

Netizen Reception of Gus Miftah's Preaching Content on the Gus Miftah Official YouTube Account

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Abstract: This article is a report on the results of a thematic text analysis of 100 comments by netizens (*mad'u*) on Gus Miftah's official YouTube account entitled "Duo Gus Gondrong Viral! Gus Miftah Cinta Di Tolak, Gus Samsudin Bertindak". Gus Miftah or KH. Miftah Maulana Habiburrahman is a preacher from Yogyakarta who is known for his eccentric, open style of preaching and his closeness to various groups, including those considered "marginalized" such as the nightlife community, street communities, and celebrities. This study uses thematic analysis and Stuart Hall's reception theory framework to examine netizens' (*mad'u*) reception of Gus Miftah's preaching on the Gus Miftah Official YouTube account about Duo Gus Gondrong Viral! Gus Miftah Cinta Di Tolak, Gus Samsudin Bertindak!! This study found three types of acceptance or interpretation by netizens of Gus Miftah's preaching content, namely the dominant hegemonic position by 15 *mad'u*, the opposition position by 80 *mad'u*, and the negotiation position by 5 *mad'u*. The diversity of interpretations or meanings expressed by *mad'u* towards Gus Miftah's preaching is influenced by different cultural backgrounds, which in turn produce diverse arguments, namely humanity and religion.

Keywords: Reception, Preaching Content, YouTube, Gus Miftah

Abstrak: Artikel ini merupakan laporan hasil analisis teks tematik terhadap 100 kolom komentar oleh netizen (*mad'u*) di akun YouTube Gus Miftah Official berjudul "Duo Gus Gondrong Viral! Gus Miftah : Cinta Di Tolak, Gus Samsudin Bertindak!!". Gus Miftah atau KH. Miftah Maulana Habiburrahman adalah seorang penDa'wah asal Yogyakarta yang dikenal dengan gaya Da'wahnya yang nyentrik, terbuka, dan dekat dengan berbagai kalangan, termasuk komunitas yang dianggap "pinggiran" seperti dunia malam, komunitas jalanan, hingga selebriti. Penelitian ini menggunakan analisis tematik dan kerangka teori penerimaan Stuart Hall untuk mengkaji penerimaan netizen (*mad'u*) terhadap Da'wah Gus Miftah di akun YouTube Gus Miftah Official tentang Duo Gus Gondrong Viral! Gus Miftah : Cinta Di Tolak, Gus Samsudin Bertindak!!. Penelitian ini menemukan tiga jenis penerimaan atau interpretasi oleh netizen terhadap konten Da'wah Gus Miftah, yaitu posisi hegemonik dominan (*dominant hegemonic position*) oleh 15 *mad'u*, posisi oposisi dengan 80 *mad'u*, dan posisi negosiasi dengan 5 *mad'u*. Keragaman interpretasi atau makna yang diungkapkan oleh *mad'u* terhadap Da'wah Gus Miftah dipengaruhi oleh latar belakang budaya yang berbeda, yang selanjutnya menghasilkan argumen yang beragam, yaitu kemanusiaan dan keagamaan.

Kata Kunci: Resepsi, Konten Da'wah, Youtube, Gus Miftah

A. Introduction

Communication in da'wah is not only informative, informing or informing, but also persuasive. That is, inviting the community to be willing to accept a message and activity¹.

¹ Nihayatul Husna, "Metode Da'wah Islam Dalam Perspektif Al-Qur'an," *Jurnal Selasar KPI* Vol.1, no. 1 (2021).

Persuasive communication is necessary so that the message in da'wah is accepted and listened to and practiced by the *mad'u*. Interaction is an eternal part of human life and is an important aspect of social life.² Communication is essential in interaction because it is a process of conveying messages or information through media so that they can be received by the communicant and feedback can be expected. It is also a means of problem solving. It is important to learn and understand communication in life activities so that our desired goals can be achieved.³

Da'wah, as an activity that calls for goodness and carries messages of faith, sharia, and muamalah, has transcended various developments over time.⁴ One of these developments is the advancement of communication technology, which has categorized Da'wah into two types: Da'wah in conventional mass media and Da'wah in digital media (new media). Da'wah in digital media includes Da'wah on websites and social media, such as Facebook, YouTube, Instagram, TikTok, WhatsApp, and other applications.⁵

In practice today, preaching in the modern era requires a preacher to be able to deliver the message digitally. Therefore, it is imperative to deliver preaching that is neatly packaged in digital form with various adjustments and specific approaches according to the needs of the modern community.⁶ In this case, da'wah in its application today requires the digitization of messages so that they become part of the information consumed by modern society.

Da'wah is basically carried out to increase religious knowledge for the recipients of Da'wah or *Mad'u*. This knowledge can take the form of Islamic teachings, religious advice, and messages of piety so that *Mad'u* will draw closer to Allah SWT.⁷ However, the reality today is that digital da'wah is widely carried out by social media *Da'i*. The emergence of social media *Da'i* who act as influencers and content creators with Islamic elements is not only among people who have formal competence in the field of religion,⁸ but also involves production teams, community leaders, and members of the community who simply have many followers but lack formal expertise in the field of religion.⁹

Gus Miftah is one of the most well-known digital preachers, with 2.2 million followers on Instagram and 1.14 million followers on YouTube. Gus Miftah, or KH. Miftah Maulana Habiburrahman, is a preacher from Yogyakarta known for his eccentric, open, and approachable preaching style, which resonates with diverse communities, including those considered "marginalized" such as the nightlife scene, street communities, and celebrities. Gus Miftah often preaches in places that are rarely visited by preachers in general, such as nightclubs and cafes, with the aim of providing spiritual guidance without severing social ties.

However, because his preaching methods differ from those of most traditional clerics, he chooses to preach in places that are considered taboo (nightclubs, cafes, street communities) and associates with celebrities and officials. This has led some people to consider his preaching controversial or inappropriate for Islamic boarding schools, even though his intention is to embrace and reach out to groups that are difficult for other preachers to reach. In other words,

² Akhmad Saoqillah, "Peranan Komunikasi Intrapersonal dalam Proses Pembentukan Konsep Diri Mahasiswa KPI IUQI," *Jurnal At-Tawasul* Vol.1, no. 2 (2022).

³ Husna, "Metode Da'wah Islam Dalam Perspektif Al-Qur'an," 2021.

⁴ Nihayatul Husna, "Metode Da'wah Islam Dalam Perspektif Al-Qur'an," *SELASAR KPI: Referensi Media Komunikasi dan Da'wah* 1, no. 1 (2021).

⁵ Aris Yaman et al., "Tinjauan Pustaka Sistematis Pada Basis Data Pustaka Digital: Tren Riset, Metodologi, dan Coverage Fields," *BACA: JURNAL DOKUMENTASI DAN INFORMASI* 40, no. 1 (May 2019): 1, <https://doi.org/10.14203/j.baca.v40i1.481>.

⁶ Ahmad Riko Rikardo, Kusnadi, and Muslimin, "Analisis Pesan Da'wah Gus Baha Pada Channel Youtube Najwa Shihab," *Jurnal Pendidikan Islam* 1, no. 4 (July 2024): 12, <https://doi.org/10.47134/pjpi.v1i4.801>.

⁷ Reny Masyitoh, "Da'wah Melalui Media Sosial," *Mukammil: Jurnal Kajian Keislaman* Vol.VI, no. 1 (2023).

⁸ Muhammad Dzaki Anshari and Nirwan Syafrin, *Analisis Da'wah Digital Felix Siauw Sebagai PenDa'wah dan Influencer*, 9, no. 1 (2025).

⁹ Muhammad Dzaki Anshari and Nirwan Syafrin, "Analisis Da'wah Digital Felix Siauw Sebagai PenDa'wah dan Influencer," *Komunika: Journal of Communication Science and Islamic Da'wah* 9 (2025): 1, <https://doi.org/DOI:10.32832/komunika.v9i1.16563>.

the conflict lies not in the content of his preaching, but in the methods and context he uses, which some consider innovative, while others view as deviating from tradition.

B. Theoretical Review

1. *Mad'u* and Its Characteristics

The object or target of da'wah in da'wah language is also called *mad'u*. The word *mad'u* etymologically comes from Arabic, taken from the form *isim maf'ul* (a word that indicates an object or target). Meanwhile, the definition of *mad'u* according to terminology is a person or group commonly referred to as a congregation *that* is seeking religious teachings from a *da'i*, whether the *mad'u* is a close or distant person, Muslim or non-Muslim, male or female.

Psychologically, humans as objects of preaching can be distinguished by various aspects, namely:

- a) Personality is the overall pattern of traits, characteristics, and dispositions that are relatively stable within an individual, influencing the way they think, feel, and act. Personality is shaped by both innate (genetic) and environmental (education, culture, life experiences) factors. Therefore, the aspect of personality in da'wah psychology emphasizes that each individual has a unique character, and effective da'wah is da'wah that is able to adapt its message and methods to the personality of the *mad'u*, so that da'wah is more easily accepted and practiced.
- b) Intelligence is an aspect of a person's intelligence that includes alertness, learning ability, speed of thought, the ability to make correct and quick decisions, the ability to grasp and process impressions or problems, and the ability to draw conclusions.
- c) Knowledge refers to the level of understanding, insight, and information that a person has about something, including religious knowledge and general knowledge. In preaching, the level of knowledge of the audience greatly influences how the message is conveyed. Therefore, the aspect of knowledge requires preachers to adjust their communication style, methods, and depth of material so that the message of preaching can be accepted and understood in accordance with the intellectual capacity of the audience (the object of preaching).
- d) Skills are related to the practical abilities that a person has in carrying out their daily life. Skills can include intellectual, social, emotional, and technical skills. In the context of da'wah, understanding the skills of the *mad'u* (object of da'wah) is very important. Thus, the skill aspect in da'wah psychology emphasizes the importance of directing and utilizing human practical potential in accordance with Islamic values, as well as adjusting the da'wah approach to the actual capabilities of the audience.
- e) Values refer to beliefs, principles, or standards of living that serve as guidelines for individuals or groups in assessing right and wrong, good and bad, appropriate and inappropriate. These values are shaped by education, culture, social environment, experience, and religious teachings. Thus, the aspect of values in da'wah psychology emphasizes that *da'i* must understand the principles of life embraced by *mad'u*, then adjust the da'wah message so that it can touch their basic beliefs and instill Islamic values as guidelines for life.
- f) The aspect of roles refers to the position, status, and social function that a person performs in society. Each individual has different roles for example, as a parent, child, leader, worker, student, or community member and these roles influence the way they think, act, and respond to da'wah messages. Thus, the aspect of roles in da'wah psychology emphasizes that every human being plays different roles in their lives, and effective da'wah is da'wah that is able to tailor its message to these roles, so that it is more relevant and down to earth.

There are several characteristics of da'wah objects according to Al-Ghazali, as quoted by Malik Idris, who states that humanity is divided into three groups, namely:

- a) The common people, who are simple-minded, have a simple way of thinking, so they cannot grasp the essence of things. They are quick to believe and obedient. This group must be dealt with by giving them advice or guidance.

- b) The chosen ones, namely those who possess strong and deep reasoning, sharp and deep thinking, so that they must be approached with an attitude of explaining wisdom.
- c) The disputers, that is, those who must be confronted with *mujadalah*.
- d) All aspects related to the object of da'wah require different methods of da'wah, and this also necessitates knowing and understanding the characteristics of the *mad'u*.¹⁰

2. Stuart Hall's Reception Theory

Stuart Hall's Reception Theory, often referred to as the "Encoding/Decoding Model of Communication." Hall provides a more dynamic understanding of communication, highlighting the active role of the audience in interpreting messages. The core of this theory is that communication does not only involve the process of sending messages from the sender (encoder) to the receiver (decoder), but also how the message is interpreted by the audience. The audience, in their decoding process, can accept, negotiate, or reject the ideology conveyed by the media.

In the context of preaching, the sender of the message, the preacher, encodes religious messages with a specific purpose. Meanwhile, recoding is when a *mad'u* receives and interprets these preaching messages. This decoding process does not always correspond to the original intention of the preacher. The *mad'u* recodes the da'wah message based on their personal background, life experiences, values, and social context. In research conducted by Dave Morley, based on Stuart Hall's encoding-decoding scheme, it is emphasized that today's audience is not merely the final recipient of messages in the communication flow. The audience no longer plays the role of media audience but also takes on the role of negotiator and comparator.

In line with this idea, Hall divides the audience's response in decoding media messages into three patterns, namely dominant hegemonic position, negotiated position, and oppositional position. The dominant hegemonic position occurs when the audience has the same understanding as the message maker. In this case, the audience understands and accepts the meaning of the message as intended by the sender.

Meanwhile, the negotiated position refers to when the audience understands the meaning conveyed in the message, but they also negotiate or modify that meaning based on personal experience or a particular perspective. The audience may agree with some parts of the message but reject or adjust other parts. The oppositional position is when the audience understands the meaning of the message intended by the sender but rejects the message entirely. They give an interpretation that is contrary to the sender's intention, often due to differences in ideology or worldview.¹¹

Thus, understanding the reception of *mad'u* through Stuart Hall's Reception Theory, it can be understood that *mad'u* are active participants in the process of da'wah communication. They do not only passively receive da'wah messages but also interpret, negotiate, and respond to these messages based on their own context. This study uses Stuart Hall's perspective in analyzing the comments of *mad'u* (netizens) in interpreting and responding to Gus Miftah's da'wah content on the Gus Miftah Official YouTube channel about "Duo Gus Gondrong Viral! Gus Miftah Cinta Di Tolak, Gus Samsudin Bertindak".

C. Methods

The researcher used a descriptive qualitative method that emphasized meaning, conclusions, definitions, and specific situations. Descriptive qualitative methods are research

¹⁰ Rahmatullah Rahmatullah, "Analisis Penerapan Metode Da'wah Berdasarkan Karakteristik Mad'u dalam Aktivitas Da'wah," *Jurnal Mimbar: Media Intelektual Muslim dan Bimbingan Rohani* 2, no. 1 (April 2016): 55–71, <https://doi.org/10.47435/mimbar.v2i1.286>.

¹¹ Lukman Hakim and Ervina Putri Dwi Magfiroh, "Studi Mad'u dan Teori Resepsi Stuart Hall: Analisis Komentar Netizen pada Ceramah Virtual Buya Yahya," *Jurnal Komunikasi Islam* 14, no. 1 (2024): 146–72, <https://doi.org/10.15642/jki.2024.14.1.146-172>.

methods that use cases to explain phenomena and relate them to specific theories. Qualitative research aims to understand the phenomena experienced by the research subjects through descriptions in the form of words and language in a specific natural context using various scientific methods.¹²

This study uses a descriptive qualitative method with a thematic analysis approach.¹³ The unit of analysis in this study is the reception of netizens or *mad'u* in the form of comments on video uploads related to Gus Miftah's preaching on the Gus Miftah Official YouTube account, both in the form of text and emoticons found in the comments column. This is referred to as the recording units, which are the parts of the content that need to be recorded, counted, and analyzed. The research sample used in this study consisted of 100 comments from netizens or *mad'u* on Gus Miftah's preaching video entitled "Duo Gus Gondrong Viral! Gus Miftah Cinta Di Tolak, Gus Samsudin Bertindak" from a total of 118 comments.

Data analysis was conducted through thematic analysis following the Braun & Clarke framework based on six phases, the first of which was understanding the data. In this stage, researchers must understand all data or data corpus by making preliminary notes. Second, generating codes. In this phase, researchers will organize data in a meaningful and systematic manner. This coding will reduce the data into small pieces of meaning. Third, searching for themes. In this phase, researchers examine existing codes and clearly organize some of them into themes. At the end of this step, the codes have been organized into broader themes that seem to express something specific about the research. Fourth, reviewing themes. In this phase, researchers review, modify, and review the initial themes identified in the previous step. Fifth, determine the themes. This step involves refining the themes and aims to identify the essence of each theme. Sixth, writing. This phase is the final stage of the research and will result in a research report or journal article.¹⁴

D. Results and Discussion

This section presents a descriptive analysis of data from netizen comments as a response to Gus Miftah's preaching uploaded to the official Gus Miftah YouTube account entitled "Duo Gus Gondrong Viral! Gus Miftah Cinta Di Tolak, Gus Samsudin Bertindak". It was found that there were 15 comments from *mad'u* who were in a position of dominant hegemonic reading in interpreting Gus Miftah's preaching message, 80 *mad'u* interpreted it oppositionally (oppositional reading), and 5 comments from *mad'u* were in negotiated reading or accepted the message with compromise through certain reasons.

The diversity of *mad'u's* reading positions on Gus Miftah's preaching is influenced by their ideological background, knowledge, environment, and values, which further give rise to variations in argumentation on certain themes as follows: First, in dominant hegemonic reading, the variations in argument in *mad'u's* comments are divided into two themes, namely humanity and religion. Second, the oppositional reading is divided into two themes, namely humanity and religion. Third, the negotiated reading category is religion.

1. Dominant Hegemonic Reading Based on Humanitarian and Religious Arguments

In the dominant hegemonic reading category, netizens positioned themselves fully aligned with Gus Miftah's da'wah messages. They did not merely accept the content as intended by the preacher but also reinforced it through prayers, moral support, and an expressed willingness to continuously follow his sermons on social media platforms. This acceptance emerged both in humanitarian and religious arguments. From a humanitarian perspective, many comments

¹² Lexy Moleong J, *Metode Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 1998).

¹³ Imam Gunawan, *Metode Penelitian Kualitatif Teori Dan Praktik*, 1st ed. (Jakarta: Bumi Aksara, 2016).

¹⁴ Hakim and Dwi Magfiroh, "Studi Mad'u dan Teori Resepsi Stuart Hall."

reflected empathy, appreciation, and motivation derived from Gus Miftah's content. Netizens expressed that his presence inspired them to live better, even extending beyond Indonesia, where overseas followers also consume his sermons digitally. Meanwhile, religious arguments were evident in prayers for finding a pious spouse, achieving blessings, and taking inspiration from stories of noble women in Islam as narrated by Gus Miftah. These comments demonstrate that some audiences were able to grasp the religious substance of his message, despite the preacher's unconventional and eccentric style. The dominant hegemonic reading further illustrates that a segment of the audience views Gus Miftah's approach as innovative, relevant to the contemporary era, and successful in bridging the gap between religious values and modern social realities.

2. Humanitarian Argument.

The reception of netizens or *mad'u* in dominant hegemonic reading with this "humanitarian" argument is the position of *mad'u* who accept, enjoy, and consume what is conveyed¹⁵. Gus Miftah conveyed the stories of several noble women in Islam and advised the audience to immediately find a soul mate and advised husbands not to be easily angered by their wives.

The humanitarian arguments in the netizen comments referred to here are comments expressing views on humanity, such as sympathy for Gus Miftah and other humanitarian values. This can be seen in the comment by @smunfaridahamakmarkap2338, who prayed for Gus Miftah and expressed empathy for Gus Iqdam for coming to his residence.

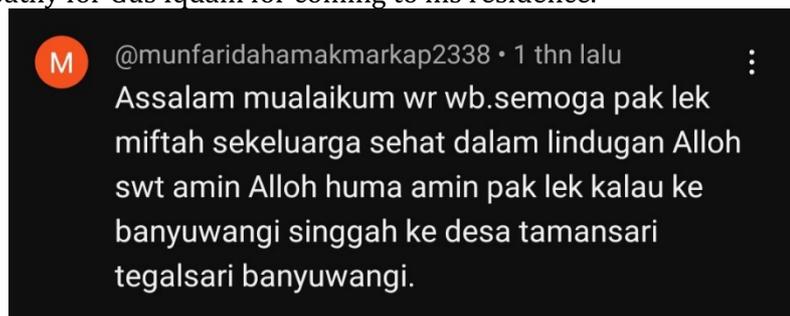


Figure 1 Reading Dominant Hegemony Based on Humanitarian Arguments in the Account @smunfaridahamakmarkap2338

In the comments on Figure 1, the comment from `@munfaridahamakmarkap2338` falls into the category of dominant hegemonic position. This position occurs when the audience (*mad'u*) accepts and understands the message of da'wah conveyed by Gus Miftah as intended by the sender of the message. This is demonstrated through comments containing prayers and good wishes for Gus Miftah and his family, as well as offers to visit, which reflect a complete and positive acceptance of the da'wah message based on humanitarian arguments. In other words, these comments are in line with the intention of the da'wah and do not show any rejection or modification of meaning.

¹⁵ Hakim and Dwi Magfiroh, "Studi Mad'u dan Teori Resepsi Stuart Hall."



Figure 2 Reading Dominant Hegemony Based on Humanitarian Arguments in the Accounts @yoyokrianto, @amanahsiti-s8h, and @herryok7466

Next, there are comments on figure 2 above uploaded by @yoyokrianto, @amanahsiti-s8h, and @herryok7466, which are in a position of dominant hegemonic reading. These comments are based on humanitarian arguments, as the comment explains that Gus Miftah provides good motivation. There are even followers outside Indonesia, such as in Taiwan, who listen to Gus Miftah's sermons. In addition, there are comments stating that they like Gus Miftah's sermon content.

3. Religious Arguments.

Comments by *mad'u* were found in the dominant-hegemonic reading category based on religious arguments. In this case, it is intended that the comments of netizens (*mad'u*) are in a position of accepting, enjoying, and consuming what Gus Miftah conveyed based on religious aspects. One of the *mad'u* readings that falls into the dominant-hegemonic category based on religion is the comment by @SitiWasilah-t6f.

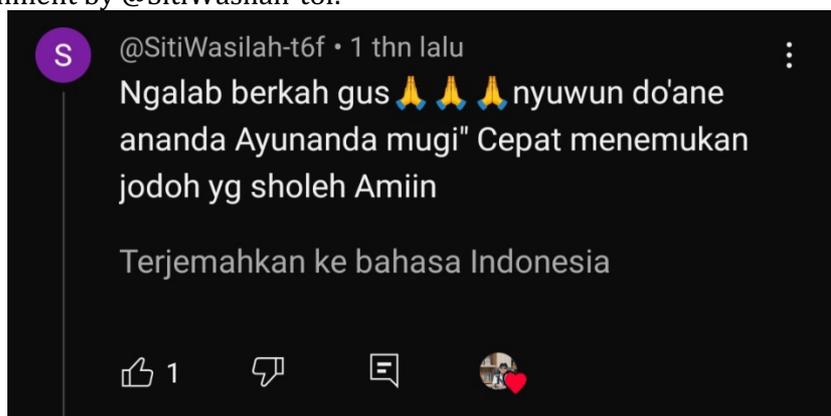


Figure 3 Reading Dominant Hegemony Based on Religious Arguments in the Account @SitiWasilah-t6f

In the comments on figure 3, it is explained that Gus Miftah's preaching conveyed practices and prayers to quickly find a soul mate, as well as stories of noble women who inspired the audience to pray "may you quickly find a pious soul mate." The position of the audience here is to

comment after consuming and understanding the message of Gus Miftah's preaching, thereby providing religious feedback as expressed in the comments.

4. Oppositional Reading based on Humanitarian and Religious Arguments

Oppositional reading is a position where the audience interprets the message in a way that is contrary to the message conveyed by the communicator or preacher.¹⁶ Some *mad'u* (netizens) rejected the content of Gus Miftah's lecture on two grounds, namely humanity and religion.

The oppositional reading category constitutes the majority of findings, where most netizens rejected Gus Miftah's da'wah message. This rejection manifested through both humanitarian and religious dimensions. From a humanitarian angle, several comments criticized his behavior and choice of words, which were perceived as impolite or inappropriate, such as his controversial statement toward a tea vendor. For these netizens, the credibility of a preacher is not only determined by the content of the sermon but also by the consistency of personal conduct in public life. From a religious standpoint, critics argued that Gus Miftah's preaching style was inconsistent with the tradition of pesantren clerics, who are generally characterized by modesty and careful use of language. Some even accused him of tarnishing the reputation of Islamic scholars, portraying him more as a "celebrity" than a preacher. The oppositional stance was not limited to rejecting content but extended to explicit calls for unfollowing and unsubscribing from his official YouTube channel. This finding highlights how a preacher's authority in the digital era is highly vulnerable to public scrutiny, where even minor missteps can provoke widespread rejection from audiences.

5. Humanitarian Arguments

The behavior and words of preachers greatly influence their followers. When preachers do things that are inappropriate and unacceptable to their followers, many followers reject the preachers' sermons. The sense of humanity between preachers and followers also influences the interpretation of sermons. Sermons will influence followers' feedback to preachers.

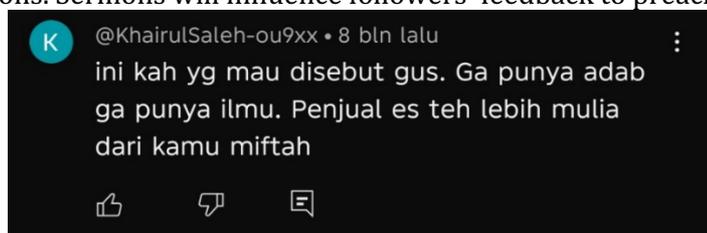


Figure 4 Oppositional Reading Based on Humanitarian Arguments in the Account @KhairulSaleh-ou9xx

According to the comments in figure 4, Gus Miftah is a person whose credibility as a gus is questionable. It also states that Gus Miftah lacks manners and knowledge. This comment originated from news about Gus Miftah involving a case with an iced tea vendor. Therefore, this comment is also related to his preaching on the Gus Miftah Official YouTube account.

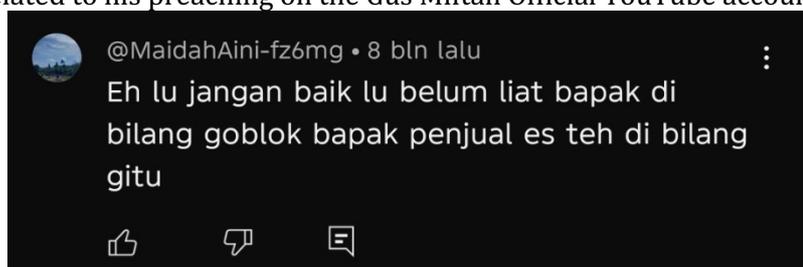


Figure 5 Oppositional Reading Based on Humanitarian Arguments in the Account @MaidajAini-fz6mg

¹⁶ Hakim and Dwi Magfiroh, "Studi Mad'u dan Teori Resepsi Stuart Hall."

The comment in image 5 says that Gus Miftah cannot be good, because this comment refers to a video showing that Gus Miftah once said “stupid” to a tea seller. This comment indicates that Gus Miftah's preaching is being rejected because of something he said while preaching in a certain place. This has caused a rift between Gus Miftah and his followers, and many have rejected his preaching content. This is reinforced by a comment from the @irawanpetualang account, which states:

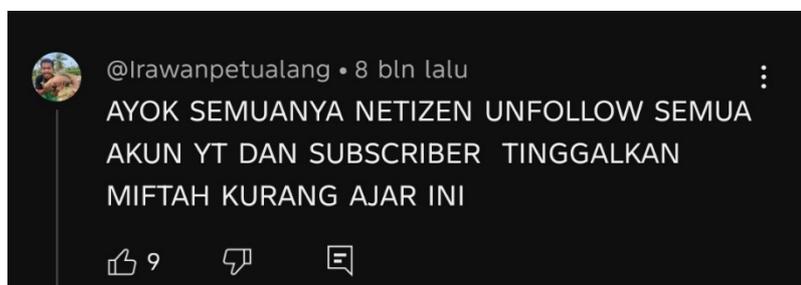


Figure 6 Oppositional Reading Based on Humanitarian Arguments in the @Irawanpetualang Account

In the comments on figure 6, the comment not only rejects Gus Miftah's preaching but also actively encourages other netizens to stop following all YouTube accounts and unsubscribe from Gus Miftah. The reason behind this is that the netizen considers Gus Miftah's behavior to be “disrespectful” and inappropriate, which directly contradicts Gus Miftah's role as a preacher or speaker. This comment shows a total rejection of Gus Miftah, not only of his preaching content, but also of his credibility and behavior as a whole.

6. Religious Arguments

Mad'u comments were found in the Opposition reading category based on religious arguments. In this case, it is intended that the comments of netizens (*mad'u*) are in a position of accepting, enjoying, and consuming what Gus Miftah conveyed based on religious aspects. One of the *mad'u* readings that falls under the category of religious-based opposition reading is the comments by @abdulHanan-q2d and @indirarafisky8047.

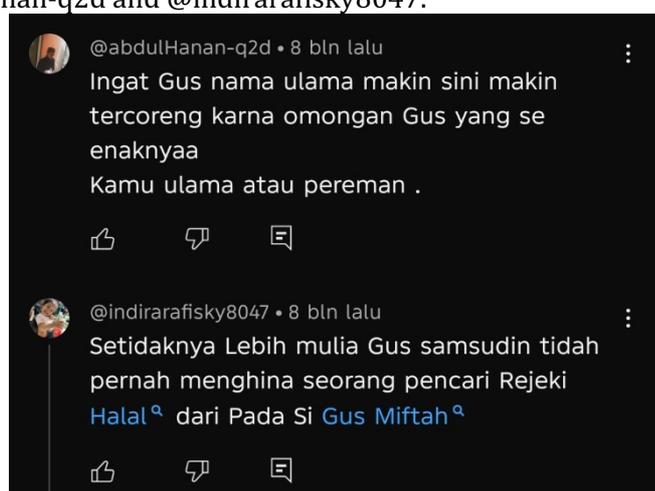


Figure 7 Reading Oppositional Arguments Based on Religious Arguments in the Accounts @abdulHanan-q2d and @indirarafisky8047

In a comment on figure 7, the @abdulHanan-q2d account stated that the reputation of religious scholars was being tarnished by Gus Miftah's careless remarks and asked Gus Miftah whether he was a religious scholar or a thug. This comment stated that the reputation of religious scholars would be further tarnished by inappropriate remarks and that *mad'u* questioned the credibility of *da'i*.

Furthermore, a comment from @indirarafisky8047 stated that Gus Samsudin was more noble than Gus Miftah because Gus Samsudin never insulted those seeking sustenance. In this comment, he compared Gus Samsudin and Gus Miftah, due to the difference in the way the preachers treated their followers. In this comment, he views that Gus Miftah's preaching is less acceptable due to Gus Miftah's poor treatment of other followers.

7. Negotiated Reading

The negotiated reading category reflects an ambivalent position among netizens. Audiences in this group understood Gus Miftah's message but reinterpreted or adjusted it according to personal experiences and perspectives. Comments in this category rarely indicated full acceptance or outright rejection; rather, they expressed partial agreement while simultaneously offering constructive feedback or subtle criticism. This demonstrates that some *mad'u* occupy a middle ground, acknowledging the relevance of Gus Miftah's da'wah but demanding contextualization that resonates with their social environment. Such negotiated readings highlight the active role of audiences in contemporary da'wah communication, revealing that they are neither passive recipients nor absolute rejecters.

8. The Humanitarian Argument

Negotiated reading is a position in which the audience or *mad'u* can understand the message conveyed by the communicator or *da'i*, but by negotiating or modifying the meaning of the message based on personal experience or a particular perspective. On the one hand, the *mad'u* agrees with some parts of the message, but on the other hand, they adjust or perhaps reject other parts¹⁷.

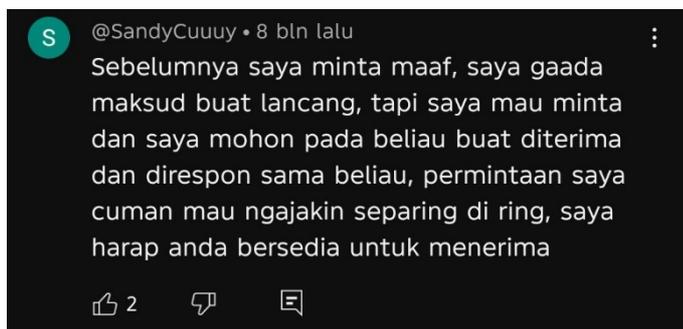


Figure 8 Argument-Based Negotiated Reading in the @SandyCuuuy Account

In this comment, @SandyCuuuy neither rejects nor accepts the message of da'wah in its entirety. Instead, he shows his understanding of the message by expressing his apologies and requesting a face-to-face meeting, without clearly rejecting or accepting the message of da'wah. This shows a neutral position, where he accepts part of the message but adjusts his response in the hope of interacting personally.

E. Conclusion

This study analyzes netizens' reception (referred to as *mad'u*) of Gus Miftah's preaching content on YouTube, particularly in a video titled "Duo Gus Gondrong Viral! Gus Miftah Cinta Di Tolak, Gus Samsudin Bertindak!". Using thematic analysis and Stuart Hall's reception theory, this study found three types of reception from the 100 comments analyzed. The three types of income are as follows:

1. Dominant Hegemonic Position: A total of 15 netizens were in this position, which means that they fully accepted and understood Gus Miftah's message as intended by the sender. This

¹⁷ Hakim and Dwi Magfiroh, "Studi Mad'u dan Teori Resepsi Stuart Hall."

reception was based on humanitarian arguments (empathy and motivation) and religious arguments (prayers and advice).

2. **Oppositional Position:** This is the most dominant position, with 80 netizens rejecting it completely. They interpret the message in the opposite way, often due to differences in opinion. Their arguments are also divided into humanitarian issues (for example, questioning Gus Miftah's credibility and manners in relation to controversial cases) and religious issues (for example, considering his behavior to be unbecoming of a cleric).
3. **Negotiated Position:** There are 5 netizens who are in this position, where they understand the message of da'wah but modify it based on personal experience. They may agree with some parts of the message but reject or adjust other parts.

In conclusion, the diversity of interpretations and responses of netizens to Gus Miftah's preaching is greatly influenced by their cultural backgrounds and values. This shows that the *mad'u* (audience) are active participants in the preaching communication process, not merely passive recipients of messages.

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