

SARCASM HUMOR IN HABIB JA'FAR'S LOG-IN CONTENT ON DEDDY CORBUZIER'S YOUTUBE CHANNEL

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Abstract

Sarcasm humor in this study is represented through language signs in Habib Ja'far's da'wah humor on Log-In content on Deddy Corbuzier's YouTube account. This research uses an interpretive qualitative method through Ferdinand de Saussure's semiotics to analyze the signs and meaning of da'wah language. The results showed that Habib Ja'far's da'wah is propositional Sarcasm, Lexical Sarcasm, 'Like'-Prefixed Sarcasm, Illocutionary Sarcasm. Habib Ja'far's sarcastic humor aims to reduce tension and sensitivity to sensitive issues related to religion, social, and culture. Habib Ja'far's use of sarcastic humor serves to create a lighter and more open atmosphere without offending, aiming to reduce tension and sensitivity to religion issues, social, and culture.

Keywords: *Da'wah, Sarcasm, Habib Ja'far, YouTube, Log-In Content.*

Abstrak

Humor sarkasme pada penelitian ini direpresentasikan melalui tanda bahasa dalam dakwah Habib Ja'far pada konten Log-In di akun YouTube Deddy Corbuzier. Penelitian ini menggunakan metode kualitatif interpretif melalui semiotika Ferdinand de Saussure untuk menganalisis tanda dan makna bahasa dakwah. Hasil penelitian menunjukkan, Dakwah Habib Ja'far bersifat *propositional Sarcasm, Lexical Sarcasm, 'Like'-Prefixed Sarcasm, Illocutionary Sarcasm*. Humor sarkastik Habib Ja'far bertujuan untuk mengurangi ketegangan dan sensitivitas terhadap isu-isu sensitif terkait agama, sosial, dan budaya. Penggunaan humor sarkastik Habib Ja'far berfungsi menciptakan suasana yang lebih ringan dan terbuka tanpa menyinggung, bertujuan mengurangi ketegangan dan sensitivitas terhadap isu agama, sosial, dan budaya.

Kata Kunci: *Dakwah, Sarkasme, Habib Ja'far, Youtube, Konten Log-In.*



Lisensi

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A. INTRODUCTION

Da'wah has developed along with advances in information technology, utilizing various digital channels such as social media (YouTube, Facebook, Instagram, Twitter) to convey messages.¹ Da'i can now preach with a variety of methods and styles tailored to the context and audience. These methods include community engagement and collaboration-focused approaches, which are particularly relevant in an increasingly diverse society. In addition, da'wah is now also studied from a sociological perspective, which looks at how social factors, culture, and socio-political dynamics affect its effectiveness. This interdisciplinary approach provides an understanding of how da'wah interacts with broader social structures.² In this case, language plays a very vital role in da'wah activities.

Every da'i has a different style of da'wah language. Language style, also known as style, refers to the way language is used. The term style comes from the Latin word "stylus," which means a tool for writing on wax plates.³ The skill in using the tool will affect the clarity of the writing on the plate. In its development, the emphasis of the term style was given to the skill of writing beautifully, so style became the ability to write or use words beautifully.⁴

Da'wah requires the ability to speak. To avoid the impression of monotony in the delivery of da'wah, it is important to insert interesting spices, both in oral and written form. One of the strategies used to overcome boredom in da'wah activities is the use of humor. Myers at al calls humor a phenomenon related to creating, perceiving, and enjoying something ridiculous or funny, whether it is an idea, situation, or event that does not match expectations or is

¹ Daeng Sani Ferdiansyah, "Pemanfaatan Teknologi Informasi Dalam Kegiatan Dakwah Terhadap Transformasi Sosial Di Desa Montong Gamang Kecamatan Kopang Kabupaten Lombok Tengah-Ntb," *Komunike* 12, no. 1 (2020): 114-21, <https://doi.org/10.20414/jurkom.v12i1.2236>.

² Nur Syam, "Paradigma Dan Teori Ilmu Dakwah: Perspektif Sosiologis," *Jurnal Ilmiah Syi'ar* 20, no. 1 (2020): 1, <https://doi.org/10.29300/syr.v20i1.2604>.

³ Felta Lafamane, "KAJIAN STILISTIKA (Komponen Kajian Stilistika)," *OSFPreprints*, vol. 2, 2020, <https://doi.org/https://doi.org/10.31219/osf.io/5qjm4>.

⁴ Sovia Niswanti et al., "Gaya Bahasa Dan Kaitannya Dengan Tema, Latar Dan Penokohan Dalam Novel Cinta Bertabur Di Langit Mekkah Karya Roidah," n.d., <https://doi.org/10.15408/bat.v19i2.3720>.

incongruent.⁵ Today, humor is a general term that includes comedic entertainment involving all kinds of verbal and nonverbal events, both intentionally and unintentionally funny, regardless of aggressiveness.⁶

The use of humor in da'wah can be an effective tool to attract the attention of many audiences and make the message easier to understand. Humor can be an attraction for a da'i because it can create a pleasant atmosphere.⁷ Therefore, a da'i needs to be wise in adjusting the right dose of humor in every da'wah activity. Thus, the da'wah message will be more easily accepted by mad'u (listeners or readers) with freshness and cheerfulness.⁸

It is important to remember that in da'wah, the use of humor should not be excessive so as not to disturb the essence or core of the da'wah message. This is by Islamic teachings that emphasize avoiding all forms of excess or exaggeration in every aspect of life, including in worship.⁹ But often a da'i unconsciously uses excessive humor and even sarcastic.

Sarcastic is a term for crude satire. Sarcasm is a form of satire that is sharper than irony and cynicism, containing bitterness and bitter reproaches.¹⁰ Elizabeth Camp divides sarcasm into 4 types. First, Propositional Sarcasm, which is the most obvious form of sarcasm, where the statement explicitly aims to satirize. The statement appears positive but the actual intention is the opposite. Second, Lexical Sarcasm, which is sarcasm using positive words but with negative meanings. It is closely related to evaluative judgment and is apparent in extreme statements. Third, 'Like'-Prefixed Sarcasm, which is similar to

⁵ David G Myers et al., *The Encyclopedia of Positive Psychology*, Choice Reviews Online, vol. 46 (Wiley-Blackwell, 2009), <https://doi.org/10.5860/choice.46-5397>.

⁶ Myers et al.

⁷ Aziz Setya Nurrohman and Anwar Mujahidin, "Strategi Dakwah Digital Dalam Meningkatkan Viewers Di Channel Youtube Jeda Nulis," *JUSMA: Jurnal Studi Islam Dan Masyarakat* 1, no. 1 (2022): 20–32, <https://doi.org/https://doi.org/10.21154/jusma.v1i1.513>.

⁸ Iwan Marwan, "Rasa Humor Dalam Perspektif Agama," *Buletin Al-Turas* 19, no. 2 (2018): 267–78, <https://doi.org/10.15408/bat.v19i2.3720>.

⁹ Khalid Ramdhani, "Akhlak Humor Dalam Pendidikan Islam," *Ta'lim: Jurnal Pendidikan Islam* 1, no. 1 (2019): 34–51, <https://doi.org/https://doi.org/10.36269/tlm.v1i1.83>.

¹⁰ Gorys Keraf, *Diksi Dan Gaya Bahasa*, 17th, Agustus ed. (Jakarta: PT Gramedia Pustaka Utama, 2007), <https://books.google.co.id/books?id=2zm9pAbUHP8C&printsec=frontcover#v=onepage&q&f=false>.

propositional sarcasm but uses declarative sentences with the prefix 'like'. This type is more clear and direct in its denial. Fourth, Illocutionary Sarcasm, which is sarcasm that involves the entire context of the utterance and other speech acts, not just statements. It includes broader implicatures, such as satire or non-serious expressions.¹¹

Sarcasm in da'wah has the potential to be an effective communication tool. However, to avoid offensive interpretations, sarcasm is best conveyed through humor. Humor and sarcasm can complement each other in establishing a more relaxed interaction, reducing tension, and reaching the audience in a more relaxed manner. Sarcasm delivered humorously serves to warm up the conversation and avoid negative reactions in the conversation.¹²

Sarcasm da'wah is signified through the language signs used. Hugh quotes Saussure, calling language signs the basic unit of language consisting of signifier and signified.¹³ Through language signs, da'wah messages are conveyed by da'i, so that messages can be understood and disseminated properly. While the use of humor in da'wah, according to Zamroni, needs to follow the basic concept of propriety which has two standards, namely ethical and aesthetic. In ethical standards, humor must have four criteria, namely; educative, critical, not racist, and not pornographic.¹⁴ Some da'i preach with sarcastic humor. Call it Anwar Zahid¹⁵, Gus Miftah who once mentioned "the most fun recitation is

¹¹ Elisabeth Camp, "Sarcasm, Pretense, and The Semantics/ Pragmatics Distinction *," *Nous*, 2011, 1-7, <https://www.sas.upenn.edu/~campe/Papers/Camp.SarcProofs.pdf>.

¹² Anetha Selly Noormufidah et al., "Penggunaan Bahasa Sarkasme Di Dalam Media Sosial," *Jurnal Pendidikan Bahasa Dan Sastra Indonesia @Artikulasi* 4, no. 1 (2024): 1-4, <https://doi.org/http://dx.doi.org/10.17509/xxxx.xxx>.

¹³ Hugh Bredin, "Sign and Value in Saussure," *Philosophy* 59, no. 227 (1984): 67-77, <http://www.jstor.org/stable/3750695>.

¹⁴ Muh Ruslan Zamroni, "Dakwah Melalui Humor Ala Gus Iqdam," *Jurnal Sains Student Research* 1, no. 2 (2023): 170-81.

¹⁵ Nusaibah Samiyah Iroya, Adzan Ninggar, and Nur Anisa Gama Windianti, "Kajian Humor Pada Dakwah Kyai Anwar Zahid," *AdZikra : Jurnal Komunikasi & Penyiaran Islam* 14, no. 1 (2023): 16-28, <https://doi.org/10.32678/adzikra.v14i1.6047>.

recitation with prostitutes”¹⁶, Gus Baha¹⁷, and Habib Ja'far.¹⁸ Da'wah with sarcastic humor is a characteristic of some da'i, where da'wah with scathing words or ridicule delivered in a humorous tone serves to highlight the ridiculousness of certain situations or human behavior so that mad'u can reflect on the meaning behind the joke.¹⁹

Of the many da'i who preach on social media, Habib Ja'far is one of the da'i figures who is very influential in the world of da'wah today. The success and great impact of the da'wah communication carried out by Habib Ja'far has attracted the attention of many circles, both within and outside the Muslim community. Habib Ja'far's name has become the talk of millennial Muslims.²⁰ Youtube content that includes Habib Ja'far has proven to have high exposure and even attracts user engagement in a short time. The content “Habib Ja'far Login Philosophy, Answer Questions About Existence” on Gita Wirjawan's Channel gained 5.2 million views.²¹ The content “Habib Jafar: Just Disband Podhub!! No Benefits!!” on Deddy Corbuzier's Channel reached 13 million in the last 4 months.²² Habib Ja'far has proven to attract viewers with the debate of his da'wah.

¹⁶ Ristu Hanafi, “‘Pengajian Dengan Lonte’ Gus Miftah Kembali Viral,” *Detik.Com*, November 2020, <https://news.detik.com/berita-jawa-tengah/d-5266751/pengajian-dengan-lonte-gus-miftah-kembali-viral>.

¹⁷ Nila Fittrotul Laili Kamalin, “Analisis Teknik Bahasa Dan Logika Humor Gus Baha’ Dalam Tayangan ‘Betapa Mudahnya Masuk Surga’ Pada Channel Youtube Nu Online Ditinjau Dari Teori Arthur Asa Berger,” 2021, 1–105.

¹⁸ Izhar Alam Auladana, “Ruang Performativity Dalam Dakwah Digital: Kasus Dakwah Habib Husein Ja'far Al-Hadar Dalam Konten YouTube Pemuda Tersesat,” *Skripsi UII Yogyakarta*, 2022, 1–81.

¹⁹ Kamalin, “Analisis Teknik Bahasa Dan Logika Humor Gus Baha’ Dalam Tayangan ‘Betapa Mudahnya Masuk Surga’ Pada Channel Youtube Nu Online Ditinjau Dari Teori Arthur Asa Berger.”

²⁰ Ahmad Choirudzak, “Retorika Habib Husein Jafar Al-Hadar Pada Chanel Youtube Pemuda Tersesat (Analisis Semiotik Ferdinand De Saussure),” 2016, 1–23.

²¹ Gita Wirjawan, “Habib Ja'far Login Filsafat, Jawab Pertanyaan Soal Eksistensi | Endgame Lyceum Vol. 4. YouTube Video, 2:53:37,” 2023, https://www.youtube.com/watch?v=r_Px7xjtkWA&t=761s.

²² Deddy Corbuzier, “HABIB JAFAR: BUBARIN AJA NIH PODHUB!!GAK MANFAAT!!?VIDI - ONAD - PODHUB. YouTube Video, 1:20:20, Diunggah 24 Feb 2024,” 2024, <https://www.youtube.com/watch?v=VjWTVgA0rZE&t=519s>.

Habib Ja'far's high exposure is partly because moderate da'wah is favored by millennials.²³ His delivery is not extreme and promotes tolerant and inclusive messages.²⁴ This helps attract the attention of various groups of people, including those who do not understand Islam well. Habib Ja'far uses language that is easily understood by all levels of society, not presenting religious terms that are too technical or difficult to understand. This helps the da'wah message reach the audience better.

The "Log In" show uploaded on Deddy Courbuzier's YouTube account also has high exposure. The content, which includes Habib Ja'far, contains a variety of da'wah material covering aspects of religion, morals, and daily life. In the "Log In" show, Habib Ja'far has played a significant role in spreading Islamic teachings and moral values to various groups, making his da'wah more accessible to the younger generation and those in the digital world.²⁵ The broadcast allows him to reach a wider audience and create greater accessibility to his da'wah material.²⁶

The Log-In content features a Q&A conversation between Habib Ja'far and Onad. The language used in the conversations is very light and concise when discussing Islam and other religions, although it is not uncommon for sarcastic language to be used throughout the Log-In content. The concept of the content is aimed at young people and adults who are unique and attract the attention of many people. This content aired during the month of Ramadan in 2023, and each day aired 1 video content. For the video broadcast on the first day of Ramadan

²³ Choirudzak, "Retorika Habib Husein Jafar Al-Hadar Pada Chanel Youtube Pemuda Tersesat (Analisis Semiotik Ferdinand De Saussure)."

²⁴ Maryamah, "Gaya Bahasa Dakwah Habib Ja'far Dalam Tayangan Youtube #Logindiclosethedoor," *Universitas Islam Negeri Prof. KH. Saifuddin Zuhri Purwokerto* (Universitas Islam Negeri Prof. KH. Saifuddin Zuhri Purwokerto, 2023), https://repository.uinsaizu.ac.id/19712/1/Maryamah_Gaya_Bahasa_Dakwah_Habib_Ja%27far_dalam_Tayangan_YouTube_%23LogIndiCloseTheDoor.pdf.

²⁵ Nihayatul Husna, "Login Di Close the Door : Dakwah Digital Habib Ja'Far Pada Generasi Z," *Selasar KPI : Referensi Media Komunikasi Dan Dakwah* 3, no. 1 (2023): 38–47, <https://ejournal.iainu-kebumen.ac.id/index.php/selasar>.

²⁶ Husna.

(episode 1), the video penetrated 5.3 million viewers.²⁷ And Deddy Corbuzier's YouTube account has reached 23 million subscribers.

In addition to high exposure on social media, Habib Ja'far's da'wah is also a lot of research studies, ranging from message content (content), language style, audience response, and so on. Firmansyah & Nasvian's research shows that the attractiveness of Husein Ja'far's da'wah communication style can be seen from his da'wah messages which are generally delivered firmly, but still with a targeted approach and accompanied by typical humor.²⁸ Another research, Husna, shows that Habib Ja'far conveys religious information and knowledge, and emphasizes the importance of interfaith tolerance delivered to Generation Z, which is prone to radicalism.²⁹ Auladana's research concluded that Habib Ja'far became an influential messenger so that his da'wah and speech could be understood and practiced by the audience.³⁰

Of the many studies and research on Habib Ja'far's preaching, no research has been found that specifically examines the success of Habib Ja'far's preaching to bring high exposure and engagement because of his sarcastic humor. The specificity of sarcastic humor is mentioned in Auladana's research,³¹ but it does not specifically examine Habib Ja'far's sarcastic preaching. Sarcasm is only a small part of the description of Habib Ja'far's da'wah research.

This study fills a gap that has not been widely discussed in previous da'wah studies, especially those related to the use of sarcasm in Habib Ja'far's da'wah. With a focus on the 'Log-In' content on Deddy Corbuzier's YouTube account, this study aims to examine how sarcasm is represented through language signs in Habib Ja'far's da'wah.

²⁷ Deddy Corbuzier, "HABIB JAFAR: ONAD UDAH HARAM BLOM MULAI!! #LogIndiCloseTheDoor - EPS. 1. YouTube Video, 39:12. Diunggah 23 Mar 2023," 2023, https://www.youtube.com/watch?v=aMiE4o_2_pc.

²⁸ Moch Firmansyah and Moch Fuad Nasvian, "Dakwah 'Pemuda Tersesat: Gaya Bahasa Dakwah Habib Ja'far Al Hadar,'" *JlIP - Jurnal Ilmiah Ilmu Pendidikan* 5, no. 5 (2022): 1525-33, <https://doi.org/10.54371/jiip.v5i5.599>.

²⁹ Husna, "Login Di Close the Door : Dakwah Digital Habib Ja'Far Pada Generasi Z."

³⁰ Auladana, "Ruang Performativity Dalam Dakwah Digital: Kasus Dakwah Habib Husein Ja'far Al-Hadar Dalam Konten YouTube Pemuda Tersesat."

³¹ Auladana.

B. RESEARCH METHOD

This research uses an interpretative qualitative approach with Ferdinand De Saussure's semiotic analysis method. Ferdinand De Saussure's semiotic analysis consists of signifier and signified that signify referent (external reality). The unit of analysis is the language text of the Log-In video content with the most viewers out of 30 episodes, namely episode 15 and episode 21 as qualitative samples. In the process of data collection, text observation is carried out, to be further identified, selected, to be classified based on Elisabeth Camp's division of sarcasm, and in the final stage, data interpretation to identify the cultural meaning behind the communication, which is then obtained to get a conclusion.

C. RESULTS AND DISCUSSION

Signs of Da'wah Language through Sarcastic Humor

The communication process involves the use of signs to convey meaning about objects. The recipient of the message then interprets the sign. Saussure explains that the object referred to as the referent is a real object, concept, or entity referred to by the sign or marker.

Log-In shows the sign of Habib Ja'far's da'wah language delivered through sarcastic humor. As purpose sampling, two episodes were taken, namely episodes 15 and 21. The reason for choosing these two episodes is that they have the most views. In episode 15 of Log-In titled "Bante Budha Makes Habib Restless", 28 signs of sarcastic humor da'wah were found in Habib Ja'far's speech. The content was uploaded on April 6, 2023 on Channel Deddy Corbuzier with a duration of 43:49 minutes with engagement reaching 8.9 million views.³² While Log-In episode 21 entitled "Boris Bergamis Bikin Histeris" found 30 signs of sarcastic humor in Habib Ja'far's speech. The content was uploaded on April 12, 2023 with a duration of 51:29 minutes, with engagement reaching 12 million.³³

³² Deddy Corbuzier, "BHANTE BUDDHA BUAT HABIB RESAH#LogIndiCloseTheDoor - EPS. 15, YouTube Video, Durasi 43:49 Menit," 2023, <https://www.youtube.com/watch?v=wM2eAKusNaU>.

³³ Deddy Corbuzier, "BORIS BERGAMIS BIKIN HISTERIS#LogIndiCloseTheDoor - EPS. 21, YouTube Video, Durasi 51:29," 2023, <https://www.youtube.com/watch?v=79cCPNcrvdl>.



Fig. 1: Episode 15 Log-In Content “Banthe Budha Makes Habib Restless”

Log-In episode 15 guest stars a Buddhist Banthe. In Buddhism, “Bante” (or “Bhante”) is an honorific used to address or refer to a monk. The word comes from the Pali language and literally means “Honored One” or “Respected One”. The term is used by Buddhists to show respect and honor to monks who have lived the monastic life and follow the teachings of the Buddha. With these guest stars present, Log-In episode 15 represented three different religions through the three people present, namely Habib Ja'far who is a Muslim, Onad who is a Christian (Nasrani), and Banthe who is a Buddhist.

For starters, the conversation is light. Habib Ja'far in the initial conversation at minute 01.41 throws sarcastic humor:

Habib Ja'far: “I already said, the bald man will be Deddy Corbuzier in the end.”³⁴

The humor was in response to Banthe Budha's talk about being bald. In the semiotic analysis, the signifier of the remark is the sentence “the bald person will be Deddy Corbuzier in the end”. While the signified is in the form of the meaning referred to, namely that people who have no hair (bald) will eventually convert to Islam, as Deddy Corbuzier did. As is known, Deddy Corbuzier with his characteristic shaved head decided to become a muallaf. The similarity between Bante and Deddy Corbuzier is used as a material for satire humor, that (maybe) Bante who is bald will also become a convert like Deddy Corbuzier.

³⁴ Deddy Corbuzier, “BHANTE BUDDHA BUAT HABIB RESAH #LogIndiCloseTheDoor - EPS. 15, YouTube Video, Durasi 43:49 Menit,”

Because it is not delivered clearly and directly, the sensitive humor becomes sarcastic. The statement becomes sarcastic because it satirizes someone with a physical characteristic (baldness) by associating it with Deddy Corbuzier, which might be considered an interesting or important achievement or end state. This could be used to imply that the person with those features will eventually achieve a status similar to Deddy Corbuzier.

The preaching language of sarcastic humor is also found in the dialogue minute 03.03

Banthe : Because when I see Onad, he often doesn't realize it.

Onad : How come it's me?

Habib Ja'far : Don't say conscious, can be an auto-Buddhist.³⁵

The signifier of Habib Ja'far's expression is the words "You don't say conscious, auto Buddha loh." The signified of these words is a warning to Onad to be careful with the use of the word "conscious," for fear that Onad will be claimed as a Buddha after saying the word. Habib Ja'far's humor uses word play or ironic humor, where in the previous minute, at 02.43, Bante Budha said that consciousness is synonymous with Buddhism. In Buddhism, mindfulness is an important concept that is often associated with Buddhism. It refers to a mental state of mindfulness and alertness to present thoughts, feelings and experiences. Mindfulness is considered one of the paths to achieving enlightenment in Buddhism.

The sign in Habib's expression signifies that Habib Ja'far sarcastically warned Onad not to carelessly use the word "conscious." Habib Ja'far himself, when answering a question from Bante with the word "conscious," immediately claimed to be a Buddhist as in the dialog at minute 02.43.

Banthe : Habib is now aware?

Habib Ja'far : Aware

Banthe : Now Buddha means

Habib Ja'far : Buddhism is about finding people using pranks, right.³⁶

³⁵ Deddy Corbuzier, "BHANTE BUDDHA ...

³⁶ Deddy Corbuzier, "BHANTE BUDDHA ...

Therefore, Habib Ja'far warned Onad not to misspeak and be considered a follower of Buddhism just because he used a word related to an important concept in the teaching.

Chats about minority religious groups are also discussed in the content. As is known, Islam is the majority religion in Indonesia with the largest Muslim population compared to other religions such as Christianity, Hinduism and Buddhism. The chat also includes sarcastic humor related to religious minority groups, found at minutes 05.16; 07.51; 08.46. At minute 05.16, sarcastic humor related to religious minorities is spoken by Habib Ja'far.

Habib Ja'far: I have a joke, if people want to convert to Islam, they should be shahada, if people want to convert to Catholicism, they should be baptized. People want to convert to Buddhism, do they watch Kera Sakti (magic ape) ?³⁷

The signifier is the utterance, "I have jokes here, if people want to convert to Islam, they are shahada, people want to convert to Catholicism, they are baptized. If you want to convert to Buddhism, do you watch Kera Sakti, don't you". The signified of the utterance points to the meaning or concept associated with the signifier, including (1) shahada, which indicates the formal and sacred ritual process of entering Islam, (2) baptism, which indicates the formal ritual process in Catholicism that marks one's entry into the religious community, and (3) Kera Sakti, which refers to a television program about Tong Sam Tjong's Buddhist journey in search of the Holy Book. In the conversation, Habib Ja'far uses humor to make a comparison between the ritual of religious entry and irrelevant things, such as television shows. This humor contains elements of irony, especially in relation to Buddhism. Habib Ja'far's statement leads to humor that satirizes (sarcas) or mocks the common understanding of the Buddhist conversion process by comparing it to something that has nothing to do, namely television shows.

³⁷ Deddy Corbuzier, "BHANTE BUDDHA ...

Sarcastic humor related to religious minority groups is also present in the chat at minute 07.51, where Habib Ja'far jokes humorously about the number of minority groups.

- Onad : It hasn't been answered yet, Habib asked to convert to Buddhism.
Banthe : Do we make a simulation?
Onad : In Islam, we learn the pronunciation
Habib Ja'far : He, he, if the people have a little behavior, they're crazy.³⁸

The signifier is the utterance "He, people with few believers are annoying." The signified of the statement is that people who have few members in their religion tend to be annoying. The sign signifies that often people who have few members in their association or in their religion act rancid or annoying. The expression shows Habib Ja'far satirizing by comparing the Buddhist minority religion with behavior that is considered "tengil" (arrogant) when the number of followers is small. This is an allusion to the understanding or behavior of people with minority religions, which Habib Ja'far considers irrelevant or unimportant compared to the majority religion.

At minute 10.52, Habib Ja'far satirizes Banthe, who drinks from his glass, saying, "He but less water, rich in the number of his followers." The signifier in this statement is "less water. Rich in people." The signified is that the amount of water Banthe drinks is small, just as the number of people in his religion is also small. The signified that Habib Ja'far was making an analogy between the small amount of water and the small number of Buddhists in Indonesia. By using sarcastic humor, Habib Ja'far highlights the fact that Buddhism is a minority religion in Indonesia.

Just like in the previous dialog, Habib Ja'far uses sarcasm to discuss religious minority groups. Habib Ja'far uses sarcasm to convey his messages. The humor used, although it contains sarcasm, aims to make the conversation more fun and lighthearted.

³⁸ Deddy Corbuzier, "BHANTE BUDDHA ...



Fig. 2: Episode 21 Log-In Content titled “Boris Bergamis Makes Hysterics”

Log In episode 21 entitled “Boris Bergamis Bikin Histeris” also signifies da'wah messages through sarcastic humor. As mentioned earlier, there were at least 30 sarcastic humor languages delivered by Habib Ja'far in the episode that presented Boris as a guest of Log-In.

Boris has the full name Boris Bokir, the stage name of Boris Thompson Manulang, a famous comedian from Bandung, Indonesia. Boris comes from a Batak family and is a Christian. Before appearing in Log-In episode 21, Boris Bokir had gone viral because of his interaction with Habib Ja'far who invited him to convert to Islam in a YouTube content in the episode “Dunia Tipu Tipu” uploaded on YouTube on June 28, 2022.

The moment received public attention, so Boris was invited to be a guest on Log-In episode 21 on Deddy Corbuzier's YouTube channel. In the show, which was uploaded on April 14, 2023, Boris was present wearing a robe and turban, as if he was ready to embrace Islam with these attributes. The gamis and turban attributes worn by Boris seem to illustrate Boris's readiness to become a muallaf.

Habib Ja'far's sarcastic humor is found at minute 15.45 related to the persuasive invitation to convert to Islam.

- Onad : I don't know anything Bib, I don't know Bib, I'm Boris's friend, now Boris's friend.
- Boris : Ah sorry don't know, sorry
- Onad : This is the point of our incompatibility, let's be a little sweet about it.

Boris : We kinda avoid it, we're strong together.

Onad : Strong we are together

Habib : Instead of you both being Christians, different Protestants and Catholics and not knowing each other, let's just come with me.³⁹

The signifier is the utterance "Instead of you both being Christians with different Protestants and Catholics and not knowing each other, let's just follow me". While the signified of the speech refers to the meaning or concept associated with the signifier, including (1) "both being Christians" refers to a group of people who have Christianity, but may differ in denomination or practice, (2) "different Protestants and Catholics ", indicating denominational differences in Christianity that often lead to division or incompatibility among followers, (3) "let's just come with me" refers to offering a solution or alternative to joining Habib Ja'far as a Muslim, which may be considered a better or more unifying path. This statement uses sarcasm to suggest that the inability of Christians (in this case Protestants and Catholics) to know and communicate well with each other is a problem that needs to be fixed. Habib Ja'far suggests that it is better to join him than to be constantly involved in this division.

The sarcastic humor in Habib Ja'far's preaching language at minute 43.45 shows the Islamic attributes worn by Boris.

Habib : no, I want to ask directly.

Boris : may

Habib : I'm looking for this robe to go to Umrah, it's hard.

Boris : don't lie

Habib : seriously

Onad : Yes, this is the toy.

Habib : seriously it's hard, which until it fits like this, which fits the hand right.

Boris : don't lie

Habib : seriously difficult

Boris : Lying is a sin, sin is a big risk of going to hell, even if you don't go to hell you have to cross the bridge, the bridge is very small.

Habib : yes, where to buy it, it's not serious, it's hard to find the right one underneath.

³⁹ Deddy Corbuzier, "BORIS BERGAMIS BIKIN HISTERIS #LogIndiCloseTheDoor - EPS. 21, YouTube Video, Durasi 51:29."

Boris : Don't lift it, there's nothing in it, it's plain, I'm not wearing a level 3 vest, I'm sorry.

Habib : the bottom fits, the hands fit, then the body size fits, maybe the heart also fits.⁴⁰

The signifier of Habib Ja'far's speech is the words "The bottom is right, the hands are right, then the body size is right, maybe the heart is also right". The signified refers to the meaning or concept that the signifier refers to, (1) "the bottom fits, the hands fit, and the body size fits" refers to the robe worn by Boris. (2) "perhaps his heart is also fitting" refers to Boris's allegedly fitting heart wearing the robe, which is in accordance with Islam.

The statement contains sarcasm humor, where Habib Ja'far insinuates that Boris wearing the robe and turban looks comfortable, which indicates that his heart is also comfortable. Habib Ja'far associates the suitability of the robe with the suitability of the heart. This is a metaphorical statement that connects the physical aspect with the spiritual, where Habib Ja'far associates physical compatibility with the heart, creating irony by implying that physical compatibility may be followed by heart compatibility.

Sarcastic humor is also present in the 38.19 minute conversation through ironic language that gives the impression of persuasion.

Onad : Eh, drill, but you still haven't answered yet.

Boris : Why?

Onad : How come you have so much knowledge about Islam?

Boris : No, I don't know much about anything, I only know Onad, but only the tip of a fingernail, not even Onad.

Habib : Well, this humility is called a very Islamic attitude.⁴¹

The signifier is Habib Ja'far's words "well, this humility is called a very Islamic attitude". The signified refers to the meaning or concept of Boris' humble attitude that reflects Islamic teachings. The signifier here also points to Habib Ja'far's assessment of Boris' humility, which is signified as an Islamic attitude. This shows that although Boris is humbling his knowledge, Habib Ja'far sees it as

⁴⁰ Deddy Corbuzier, "BORIS BERGAMIS ...

⁴¹ Deddy Corbuzier, "BORIS BERGAMIS ...

a positive example of Islamic values. The sarcastic humor points to Habib Ja'far's insinuation that Boris is already behaving according to Islamic teachings, until he decides to convert to Islam.

Sarcasm Humor in Habib Ja'far Communication

Habib Ja'far uses a polite, relaxed approach, and is wrapped in jokes, easy to accept, especially generation Z⁴², his da'wah themes are also popular, rational according to the needs of *mad'u*⁴³, providing motivation and introducing tolerance⁴⁴, his delivery is also firm and clear.⁴⁵

Another feature of Habib Ja'far's da'wah is sarcastic humor. Elisabeth Camp calls sarcasm a form of communication in which the meaning conveyed is explicitly opposite to the meaning intended by the speaker.⁴⁶ Sarcasm utilizes the shared assumption that the utterance expressed cannot be truly intended by the speaker.⁴⁷ The use of sarcasm itself is often related to power and status dynamics between the speaker and the interlocutor. Although this is not always the case, someone who uses sarcasm often has a higher social position or power, and uses sarcasm to demonstrate their intelligence, control or dominance. Habib Ja'far, for example, uses sarcastic language to display intelligence, control and dominance in his communication.

Habib Ja'far's sarcasm in Log In includes four Camp classifications.⁴⁸ First, propositional sarcasm, which is sarcasm that conveys the opposite meaning of what seems to be expressed literally. An example can be seen in Habib Ja'far's words in the Log-In show, "This is sliding, you can't even enter the studio, let

⁴² Siska Novra Elvina, Randi Saputra, and Wanda Fitri, "Strategi Dakwah Husein Ja'far Al Hadar Terhadap Generasi Z Di Indonesia," *AL IMAM Jurnal Manajemen Dakwah* 5, no. 2 (2022): 13–24, <https://doi.org/https://doi.org/10.15548/jmd.v5i2.5036>.

⁴³ Rizal Pikri, *Metode Dakwah Habib Husein Ja'Far Al Hadar Di Channel Youtube Jeda Nulis Skripsi*, Skripsi, 2022.

⁴⁴ Rizki Ananda, "Metode Dakwah Youtube Habib Husein Jafar Terhadap Religiusitas Remaja Gampong Beurawe Kota Banda Aceh," *Universitas Islam Negeri (UIN) Ar-Raniry Banda Aceh* (Universitas Islam Negeri (UIN) Ar-Raniry Banda Aceh, 2022), www.aging-us.com.

⁴⁵ Firmansyah and Nasvian, "Dakwah 'Pemuda Tersesat: Gaya Bahasa Dakwah Habib Ja'far Al Hadar.'"

⁴⁶ Elisabeth Camp, "Sarcasm, Pretense, and The Semantics/ Pragmatics Distinction *."

⁴⁷ Elisabeth Camp.

⁴⁸ Elisabeth Camp.

alone enter Islam.”⁴⁹ A statement that suggests that the difficulty in doing a simple thing (entering the studio) indicates a greater inability in another thing (entering Islam). Through propositional sarcasm Habib Ja'far expresses the opposite meaning by praising ironically.

Second, lexical sarcasm, where one expression or word is chosen to give a different meaning from its literal meaning. Habib Ja'far joked, “Oh, that means it also applies during Eid, if we are going home so we don't miss it, we are afraid of losing our goods or children”.⁵⁰ Lexical sarcasm uses word choices that show a discrepancy between what is said and the actual meaning. In the quote, the use of the word “don't miss” shows uncertainty and irony. Third, 'Like' prefix sarcasm, which expresses epistemological denial that emphasizes that the content of the declarative statement in focus does not match the speaker's beliefs. Habib Ja'far once said, “I thought that the Catholics were rich, but it turns out that there are also poor people.”⁵¹ Sarcasm with the prefix 'like' shows that what is considered “should be” or “should be like this” does not match reality. Here, Habib Ja'far uses the phrase “I think that Catholics are rich” to highlight expectations that do not match reality.

Fourth, illocutionary sarcasm, which is expressing an attitude that is contrary to the attitude that would be expressed by a sincere statement. In one show, Habib Ja'far mentions, “I thought that the Catholics were rich, it turns out that there are also poor people.”⁵² The illocution here contains sarcasm because the statement implies that most people may have a stereotypical view of Catholics who are not poor. This statement emphasizes the contrast between the prevailing view and the reality found, sarcastically suggesting that poverty exists in every community, despite other assumptions.

⁴⁹ Deddy Corbuzier, “BHANTE BUDDHA BUAT HABIB RESAH #LogIndiCloseTheDoor - EPS. 15, YouTube Video, Durasi 43:49 Menit.”

⁵⁰ Deddy Corbuzier, “BORIS BERGAMIS BIKIN HISTERIS #LogIndiCloseTheDoor - EPS. 21, YouTube Video, Durasi 51:29.”

⁵¹ Deddy Corbuzier.

⁵² Deddy Corbuzier.

Habib Ja'far uses sarcasm as part of humor, with the intention of conveying messages in a lighter way and reducing tension. According to Arwah Setiawan, as quoted by Rahmanadjie and articulated in Aang's article, humor is defined as a sense or symptom that stimulates us to laugh mentally, either as a sense or awareness within ourselves (sense of humor), or as a symptom or creation from within or outside ourselves.⁵³

Aang explained that the effective time for someone to receive a message in the form of a monologue is about 10 minutes; after that, the audience tends to be distracted by their personal thoughts. Under these conditions, humor serves as a concentration tool, helping the audience to stay focused on the message.⁵⁴ Humor, in this case, serves as an effective form of communication to disseminate information, influence feelings, and raise public awareness. From a communication perspective, humor is a popular genre of communication among the public.⁵⁵ In addition, humor offers an effective means of persuasion, and can influence people in a fun way.

Humor in Habib Ja'far's da'wah not only attracts the attention of the audience but also facilitates the reception and understanding of da'wah messages. The sarcasm he conveys through humor is not painful because it is delivered in a non-offensive way. This humor serves to lighten the situation, soften tension,⁵⁶ convey social or religious criticism⁵⁷ in an indirect way, and create a more relaxed atmosphere in discussions about sensitive religious topics.

The sarcastic language used by Habib Ja'far also contains a deeper meaning. Referring to Camp's opinion⁵⁸, sarcasm is the delivery of language that is opposite to its reality. This means that there is a hidden meaning behind what

⁵³ Aang Ridwan, "Humor Dalam Tablig Sisipan Yang Sarat Estetika," *Jurnal Ilmu Dakwah* 4, no. 15 (2021): 921-56.

⁵⁴ Ridwan.

⁵⁵ Hendri Prasetya, "Komunikasi Humor Mengekspresikan Frustasi Tanpa Konfrontasi," *WACANA Jurnal Ilmiah Ilmu Komunikasi* V, no. 21 (2007).

⁵⁶ Ridwan, "Humor Dalam Tablig Sisipan Yang Sarat Estetika."

⁵⁷ Asyura, "Makna Dan Fungsi Humor Dalam Kumpulan Cerita Abu Nawas," *Jurnal Pendidikan Dan Pembelajaran* 3, no. 4 (2014): 1-15,

<http://jurnal.untan.ac.id/index.php/jpdpb/article/view/5410/5597>.

⁵⁸ Elisabeth Camp, "Sarcasm, Pretense, and The Semantics/ Pragmatics Distinction *."

Habib Ja'far said. The sensitive issues raised-such as religious minorities, invitations to convert to certain religions, and criticism of believers' attributes-are deliberately raised by using sarcastic signs to convey the opposite meaning of what is said. This humor wrapped in sarcasm is intended to reduce tension and make sensitive issues more natural and less tense.

This is based on a reflection of the religious context in Indonesia, where sensitivity to issues of religion, race and intergroup often triggers deep and prolonged conflicts, such as the Poso and Ambon conflicts that were triggered by political power struggles between local elites and involved the masses through religious and ethnic identities.⁵⁹ Other examples include cases of attacks on houses of worship,⁶⁰ as well as incidents of religion-based violence that continue to occur.

Habib Ja'far's da'wah language sign through sarcastic humor signifies an effort to reduce the tension or sensitivity of religious issues that occur in Indonesia. This sarcastic humor is used as a strategy to create peace and harmony in differences, as well as to increase flexibility in accepting sensitivity. In this way, Habib Ja'far seeks to reduce the intensity of conflicts that are often triggered by sensitive religious issues, as well as to encourage people to be more open and accepting of differences.

The use of sarcastic humor in Habib Ja'far's preaching reflects a strategic effort to create a more peaceful and harmonious social environment amidst the diversity and sensitivity that exists in Indonesia. It shows that effective communication, which combines elements of humor with critical messages, can play an important role in building better relationships and reducing the potential for conflict in society.

⁵⁹ Igneus Alganih, "Konflik Poso (Kajian Historis Tahun 1998-2001)," *Criksetra: Jurnal Pendidikan Sejarah* 5, no. 10 (2016): 166-74, https://scholar.google.com/scholar?hl=id&as_sdt=0%2C5&q=konflik+poso&btnG=#d=gs_qab&t=1708927836713&u=%23p%3DrmK05ZZy83gJ.

⁶⁰ Ali Sunarno et al., "Upaya Meminimalisir Kasus Intoleransi Dalam Pendirian Tempat Ibadah Demi Terciptanya Kohesi Sosial Pada Masyarakat Multikultural Di Kalimantan Tengah," *Jurnal Paris Langkis* 3, no. 2 (2023): 93-100, <https://doi.org/10.37304/paris.v3i2.8719>.

Sarcastic humor in Habib Ja'far's da'wah does not only serve as a means of entertainment, but more than that, it can create space for communication that is more inclusive and easily accepted by the audience. In the context of da'wah communication, such humor can be seen as a form of negotiation of meaning that seeks to bring religious messages closer to complex social realities. This plays an important role in shaping audience perceptions that are more open and understanding of concepts that may have previously been considered taboo or too heavy to talk about. The sarcastic humor used by Habib Ja'far also plays a role in maintaining social harmony, by reducing the possibility of tension between the speaker and the listener. In this context, sarcastic humor functions as a filter tool that conveys messages without creating a confrontational atmosphere.

Furthermore, in communication, humor can also be seen as a strategy for coping with social stress or pressure.⁶¹ When a community or individual faces a situation laden with controversy, humor becomes a more effective way to deal with it than a more aggressive or tense approach. Through sarcastic humor, Habib Ja'far seems to invite the audience to laugh together, reduce the distance between different views, and make the discussion more open, not as an arena of conflict.

However, sarcasm in da'wah must also be understood wisely, because it risks being misinterpreted or even seen as an insult. Therefore, for da'i, such as Habib Ja'far, it is very important to maintain a balance between humor and the delivery of da'wah messages to *mad'u*. Sometimes, sarcastic humor can contain sharp social criticism, which if not managed carefully, can lead to controversy. For this reason, wisdom is needed in using sarcasm humor in da'wah. Sarcasm in da'wah, if used appropriately, can be a very effective way to challenge entrenched social norms, without causing open conflict.

⁶¹ Rod A. Martin, *The Psychology of Humor : An Integrative Approach*, 1st ed. (London: Burlington, MA : Elsevier Academic Press, 2007),
<https://archive.org/details/psychologyofhumo00martrich/page/n7/mode/2up>.

D. CONCLUSION

Habib Ja'far's preaching in the Log-In show on Deddy Corbuzier's YouTube account represents sarcasm humor in Elisabeth Camp's perspective, namely *Propositional Sarcasm*, *Lexical Sarcasm*, *'Like'-Prefixed Sarcasm*, *Illocutionary Sarcasm*. Habib Ja'far's use of sarcastic humor aims to reduce tension and sensitivity to sensitive issues related to religion, social, and culture. By delivering da'wah messages sarcastically, Habib Ja'far creates a lighter and more open atmosphere, which makes it easier for audiences to accept messages that may be controversial or difficult to accept if delivered directly. In addition, this sarcastic humor also serves to promote harmonious living in the context of a plural and diverse Indonesia, helping to reduce conflict and strengthen understanding between individuals and groups.

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