



Rhetorics of Moderation in Digital Da'wah: Framing Islamic Values on YouTube

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ABSTRACT

This study examines the rhetorical construction of religious moderation in the Log In program on Deddy Corbuzier's YouTube channel. Amidst the polarization of digital religion, this research analyzes how Islamic values are framed to appeal to diverse audiences. Using a qualitative design that combines virtual ethnography and Critical Discourse Analysis (CDA), the researcher observed and transcribed 30 episodes of the program. The analysis applies Aristotelian rhetorical theory (ethos, pathos, and logos) to explore how credibility, emotional appeal, and logical argumentation are articulated through language style, humor, and narrative strategies. The findings reveal that Habib Husein integrates these rhetorical elements in a balanced manner, producing religious messages that are rational, engaging, and socially relevant. His rhetoric reflects an adaptive style that aligns with the interactive and monetized nature of YouTube. Beyond descriptive insights, this study contributes theoretically by demonstrating how Aristotelian rhetoric operates within the political economy of digital media, where religious messages function simultaneously as spiritual guidance and commodified content.

Keywords: Preaching Rhetoric, Habib Husein Ja'far Al-Hadar, Religious Moderation, Log In.

INTRODUCTION

The proliferation of digital media has fundamentally reshaped the landscape of religious communication. While social media offers a platform for the democratization of da'wah, it simultaneously acts as a catalyst for religious polarization and intolerance (Akhmadi 2019). In the context of Indonesia, digital disruptions often exacerbate social friction, transforming diversity which should be an integrating force into a source of conflict through the spread of hoaxes and hate speech. Amidst this information chaos, the promotion of religious moderation (*Wasatiyyah*) cannot rely solely on rigid textual approaches. Instead, there is an urgent need for moderation narratives that are not only substantial but also packaged as entertaining and contextually relevant content to effectively counter radicalism in the digital sphere (Fahri and Zainuri 2019).

Scholars have extensively investigated the dynamics of digital da'wah. Hatta (2020) emphasized the ethical obligations of da'is in the digital realm, ensuring that the integration of *amar ma'ruf nahi munkar* aligns with online conduct (Hatta 2020). Meanwhile, Alwi et

al. (2024) highlighted the effectiveness of YouTube as a medium for mass religious dissemination (Kahfi and Mahmudi 2024). Furthermore, Furqan and Syarif (2023) have underlined the necessity of mastering rhetorical elements ethos, pathos, and logos to ensure message receptivity. However, despite this growing body of literature, the majority of recent studies, such as those, have predominantly focused on the textual analysis of tolerance messages or audience reception (Schröder 2000). These studies tend to overlook the intersection between rhetorical strategies and the platform's economic logic, leaving a gap in understanding how religious moderation is constructed not merely as a theological message, but as a viable digital commodity (Furqan and Syarif 2023).

The current challenges faced by a da'i are also related to cases of blasphemy and religious insults, both directly and through digital entertainment platforms. The destruction and demolition of places of worship, as well as the mutual display of self-righteousness that leads to conflict and division among religious communities, have become events that trigger the emergence of socially driven disputes based on religion at the local level.(Nurfadillah, Salenda, and Syatar 2023) Hoax news containing hate speech often acts as a provocation and can lead to conflicts on social media. Therefore, it is essential to uphold the principle of moderation to avoid being influenced by false information and to act with caution. Maintaining consistency in the middle ground does not mean remaining silent; rather, it means responding to situations dynamically, wisely, and intelligently.(Nisa et al. 2021)

Various forms of approaches are needed to address terrorism and radicalism in order to prevent acts of terrorism in Indonesia, which are still prevalent today, such as by increasing awareness of religious moderation.(Daniealdi 2022) Therefore, religious practice must be moderate (*wasatiah*) so that it can be accepted within society. Through *wasatiah*, a person will not easily condemn the way others worship but will instead offer advice in a kind and respectful manner.

One way to introduce, promote, and develop Islamic da'wah to the general public is by uploading Islamic lecture videos through a YouTube channel.(Alwi, Rizki, and Siregar 2024) Deddy Corbuzier took advantage of this opportunity to attract viewers to his YouTube channel by presenting religion-related content to fill the leisure time during Ramadan, featuring a young *ustadz* popular among Indonesian netizens. The Log In program began from Deddy Corbuzier's spontaneous statement during one of his podcast sessions, *Close The Door*, when he saw the unique potential in combining two highly contrasting figures Habib Husein Ja'far Al-Hadar, representing a moderate Islamic intellectual, and Onadio Leonardo, a public figure from the entertainment industry.

The purpose of Deddy Corbuzier in creating this content was not to convert viewers or Onad Leonardo, his co-host, to Islam, but rather to provide knowledge and promote a deeper understanding of religious tolerance among the predominantly Muslim Indonesian audience, encouraging them to show greater respect toward minorities or non-Muslims.(Hani Nurjanah and Mutrofin 2023)

The presence of this program has attracted the researcher's interest to examine the concept of rhetoric in da'wah delivered by Habib Husein Ja'far Al-Hadar during discussions with guests of different religious backgrounds. The dialogue involves both parties expressing their respective religious understandings and providing explanations without any element of disparaging one another.

In addition, within the context of digital media development, da'wah on YouTube not only serves as a medium for disseminating Islamic values and promoting religious moderation but is also bound by the economic logic of monetization inherent in the platform. Every piece of content produced and broadcast on a YouTube channel has the potential to

generate financial profit through advertisements, sponsorships, and other commercial collaborations. This makes digital da'wah inseparable from the economic aspects of media, where religious messages are delivered alongside monetization strategies to maintain program sustainability and attract audience engagement. Therefore, this study also examines how Habib Husein Ja'far's rhetorical approach to da'wah not only conveys the values of religious moderation but also adapts to the monetization logic of digital media to remain relevant and effective in the modern era.

METHODS

This study employs a qualitative research design with a virtual ethnography approach (Magnat 2018) combined with Aristotelian Rhetorical Criticism (Widiawati 2020). This approach was chosen because the research object exists within a digital ecosystem (YouTube), requiring an analysis that goes beyond text to include the context of digital interaction. The study focuses on interpreting symbols, narratives, and argumentative strategies used in da'wah content, making the qualitative paradigm the most appropriate framework for uncovering deep meanings behind the rhetoric of religious moderation (Musyarrofah and Zulhannan 2023).

The primary data source consists of video content from the *"Log In"* program aired on Deddy Corbuzier's YouTube channel during the Ramadan 2024 season. Data were selected using a purposive sampling technique based on three specific criteria: (1) The episode must feature Habib Husein Ja'far Al-Hadar as the main speaker; (2) The topic specifically discusses interfaith relations or tolerance; and (3) The video has garnered significant audience engagement (over 1 million views). Based on these criteria, 30 episodes were selected as the research corpus. Data collection was conducted through non-participant observation, where the researcher watched, listened to, and transcribed the audio-visual material into textual data for analysis.

The collected data were analyzed using the Aristotelian Rhetorical Analysis framework, focusing on three modes of persuasion: *Ethos* (credibility of the speaker), *Pathos* (emotional appeal to the audience), and *Logos* (logical argumentation). The analysis process followed the interactive model proposed by Miles, Huberman, and Saldaña (2014), encompassing three streams: data condensation, data display, and conclusion drawing/verification.

1. Condensation: The researcher selected relevant segments of the transcription related to moderation narratives.
2. Coding: Data were coded into categories of Ethos, Pathos, and Logos.
3. Display: The findings were structured into themes connecting rhetoric with the political economy of media (monetization).

To ensure the validity of the data, this study employed theory triangulation, cross-referencing findings with established theories of digital religion and media commodification. The overall research flow is visualized in Figure 1. This diagram illustrates the systematic process of the study, starting from data collection through purposive sampling of 30 *Log In* episodes. It details the analytical procedure using Miles, Huberman, and Saldaña's interactive model, where data is condensed and coded into Aristotelian rhetorical categories (Ethos, Pathos, Logos). The final stage involves interpreting these rhetorical strategies through the lens of media political economy to construct the study's conclusions (Hashimov 2015).

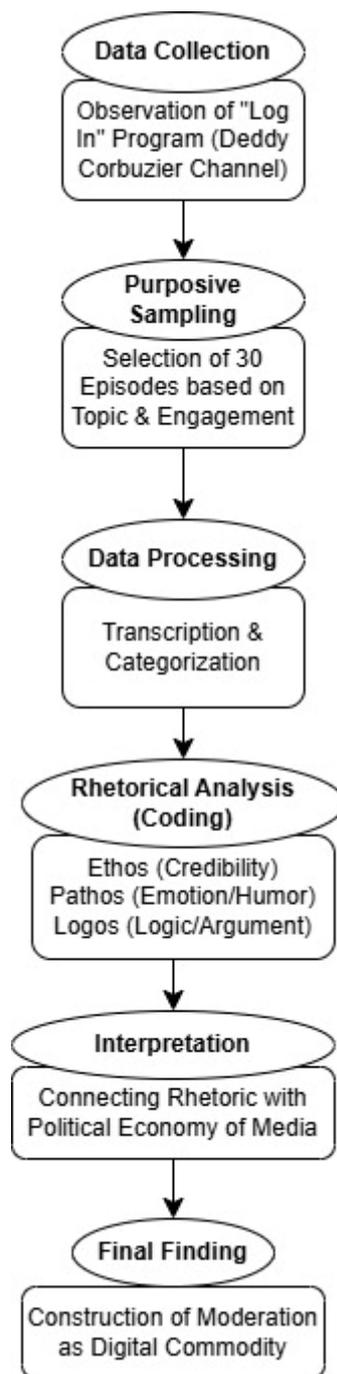


Figure 1. Research Flow Diagram

RESULTS AND DISCUSSION

1. Rationalizing Tolerance: The Logos of Inclusive Theology

In the digital age, religious arguments often risk becoming overly rigid and doctrinal. However, Habib Husein effectively employs Aristotelian Logos, utilizing logical reasoning to create a framework for tolerance that appeals to common sense rather than simply adhering to strict doctrine. The findings from the “Log In” program highlight that Husein

skillfully uses metaphorical reasoning to dispel the misconception that tolerance equates to compromising theological principles (syncretism).

A key example can be found in Episode 1, where Husein addresses the challenge of balancing the maintenance of personal faith with the respect for others' beliefs. To illustrate this, he uses a biological metaphor: "A chicken does not have to bleat to be tolerant of a goat." This analogy is particularly effective in conveying the idea that tolerance does not require altering one's fundamental identity (Aqidah). Rather, tolerance can coexist with firm belief, which resonates with the concept of *Wasatiyyah* (moderation). This metaphor simplifies the complex theological notion of tolerance, presenting it as a logical and accessible concept that allows for peaceful coexistence without the dilution of personal beliefs.

Furthermore, Husein redefines Islamic exclusivity by introducing the notion of inclusive ethics. In a conversation with Sujiwo Tejo (Mbah Tejo) about the label of "infidel" (kafir), Husein reinterprets the concept of Islam, stating, "Islam is a verb; there are many instances of disbelief within me, like playing wayang while using my phone." By shifting the focus from Islam as a static identity to Islam as a dynamic ethical action, Husein critiques internal hypocrisy rather than condemning external "others." This logical rethinking not only challenges traditional labels but also paves the way for a more inclusive interpretation of religious identity. It allows the message of moderation to be more widely accepted, as it emphasizes moral substance over symbolic identity.

This approach aligns closely with the principles of "*Tasamuh*" (tolerance), as it advocates for respecting boundaries while rejecting the notion that tolerance requires the erasure of differences (Nasrulloh and Kholis 2025). Thus, Habib Husein's use of Logos through logical reasoning, metaphors, and ethical redefinition serves to strengthen the appeal of religious moderation across diverse audiences.

2. Humanizing Religious Authority: Humor and Persona (Ethos & Pathos)

In the digital era, religious authority faces the challenge of adapting to contemporary communication styles while maintaining credibility. Habib Husein Ja'far Al-Hadar's da'wah rhetoric on the "*Log In*" program exemplifies how a religious figure can humanize their authority through humor and a relatable persona, engaging both ethos (credibility) and pathos (emotional appeal). His approach to religious moderation is distinct because it combines serious religious teachings with humor and a modern, accessible style, making him more relatable to a diverse, younger audience.

2.1. Humor as a Tool for Building Ethos and Pathos

Habib Husein employs humor as a key rhetorical strategy to engage his audience, creating a relaxed atmosphere that fosters interfaith dialogue. This humor is not excessive or out of place, but rather serves to lighten the mood and invite the audience into a more comfortable space for discussing sensitive religious topics. In Episode 6, when Habib Husein humorously refers to himself as "Habib the colonizer" due to his Dutch ancestry, the audience's laughter signals a shared moment of levity. This playful remark is a perfect example of how humor can break down barriers and establish a connection between the da'i and the audience, making him appear approachable and open-minded (Prieto and Altungy 2021).

From the perspective of pathos, this type of humor engages the audience emotionally, creating a sense of camaraderie. The laughter generated by this joke signals a relaxed atmosphere where the audience feels comfortable exploring complex issues, such as interfaith tolerance, without the fear of conflict. Humor, therefore, acts as an emotional bridge that alleviates tension and makes the message more palatable. The remark, "What do you think this show is for?" further reinforces that the program's purpose is dialogue and understanding, not mockery or confrontation. This aligns with Aristotle's pathos, where humor is used to evoke positive emotions, making the message more memorable and easier to absorb (Prakken 2025).

2.2. Personalizing Religious Authority through Relatable Persona

Habib Husein's ethos is also humanized by his persona. Known for his modern and unconventional appearance, he breaks away from the traditional image of a religious figure by often appearing without the customary jubah or gamis and sporting a more casual style, including T-shirts and jeans. As he humorously puts it, "This is my most official or formal appearance." This modern appearance, coupled with his relaxed demeanor, positions him as a figure who is in touch with contemporary culture, making him more accessible to younger audiences. His persona reflects a shift from rigid, authoritative figures to a more inclusive, relatable style of leadership that still maintains religious integrity (Febrian 2024).

In Episode 1, Habib Husein reflects on his personal experience with Christmas, a practice outside the Muslim tradition, offering an insightful commentary on interfaith relations. His humorous response, "Shahada," when asked about what's written on a Christmas card, effectively conveys his identity as a Muslim while avoiding confrontation or offense. This approach not only showcases his wit but also affirms his ethos as a moderate da'i, capable of engaging in meaningful dialogue with people of other faiths. Through humor, Habib Husein reframes potential conflicts into opportunities for mutual respect and understanding.

2.3. Language Style and Religious Moderation

Another key element of Habib Husein's rhetoric is his use of language. His style is a blend of formal and informal speech, which allows him to connect with a wide variety of audiences. His pathos is reflected in his choice of words, which are empathetic and emotionally resonant. For instance, in a discussion about family responsibilities, he emphasizes, "Take care of yourself and your family, but with sincerity, not by compulsion." This simple yet profound statement appeals to the audience's emotions by highlighting the value of sincerity in family relationships while promoting the idea of moderation and balance. His use of informal speech, such as "*lo-gue*", creates an emotional connection with the audience, showing that he speaks their language while still imparting important religious teachings.

From the perspective of logos, his communication remains rational and persuasive. The use of simple, accessible language helps to break down complex theological concepts, making them easier to understand. For example, in his explanation of tolerance, Habib Husein uses the metaphor of a chicken and a goat, asserting that religious differences need not lead to hostility: "A chicken does not have to bleat to be tolerant of a goat." This metaphor conveys a powerful message of religious moderation, suggesting that one can retain their own identity while coexisting peacefully with others. It is a logical argument that reinforces the idea of *Wasatiyyah* (moderation) by emphasizing that tolerance does not require

sacrificing one's core beliefs but instead respecting the boundaries of others' beliefs (Bakir and Othman 2017; Kamal 2025).

2.4. Creating Emotional Closeness through Humor and Relatable Language

Humor and language style also contribute to the emotional closeness that Habib Husein fosters with his audience. Through his strategic use of humor, he not only engages his listeners emotionally but also makes them feel respected and valued. For instance, in one episode, he shares a humorous take on the act of celebrating Christmas, which invites laughter and acceptance without undermining the significance of the religious practice. His light-hearted yet meaningful communication fosters a positive emotional response from the audience, allowing them to view differences in belief as something to be respected rather than feared (Rudge 2024a).

This emotional connection is further solidified through his consistent use of inclusive language that appeals to both Muslim and non-Muslim audiences. By citing Quranic verses and integrating them into everyday language, Habib Husein reinforces the idea that religious moderation is not only a theological stance but a practical, accessible way of engaging with the world. His language is not just a tool for communication but a means of fostering empathy, respect, and understanding among diverse religious groups (Jegede 2025).

2.5. The Role of Humor and Persona in Religious Moderation

Habib Husein's use of humor and his modern persona are essential components of his successful da'wah rhetoric. Through humor, he engages the emotions of his audience, making complex theological concepts more accessible and fostering an atmosphere of mutual respect and understanding. His approachable style, combined with his use of inclusive and relatable language, helps him establish credibility as a moderate religious figure who can bridge divides between different faith communities. By humanizing his religious authority, Habib Husein effectively conveys the message of religious moderation, demonstrating that tolerance, respect, and understanding can be communicated in a way that resonates deeply with audiences, especially in the digital age (Hadiyanto, Putri, and Fazli 2025a).

In this way, Habib Husein exemplifies the principles of ethos and pathos in Aristotelian rhetoric, proving that humor and a relatable persona can serve as powerful tools for promoting religious moderation and fostering interfaith dialogue in a contemporary, digital context (Muhazzib and Hapsari 2025).

3. The Political Economy of Da'wah: Moderation as a Digital Commodity

In the context of digital da'wah, the content created for platforms like YouTube operates within the broader economic framework of digital media, where religious messages are not only a form of spiritual guidance but also a commodified product (Raya 2025). The Log In program on Deddy Corbuzier's YouTube channel demonstrates how religious moderation is strategically framed not only to appeal to the audience's values but also to conform to the monetization logic of digital platforms. This section examines how the integration of religious messages with commercial interests reveals a unique intersection of spiritual content and digital capitalism.

3.1. Religious Moderation as a Marketable Product

Habib Husein's da'wah in the Log In program exemplifies how religious moderation, particularly through the lens of Wasatiyyah (moderation), can be packaged in a manner that aligns with the economic imperatives of digital media. YouTube, as a platform, operates on a monetized model, where the creation and dissemination of content are tied directly to viewership metrics such as ad revenue, brand partnerships, and sponsorships. Habib Husein, therefore, not only delivers messages of tolerance and peace but also produces content that is tailored to meet the needs of a media-driven economy (Akmaliah 2025; Lim 2017; Tabaika, Barizi, and Arif 2025).

The program's format, which includes humor, engaging dialogues, and approachable discussions, is structured to attract a wide viewership. By doing so, "Log In" positions itself as a valuable asset in the eyes of sponsors and advertisers. This makes religious moderation not merely a theological or moral statement but a form of digital content marketing aimed at monetizing audience engagement. As such, religious messages are framed to appeal to the broadest audience possible, including those who may not share the same religious views but are drawn to the content's inclusive and non-confrontational style.

3.2. Aligning Religious Values with Platform Demands

The program's content strategy highlights the tension between spiritual authenticity and monetization goals in the digital realm. The focus on religious values such as tolerance, peace, and moderation is designed to foster interfaith understanding, yet these values are also framed in a way that appeals to YouTube's monetization model. The inclusion of brand sponsorships and subtle product placements, such as mentions of Nippon Paint during casual conversations, is a prime example of how the program's content is commodified to meet the economic goals of the digital platform.

For instance, in Episode 12, Habib Husein integrates a product mention "*Did your child chat with you using Nippon Paint?*" within a broader discussion on parenting. This seamless integration of commercial content into the program's narrative structure exemplifies how digital da'wah on YouTube must navigate the balance between delivering spiritual messages and ensuring financial sustainability. This approach demonstrates that even religious programming must adhere to the platform's economic logic, where content creators are incentivized to produce material that attracts views and engagement while simultaneously delivering commercial value through strategic partnerships.

3.3. The Role of Sponsorship in Shaping Religious Discourse

Brand sponsorships within the Log In program not only serve as a means of generating revenue but also influence how religious moderation is framed within the program. Sponsors recognize the value of associating with content that promotes values of tolerance, diversity, and humanity, which are seen as aligning with the ethical values of modern consumer culture. As brands increasingly seek to align themselves with ethical marketing strategies, platforms like YouTube provide a fertile ground for merging moral values with commercial interests.

This intersection is further emphasized by the program's success in attracting sponsors who are drawn not just by the large viewership numbers, but by the program's ability to

promote values that resonate with a socially conscious audience. The ability to advertise within a context that emphasizes tolerance and interfaith dialogue allows brands to position themselves as ethically responsible entities. This is a significant shift in how religious moderation is commodified in digital media: it is no longer only about spreading moral or spiritual messages but also about leveraging those messages to gain economic benefits.

3.4. The Impact of Digital Economy on Religious Messaging

The blending of da'wah and digital commodification in the Log In program reflects a larger trend in the political economy of media. As digital platforms increasingly dictate the forms of content that thrive online, religious messages must adapt to ensure they remain relevant and engaging. This adaptation often involves creating content that resonates with both the audience's values and the platform's algorithmic preferences, which prioritize content that generates views, likes, and comments.

In the case of Log In, the program's ability to generate significant viewership ranging from 1 to 12 million views per episode demonstrates the power of religious moderation as a digital commodity. The high engagement levels not only indicate the program's appeal but also reflect the success of framing religious messages in ways that are both spiritually meaningful and commercially viable. The monetization of digital da'wah thus becomes a means of sustaining the dissemination of religious values while participating in the competitive ecosystem of digital media.

4. Model "Rhetorical Moderation in a Platform Political Economy"

In the digital age, religious moderation, particularly within the context of da'wah, is increasingly shaped by the economic forces of platform capitalism. Platforms like YouTube do not merely act as passive vessels for content distribution; they also determine how content is created, presented, and consumed based on economic incentives like advertisements, sponsorships, and audience engagement (Nuriana and Salwa 2024; Wahid and Abdulloh 2026). This section introduces a model of rhetorical moderation that operates within the framework of digital media's political economy, where religious messages are crafted not only to provide spiritual guidance but also to align with the monetization strategies of digital platforms.

4.1. The Intersection of Rhetorical Strategy and Platform Capitalism

The Log In program on Deddy Corbuzier's YouTube channel serves as a case study in which religious moderation is framed as both a spiritual message and a commodified product. The program's content strategy reflects the dual goals of spiritual education and economic sustainability within the digital ecosystem (Langley and Leyshon 2017). This model proposes that the success of religious moderation in the digital realm is contingent on the ability of da'wah figures like Habib Husein Ja'far Al-Hadar to adapt their rhetoric to the commercial logic of platforms like YouTube.

In this context, the rhetoric of moderation is not only shaped by theological principles but also by the economic requirements of the platform (De Gregorio 2020). Religious messages are framed in ways that are likely to generate high engagement, such as by incorporating humor, inclusive language, and easy-to-digest content. These elements not only make the messages of moderation more accessible to a wider audience but also ensure that they meet the criteria for monetization.

This model suggests that digital da'wah must strike a balance between delivering spiritual teachings and crafting content that is engaging, shareable, and commercially viable. In Log In, this balance is achieved through an innovative combination of rhetorical elements (ethos, pathos, logos) that resonate with both the audience's values and the platform's algorithmic demands.

4.2. Framing Religious Moderation as a Commodity

In this model, religious moderation is framed as a marketable commodity that aligns with the demands of both spiritual guidance and digital media economics. The success of the Log In program demonstrates how Habib Husein's rhetoric adapts to the demands of YouTube's monetization system. Content on YouTube thrives when it generates views, likes, comments, and shares, all of which are factors that determine the program's visibility and profitability through ads and sponsorships (Thomas 2009).

Religious messages, when framed effectively, become commodified products that cater to the platform's advertiser-driven incentives. For example, when Habib Husein integrates brand sponsorships within the program's discussions, such as product placements or subtle references to brands like Nippon Paint, the content remains spiritually enriching while simultaneously ensuring that it fits within YouTube's monetization framework. These subtle integrations demonstrate how digital da'wah on platforms like YouTube must navigate the intersection between religious rhetoric and economic imperatives.

4.3. Rhetorical Adaptation to Platform Algorithms

The success of Log In also lies in its ability to adapt religious moderation to the algorithmic preferences of YouTube. The platform's algorithms prioritize content that receives high engagement, which includes the ability to provoke comments, likes, and shares. Therefore, da'wah figures must craft messages that not only align with spiritual values but also with the sensibilities and interests of the digital audience (Syakir 2025).

Habib Husein achieves this by incorporating engaging language styles, humor, and cultural references that resonate with younger, digitally savvy audiences. His ability to blend modern, relatable language with traditional Islamic values helps ensure that the messages of tolerance and moderation appeal to a broad audience while fitting within the commercial logic of the platform. The use of humor and relatable language is key to making the program shareable and attractive to a diverse audience, thereby increasing engagement and ensuring that it stays relevant in a highly competitive digital ecosystem (Rudge 2024b).

4.4. The Role of Sponsorships in Shaping Religious Messaging

Brand sponsorships play a crucial role in shaping the discourse of religious moderation within the Log In program. Sponsors, such as those featured in the program, not only provide the financial support needed for content production but also influence how the religious messages are framed. By aligning with brands that promote values like tolerance and humanity, Habib Husein integrates commercial interests into his religious discourse, thus making moderation a socially responsible product that appeals to both the audience and the sponsors.

This intersection of sponsorship and religious rhetoric highlights how religious moderation is reframed as a value that aligns with ethical branding strategies. The integration of sponsorships also ensures that the program remains financially sustainable, reinforcing

the symbiotic relationship between the creation of religious content and the demands of the digital platform (Altassan 2023).

4.5. Religious Moderation and its Impact on Audience Engagement

Religious moderation, as framed in this model, does not just serve the economic interests of platforms and sponsors but also shapes how audiences engage with religious content (Hadiyanto, Putri, and Fazli 2025b; Herbert 2011; Zaimina 2025). By strategically balancing the emotional appeal (pathos), logical argumentation (logos), and credibility (ethos), the *Log In* program creates a compelling message that resonates with a wide range of viewers. The humor, relatable language, and inclusive discussions foster a sense of belonging, which in turn encourages increased viewership and audience participation.

The high engagement levels reported in *Log In*, with episodes attracting millions of views and a significant number of comments, demonstrate how rhetorical moderation successfully translates into audience engagement within the platform's economic model. The ability to keep content entertaining, while still delivering meaningful spiritual messages, ensures that the program not only attracts a large viewership but also builds a community of followers who are invested in the program's ethos of tolerance, respect, and interfaith dialogue (Bagas and Firyal 2024).

CONCLUSION

Based on the research findings, Habib Husein Ja'far Al-Hadar's da'wah rhetoric in the *Log In* program on Deddy Corbuzier's YouTube channel demonstrates a preaching style that meets the needs of modern society by combining ethos, pathos, and logos. Ethos is reflected in his credibility and consistency as a young Muslim intellectual; pathos is evident in his relaxed, humanistic, humorous, and empathetic communication style; while logos appears in his rational arguments that are relevant to social realities and supported by references to the Qur'an and Hadith.

Meanwhile, the analysis of the attractiveness of the da'wah message reveals that Habib Husein's rhetorical appeal has an effect on three key groups: the YouTube channel owner, sponsors, and the audience. The critical discourse analysis approach shows that Habib Husein's success in communicating religious moderation is not only due to the strength of his rhetoric but also his ability to adapt to the economic logic of digital media without diminishing the essence of da'wah itself. Thus, Habib Husein's da'wah rhetoric becomes a form of inclusive religious communication and a harmonious representation between spiritual values and the economic realities of media in the digital era.

Declaration of AI and AI-Assisted Technologies in the Writing Process

During the preparation of this manuscript, the authors used AI-assisted tools (ChatGPT by OpenAI) to support language editing, grammar checking, and improvement of academic writing style. After using this tool, the authors carefully reviewed, revised, and edited the manuscript as necessary and take full responsibility for the integrity, accuracy, and originality of the final version of the publication.

CRedit Authorship Contribution Statement

- a. **Gina Sonya Pane:** Conceptualization, Data Curation, Formal Analysis, Investigation, Writing – Original Draft, Writing – Review & Editing.

- b. **Juni Wati Sri Rizki (Supervisor 1):** Supervision, Methodology, Validation, Theoretical Framework Guidance, Critical Review of Manuscript, Writing – Review & Editing.
- c. **Pahri Siregar (Supervisor 2):** Supervision, Data Interpretation Guidance, Structural Review of Manuscript, Academic Editing, Writing – Review & Editing.

Declaration of Competing Interest

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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Data Availability Statement

The data supporting the findings of this study are available from the corresponding author upon reasonable request.

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Ethical Approval Statement

The authors confirm that this study complies with ethical research standards. This research is based on publicly available digital content and does not involve human subjects requiring formal ethical approval. No personal or identifiable data were used in this study.

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