. And for left-wing extremist groups to teach them Islam which is also rational and provides peace values such as Adab and Thashawuf which then creates content constraints on the Pemuda Tersesat YouTube Channel.

Habib Ja'far, who is relaxed and applies a youthful style in his preaching, provides a breath of fresh air in the preaching of tolerance that he promotes. His speech and tone tend to be soft. Not loud and explosive. A wide smile always adorns his face every time he finishes his speech. Habib Husein Ja'far Al Hadar may be one of the habibs who looks different from several habibs who have the misfortune of preaching in public. Even though you sit together with figures who have different beliefs, the content still provides a meaningful message of preaching without making the differences into something wrong. In fact, the tolerant content of Pemuda Tersesat opens up horizons of different meanings in diversity and opens up views that have been wrong in the past. the eyes of the general public about the differences that exist in different groups. The Prophet SAW taught Muslims to have morals with love. Virtuous morals should be shown, even to people who don't like us (Haris Fiardhi, 2021).

We can observe his closeness through his interactions with netizens, mostly young people, on social media such as his Instagram and YouTube. One of the efforts that proves that Habib Ja'far proves his closeness to young people is that he invites many public figures who represent young people to collaborate on his content. One of the collaborations that can be said to be his effort to voice the values of Islam as a moderate religion is his collaboration with Trettan Muslim and Coki Pardede through the YouTube channel Pemuda Tersesat.

This research collects data from video uploads on the Pemuda Tersesat Youtube Channel which are then sorted and selected, then researchers analyze the moderate Islamic messages from the videos that have been sorted.

The analysis used in this research is qualitative descriptive analysis where the data and information obtained are described qualitatively. The analysis in this research begins by analyzing the way in which Habib Husain Ja'far's preaching message is expressed by looking at the dialogues contained in the content to see religious moderation. which Habib Husain conveyed in his preaching on the Pemuda Tersesat YouTube content. The analysis continues with understanding the type of communication conveyed in pictures and dialogue which the author will attach to this research.

Scene 1 Denotation



Figure 4. Habib asks questions

Habib Ja'far, in a relaxed manner, asked Pastor Yerry a question while telling a joke, and the four of them laughed at the joke.



Figure 5. Pastor Yerry answers questions

Connotation

Then Pastor Yerry answered the question in a relaxed manner and occasionally made hand gestures while wearing a thin smile on his face. Tretan Muslim also responded to Pastor Yerry's answer and also gave his opinion on his answer. The closeness between the two different religious leaders was visible in conducting the discussion and it took place in a relaxed manner. How wonderful it would be if the Islamic-Christian religion opened a new page for a human civilization that upholds humanity and builds a culture of mutual respect.

This scene shows Habib Ja'far asking Pastor Yerry, jokingly, why he wants to associate with Coki Pardede, who is an Agnostic. Habib Ja'far, who feels that his association with Pastor Yerry can still be considered normal, questions why Pastor Yerry can and wants to associate with Coki from his religious perspective.

Then Pastor Yerry answered Habib Ja'far's question that his form of association with Coki was a good thing, but Pastor Yerry considered that this kind

of association was something that was difficult for other people to do, and he felt that explanations through sentences alone were not enough. prove this. So he tried to make himself a figure who could be used as an example by others, and showed that associating with people of different religions was not wrong. And Pastor Yerry's hope is also to make people who see this form of social interaction feel it more because it has a real form. Tretan Muslim also agreed with Pastor Yerry's response because he felt that verbal messages and invitations alone would be less effective in having an impact on other people. Tolerance is a bridge for communication between religious communities.

Myth

Making friends is a human need because humans are created by nature as social creatures. As is known, humans cannot live alone because we as living creatures need someone to depend on. An individual cannot do everything alone, every individual in this world lives with several abilities but cannot do several other things. Therefore, an individual needs another individual to cover each other's shortcomings in order to survive in life. Humans were created by Allah from al-Alaq. In terms of linguistic understanding, the word 'alaq, among other things, means something that depends. The word 'Alaq can also mean human dependence on other parties. He cannot live alone

According to Habib Husein, a good generation of Muslims will idolize intellectuals, Muslims who are modernist, Islamic but also live in the social sphere. Because before being called Muslims, they were first called humanity. The most basic social bond between individuals is a bond of friendship. Everyone certainly needs a friend as a place to share feelings, advise each other and help each other in both joy and sorrow. It is on this basis that humans, whether they like it or not, consciously or unconsciously, will need and have friends on their life journey.

Apart from that, friends will also be figures who shape and influence a person's attitudes, behavior and way of life, Rasulullah SAW.

Scene 2

Denotation



Figure 6. Habib Ja'far asks again

Habib Ja'far emphasized his previous question to Pastor Yerry again, maintaining a relaxed attitude but without making a joke in his question.



Figure 7. Pastor Yerry answers Habib Ja'far's question

Pastor Yerry answered Habib Ja'far's question regarding his question. He gave answers in a calm manner and explanations that were easy to understand with several hand gestures when explaining this.

Even though they had a serious conversation, this did not cause disputes between these two different religious leaders. Al-Qur'an Al-Karim prohibits us from debating the people of the book (Jews and Christians) except in a good way, because they believe in the existence of Allah SWT. and the last day, believe in the heavenly books that were revealed to Moses and Jesus

Connotation

This scene shows Habib Ja'far again asking why Pastor Yerry wants to be friends with Coki Pardede who is different from his beliefs from a Christian religious perspective. Then Pastor Yerry answered the question by explaining that in the teachings of the religion he adheres to, something different is not an enemy, not something that must be eliminated, and does not pose a threat to him. Pastor Yerry said that even though his religion does not teach to be hostile to things that are different, the understanding of difference is that enemies grow and are embedded in people just like that. And he even gave an example that people who leave Christian religious beliefs should not be made enemies and enemies. should not be unnecessarily hostile.

Myth

Enemies are generally described as something that is dangerous to a person. The enemy referred to is anything that causes harm, loss, death, or perishing. This enemy itself is usually implemented to an equal figure to be compared, for example an enmity between someone and another person, one group and another group, or a countries with other countries that are felt to pose a threat to each party.

Scene 3

Denotation



Figure 8. Tretan Muslim is telling a story

Tretan Muslim told about how they responded to the audience who attended the Deep Talk event. With a rather serious expression he explained while making hand gestures, and Coki Pardede responded in agreement with Muslim's explanation with a big smile.

Connotation

In this scene, Tretan Muslim tells that in the Deep Talk program, Yang he went through it first, the audience was free to ask questions, be it the Christian audience who asked Habib Ja'far, or the Muslim audience who asked Pastor Yerry. Habib Ja'far also helped refute this statement a little by meaning that they would not respond to questions from the audience with answers that would give rise to bad prejudice on any party present.

Myth

Asking refers to the sentence 'ask' which in the KBBI can be interpreted as meaning a request for information (explanation and so on). So the word asking can be interpreted as an action to seek information or an explanation of what you want to know and don't yet know.

Since we were in elementary school or even in kindergarten, we have been taught to always ask about what we don't know so that we can always learn new things and continue to grow in all our existing knowledge. We are even taught about a proverb which says, "ashamed to ask, lost on the road". This proverb itself can be interpreted for us to always ask what we don't know or don't understand so that we don't fall into wrong meanings that will make someone fall into various mistakes because of their ignorance.

Scene 4

Denotation



Figure 9. Coki Pardede expresses his opinion

Coki Pardede was seen conveying his opinion, and Habib Ja'far, Pastor Yerry, and Tretan Muslim listened to him carefully.

With seriousness and strong emphasis on his intentions, Coki talked about what he was discussing with hand gestures as if to show something and also directed his hands towards himself. Muslims seemed to agree with what Coki said and then responded to what he said.

Connotation

In this scene, Coki Pardede talks about how people respond to differences. Coki said that so far people's understanding of responding to differences has been considered fragile to leverage in social life, because their ignorance of different things is considered something scary. Instead of finding out the truth about what is different, most people decide to remain silent in responding to the differences they encounter.

However, the problem is, when these people choose to remain silent when they encounter a difference, this actually creates various kinds of thoughts and prejudices in their minds because they don't know what facts actually exist from what they don't know about that difference. . And this is made worse by conditions where each party responds to differences in this way.

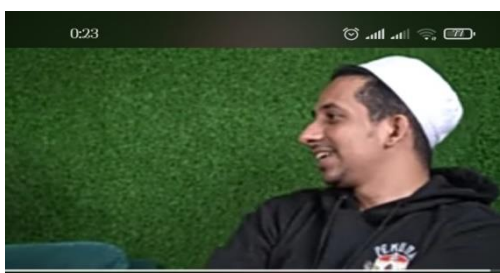
Myth

Prejudice in the KBBI is defined as an unfavorable opinion (assumption) about something before knowing (witnessing, investigating for yourself).

The term prejudice is usually used to judge something without conducting an examination first, resulting in a poor assessment of what is being assessed due to the lack of information collected. This prejudice can also give rise to attitudes such as condescension, negative judgments, and even feelings of hatred towards what is prejudiced.

Scene 6

Denotation



Picture 9. Habib Ja'far laughs at his joke

Habib Ja'far conveys an invitation to the video viewers with several short explanations, with light body gestures and several hand movements. Then at the end he gave a parable with a joke about Pastor Yerry in his explanation, and they laughed cheerfully in response to the joke.

Connotation

In this scene, Habib Ja'far makes an invitation to do good, which if he feels is still quite difficult to apply to many groups at once, then he suggests that the audience do it for themselves first, with an example of something that can be done is by making a groups of friends where they are different.

Myth

Fake news conveys information that can harm anyone who receives information from the news because of the inconsistency between the facts that occur and the information obtained. News can be easily obtained in various media, whether online, print or electronic such as television and radio. News contains reports regarding events or events that are currently or have occurred.

The meaning of religious tolerance in the video *Why & How We Are Together Even though We Are Not the Same* on the Pemuda Tersesat YouTube channel.

Understand each other

Mutual understanding is a form of action where each party understands each other's feelings and intentions conveyed by a party. By understanding each other's situations and conditions, we will be more able to accept the differences we encounter from other people and discard the attitude of rejecting what is different. Tolerance is the basic element needed to develop an attitude of mutual understanding and respect for existing differences.

This is found in the video *"Why & How Are We Together Even though We Are Not the Same?"* The importance of the essence of understanding each other is in scene 2, scene 4, and scene 5. In scene 2 this can be drawn from Pastor Yerry's explanation regarding something that is different in belief is not an enemy, is not

something that must be eliminated, and does not pose a threat to him. .And the understanding of differences is that enemies grow and become embedded in people just like that. So by getting to know and understand each other people with different beliefs, we can build tolerance.

Respecting Other People's Beliefs

By respecting other people's beliefs, it will be easier for us to respond to the differences that exist in the beliefs and beliefs of someone we meet. Even if we face something that is not in line with what we believe in other people's beliefs, by adopting an attitude of respecting someone's different beliefs, it is hoped that they can also respect our beliefs and in the end can give birth to religious tolerance and avoid conflict within it. In this way, each party can carry out what they think is right and good, and absolute their opinions to others but at the same time without ignoring their respective beliefs.

Do justice to everyone

Fair has the meaning of being impartial, not taking sides or putting something in its place. So it can be interpreted that doing justice is an attitude where we position something according to its place, do not take special sides on what it should not be, and place something as it should be without exaggerating. something in just one of them or reducing one of them.

Closing

To draw conclusions using a theoretical approach to the research object, the following conclusions from this research are as follows:

Meaning of Denotation, Connotation and Myth

The denotational meaning in the video 'Why & How are we together even though we are not the same?' on the YouTube channel "Youth Lost" is the discovery of six scenes that show the depiction of Habib Ja'far, Pastor Yerry, Tretan Muslim, and Coki Pardede in their friendship. As is known, they sit together with different religious backgrounds and beliefs. With Habib Ja'far and Tretan Muslim who are Muslims, Pastor Yerry who is Christian, and Coki Pardede who believes in Agnosticism. Even though they have different religious backgrounds, it can be judged how close they are in their friendship.

The connotative meanings found in the video 'Why & How Are We Together Even Though We Are Not the Same?' on the YouTube channel "Youth Lost" and collected in six scenes are various forms of depiction of religious tolerance implemented by Habib Ja'far, Pastor Yerry, Tretan Muslim, and Coki Pardede both verbally and in action as they narrate throughout the video. Starting from being an example of a form of friendship with different religious beliefs, views on how someone who considers the entity of God to be unknowable like Coki is not someone who should be antagonized and can still be friends with him, regarding

the good attitude of religious leaders in answering questions from people of different beliefs, and discusses the prejudice that is always present among religions.

The meaning of the myths found in the video 'Why & How Are We Together Even Though We Are Not the Same?' on the YouTube channel "Youth Lost" is explaining the myths related to religious tolerance in each scene studied and explaining them from a point of view that is understood by the general public and also from The Islamic religious perspective then explains the meaning of the myth in the scene in question.

The Meaning of Religious Tolerance

In the video 'Why & How Are We Together Even though We Are Not the Same?' on the YouTube channel "Youth Lost" contains the meaning of understanding each other which can distance feelings of hostility and erase prejudices that exist between people of different religious beliefs to build an attitude of religious tolerance. Then the meaning was found in the explanation that Habib Ja'far and Pastor Yerry respect people who have different beliefs from them by answering their questions well and about Habib Ja'far's invitation to create cross-religious friendships to prevent the spread of hoax information about the religion adhered to by members. the friendship group. And the meaning of doing justice to anyone from Pastor Yerry who wants to be friends with Coki Pardede to become a role model for others is being fair in making friends with anyone without being selective, that person must be of the same religion as him. Then also the attitude of Habib Ja'far and Pastor Yerry who answered questions from people with different beliefs showed that their attitude of not showing favoritism towards anyone is a fair nature.

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