



## **Situation Analysis ff Millennial Da'i** **Habib Ja'far Al-Hadar on Youtube Social Media**

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### **Abstract**

The shift in preaching media in line with the development of information and communication technology demands media activists understand the strengths, weaknesses, opportunities, and challenges of preaching in the current digital era. Based on this, this study focuses on analyzing the situation of millennial preacher Habib Ja'far al-Hadar on the social media platform YouTube. This study uses a qualitative descriptive research approach with a digital ethnography approach. The research findings indicate that his strengths include being a Habib, having competent knowledge (credible scholarly certification), having good morals, being polite and humble, and, most importantly, being tech-savvy in the current digital era. His weaknesses include being relatively young, so his "wisdom" may still be considered lacking and not fully representing the Islamic sect he follows. Opportunities for his preaching include the many young people who need an "enjoyable" preaching style, the dominance of new media among millennials who are seeking their identity and God, and the scarcity of preachers who can bring the "mosque" to young people who find it challenging to step into the "mosque." Finally, the threats to his preaching include the possibility of a negative image due to his association with "lost youths" with careless, liberal, or even atheist attitudes and unorthodox thinking.

**Keywords:** *Millenial Preacher, Habib Ja'far, Social Media*

### **Abstrak**

Beralihnya media dakwah seiring dengan perkembangan teknologi informasi dan komunikasi menuntut para pegiat media untuk tetap memahami secara baik tentang kekuatan, kelemahan, peluang dan tantangan dakwah di era digital saat ini. Berdasarkan hal tersebut, penelitian ini berfokus pada analisis situasi da'i milenial Habib Ja'far al-Hadar di media sosial YouTube. Penelitian ini menggunakan jenis penelitian deskriptif kualitatif dengan pendekatan etnografi digital. Hasil temuan penelitian menunjukkan bahwa Aspek kekuatan (*strength*) yang dimilikinya diantaranya adalah Seorang Habib, kompetensi yang mumpuni (kredibel sanad keilmuannya), memiliki akhlaq yang baik, sopan dan humble, dan yang paling penting di era digital saat ini adalah tidak gagap teknologi. Pada aspek kelemahannya (*weakness*), Habib Ja'far masih tergolong pada usia



muda sehingga “kewibawaannya” masih mungkin dianggap kurang dan juga kurang menampakkan perihal aliran keislaman yang dianutnya. Aspek kesempatan (*opportunity*) pada dakwahnya diantaranya banyaknya anak muda yang membutuhkan dakwah model “enjoy”, New media yang mendominasi anak millennial yang sedang mencari jati dirinya dan Tuhan. Jarangnya ditemui sosok pendakwah yang mampu membawa “masjid” ke tengah-tengah anak muda yang masih berat untuk melangkah ke “masjid”. Dan yang terakhir adalah aspek tantangan (*threat*) dimana memungkinkan adanya goresan citra seorang Habib Ja’far sebagai seorang dai sebab sering bergaul dengan sekelompok pemuda yang menamai perkumpulan mereka “pemuda tersesat” dengan gaya dan tingkah laku yang bebas tidak terikat dengan aturan dan norma, liberalis bahkan atheis, dan berpikir dengan cara yang tidak umum.

**Kata Kunci :** Da’i Milenial, Habib Ja’far, Media Sosial

## INTRODUCTION

Da’wah is an activity to communicate and convey to the people/public regarding the religion of Islam and efforts to increase and improve humanity so that it following the guidance of the Islamic faith should be carried out with complete calculation, strategy, and professionalism to achieve maximum results for its vision. The main point due to da’wah activities is a change in society or people to a better direction. Therefore, da’wah activities are not necessarily simple activities that can be carried out carelessly but must also be carefully planned. A way to plan da’wah activities is to analyze the situation of public communication as a da’wah strategy.

The phenomenon of da’wah has been mediated in digital form and has been widely studied along with the development of information and communication technology. As time passes, digital da’wah on social media, especially youtube, has become one of the platforms or media channels most often used to deliver da’wah messages. Some preachers use youtube as digital propaganda on social media, such as Adi Hidayat Preacher with YouTube channel Adi Hidayat Official. (Hidayat, n.d.) Hanan Attaki with Hanan Attaki's youtube channel.(Attaki, n.d.) And the most famous for his relaxed preaching among the millennial generation is Habib Husein Ja’far Al-Hadar. (Hadar, n.d.)

The ease of finding information, especially religion, can be through the YouTube platform. Supported by the birth of the preacher Husein Ja’far Al-Hadar, who began to color the YouTube platform with preaching about Islam, making the current millennial generation find it

easy to find guides to understand religious teachings. This phenomenon is important to be researched and reviewed. So that this research can provide results in the form of an assessment related to da'wah Habib Husein Ja'far Al-Hadar on the Youtube platform as well as an illustration for readers of this article in choosing to watch on the Youtube Platform, especially shows that teach about Islamic teachings, so that religious teachings are understood even though they are obtained through technology, namely the YouTube platform, but the source can be accounted for. Several previous studies that examined the movement of the preaching of Habib Husein Ja'far Al-Hadar in cyberspace, including those carried out by Muhammad Haris Fiardi (2021), discussed the role and approach used by Habib Husein Ja'far in preaching through "Jeda Nulis" His YouTube Platform to people millennials who call themselves "peruse tersesat."(Fiardi, 2021) A'yun Masfufah (2019) the focus of his research is to study the da'wah model by Habib Husein Ja'far in the digital world. (Masfufah, 2019), Deni Puji Utomo and Rachmad Adiwijaya (2022) with a research focus discussing religious moderation contained in Habib Ja'far Al-Hadad's preaching on the Noice podcast "Berbeda Tapi Bersama."(Utomo & Adiwijaya, 2022) Aziz Setya Nurrohman and Anwar Mujahidin (2022) who examined the strategies used on Habib Ja'far Al-Hadad's Pause Nulis channel in increasing the number of Viewers.(Nurrohman & Mujahidin, 2022)

As Habib in general, Habib Jafar was born from a family background of Arab descent. His father is Habib, while his mother is a Syarifah (Descendant of the Prophet Muhammad saw from the Hasan line). The figure of his father gave a significant influence in his efforts to spread da'wah to the people. His father wanted him to become a preacher so that he would always remind and keep fellow Muslims away from subhat and immoral acts. Habib Jafar's father often advised his children to donate their age to the Creator as the Most Helpful Essence (Tretan Universe, t.t.).

Habib Ja'far is known as the figure of a millennial preacher who has no distance from the object of his preaching (AH H. Ummah, 2020). His action on the screen indicates that his missionary mission is adapted to the current millennial preaching needs. This became one of his motives to finally take a step further as a preacher in the digital industry era (Auladana, 2022). Ja'far became active on YouTube on May 4, 2018, when he created a YouTube channel called "Jeda Nulis." The name of this channel describes Husein's early activities as a writer of books and newspapers. Currently, the YouTube channel "Jeda Nulis" already has 1.24 million

subscribers and 262 videos successfully uploaded to its YouTube channel within five years. (Hadar, n.d.) Even when he was invited to be a guest on Boris Bokir's YouTube channel. The video with Habib Ja'far on channel Plus 26 was watched up to 8.9 million times and beat all videos. (Bokir, n.d.) This phenomenon proves that the da'wah carried out by Ja'far managed to attract the attention and interest of Youtube users to listen to the da'wah he delivered, not only among Muslims themselves. Even Habib Ja'far's da'wah is much liked by non-Muslims. They feel that the da'wah brought by Husein can provide comfort and even teach high tolerance, thus giving birth to new thoughts for those who are not Muslims. Like the initial view of those who argue that Islam is a harsh teaching and even a source of terrorism, Islam is a religion conveying instructions for peace.

Situation analysis to find out a clear picture of the missionary map that will be faced can be done through research or studies on implementing the latest da'wah in this type of da'wah field. This analysis must be carried out periodically after identifying the missionary map that will be followed. A Da'wah map is a systematic and narrative depiction of a social reality in society, which will be used as a da'wah field. The description includes social, economic, cultural, and political situations. Then it also concerns natural resources (SDA) and human resources (HR), as well as a description of the priority scale of da'wah issues that need to be addressed immediately (Abdullah, 2012).

In simple terms, situation analysis can be interpreted as an activity to analyze the situation. William Isaac Thomas (1863) defines the situation as a person's perception and meaning of social factors that occur at a specific time. While Belik (1975) describes the situation as all the main factors of the place and situation that are not according to one's knowledge (intra-individual) and stimulus (choice) and have evidence and systematic influence on the current behavior ("Understanding the Situation According to Engel's Experts") Blackwell and Miniard," 2019).

Situation analysis is an activity to analyze the mapping of problems by matching a series of methods or with strategic planning. Situation Analysis can be defined as a process of collecting data and facts carried out by an organization to formulate problems and needs that must be anticipated immediately.

In practice, an organization/institution/agency/company can apply a SWOT analysis style. Cornelissen (2004: 104) mentions the term situation analysis with the term strategic analysis. According to him, there are three analytical activities in strategic analysis or situation analysis: organizational environment analysis, market and competition analysis, and stakeholder analysis. One's corporate environment positively impacts one's behavior and performance in carrying out actions. The better the environment formed, the easier positive development is to obtain, and the worse the positive development environment is also smaller and more challenging to get. (Triastuti, 2018, p. 203) This also applies to da'wah, the better one's environment, the easier it is for the preacher to preach, and the worse the background for one's preaching, the more difficult the challenge is to spread da'wah. The current condition of preaching can be done on social media, making the da'wah market, which is mainly through social media, easier to reach by various social media users.

Maharani (2020) explains that situation analysis in an organization is divided into internal and external investigation. Meanwhile, internal analysis is carried out to assess various relevant matters involved or responsible for what process is desired and what organizational resources are offered to the public. Therefore, the internal analysis will consider the strengths and weaknesses in the organization's view. So that these two things are essential before the organization releases its products or creations to be marketed or launched to the general public. Strategic planning on an internal scale seeks to ascertain the organization's strengths and weaknesses in five areas: administration, program, resource, infrastructure, and organization development.

Situation analysis which includes SWOT analysis, is the tool used to measure *Strengths* (powers possessed), *Weaknesses* (weaknesses), *Opportunities* (opportunities that might be obtained), and *threats* (threats that can be encountered).

Research and intelligent thoughts and ideas are not only focused on the object of da'wah but must be comprehensive of the da'wah system, namely preachers, *mad'uw*, materials, methods, media, and da'wah organizations. Furthermore, this research analyzes how the managers of da'wah and da'i organizations are required to understand the strengths, weaknesses, opportunities, and challenges of da'wah. From this understanding, attitudes will emerge to take advantage of strengths and opportunities and be able to suppress and anticipate globalization, so

managers of da'wah and preachers must have the courage to review the concept and implementation of da'wah today. Furthermore, it is necessary to reformulate the concept of da'wah following the development of science and technology. If this is not done, da'wah will be left behind from the social progress of society (Abdullah, 2012). Comprehensive mapping of da'wah communication on this matter and then accompanied by professional planning and implementation of da'wah, is necessary so that, in turn, da'wah can solve the problems of people's lives in this globalization era.

## **METHOD**

This study uses a research method in the form of a qualitative descriptive method. As for the approach, the research was conducted using digital ethnographic methods to describe the preaching of Habib Husein Ja'far Al-Hadar in the content of Jeda Nulis, Cahaya Untuk Indonesia, Noice, Pemuda Tersesat, and other content. According to Strauss and Corbin (Rianto, 2020), qualitative research is a study whose findings are obtained not based on arithmetic methods or statistical or other procedures. Digital ethnography was developed to understand the information society in the concept of the digital era. This method invites researchers to consider how to live and research in a digital, material, and sensory environment (Kristiyono & Ida, 2019). Dynamic technological developments force researchers to know how to conduct research in this era (digital era) along with its growth and changes. Digital ethnography also explores the consequences of the presence of digital media in shaping the techniques and processes in which researchers conduct ethnographic studies to explain how the digital, methodological, practical, and theoretical dimensions of ethnographic research are increasingly intertwined.

So it can be concluded that ethnographic studies in public information research in the digital era can use the Digital Ethnomethodology research method. Researchers with this methodology must study and explore the digital information society in dimensions, then retell academically in a methodological framework through research reports or academic theoretical research. The collection of data in this study was carried out using the library method through media texts from the channels of Jeda Nulis, Cahaya Untuk Indonesia, Noice, Pemuda Tersesat, and other content

## **RESULT AND DISCUSSION**



## A. Public Communication SWOT Analysis

A situation or SWOT analysis plays a significant role in a public communication plan. To build a practical communication stage so that the intent of a communicator's communication activities can be accepted, understood, and implemented by the public /*audience*. Therefore, it is awful if a communicator ignores the characteristics of public communication behavior patterns because this will only lead to the failure of the communication process. One way to determine public communication's characteristics and behavior patterns is to analyze the situation of public communication or audiences.

Situation analysis is mandatory for the Public Relations *division* in an organizational institution or management institutions such as business, even da'wah management institutions. In today's digital era, da'wah is no longer carried out from mosque to mosque. Instead, it is done directly through the mass media. Habib Ja'far, one of the famous preachers in the current era, is actively fighting for his da'wah on his YouTube channel. However, even though several social media platforms can be used for preaching, YouTube is a platform that can accommodate long-duration da'wah videos. Usually, the content he displays on Instagram or TikTok induces net citizens to be interested in seeing the full version of the da'wah video on YouTube. Through YouTube, "Jeda Nulis" is the name of Ja'far's YouTube Channel, and it became active on YouTube on May 4, 2018. Currently, the YouTube channel "Jeda Nulis" already has 1.24 million subscribers and 262 videos successfully uploaded to its YouTube channel within five years. (Hadar, n.d.) On a YouTube channel, Tonightshonet. When Husein was invited, he explained that before starting da'wah on YouTube, he was a writer for a tempo newspaper for 13 years. When digital technology developed, he began preaching by writing online on a personal blog. However, he regretted that writing online was not widely read by the public, so in the end, he made a video on the YouTube platform every time he wrote a blog. This habit of making videos during leisure time from writing eventually became the name on his Youtube Channel with the term "Jeda Nulis"(Desta et al., n.d.)

Habib Ja'far also fills in on several channels with their respective focus on discussion. What's more, he also often collaborates with various other content creators, which of course, in discussing his broadcasts, allows for friction with da'wah or Islamic information.

Based on this, there are several approaches to analyzing this situation, including:



a. *Public Relations Situations*

The term "situation" in the *Public Relation* is a set of conditions an organization faces in its program planning. While the situation intended to be analyzed is very diverse, it might be an opportunity to open new public outreach and make it easier to achieve program objectives, or maybe become an obstacle that hinders the realization of the vision and mission of the organization. However, both opportunities and barriers must still be faced with strategic communication planning. In this case, da'wah is intended

b. *Learning From Research*

In conducting a situation analysis, someone must first explore previous research to find out the data. This search can be done by doing 1). Review of academic literature, such as; scientific articles and professional studies relevant to the organizational situation as well as 2). Identify the success of other organizations' communication programs that have similar characteristics to our organization. The situation analysis, which has obtained data through previous research, is then expanded on in terms of the concept so that it is not only seen from one side. Identifying and analyzing the results of studies, reports, and scientific articles on this subject can then provide an in-depth analysis of the situation in program planning.

c. *Obstacles Into Opportunities*

The following approach is to change barriers (*Obstacles*) becomes chance (*Opportunities*).

d. *Finding Consensus*

Finding consensus is a situation analysis approach based on shared perceptions within the organization. The results obtained through situation analysis, both in the form of obstacles and opportunities, can be realized if there is a common perception within the organization.

e. *Issues Management*





Issue management is a process carried out by an organization to anticipate problems that arise. Issue management functions to; Help establish relationships with the public, optimize benefits, and minimize negative impacts. Preventing crises with issue management, namely by analyzing the situation of communication programs, is essential for organizations to predict the development of an issue from the start to reduce the impact of a crisis

f. *Risk Management*

That is a process of identifying, controlling, and minimizing the situation's impact on the organization. Through this approach, public relations must open views of the organization, including criticism from external/internal parties, to plan an effective program in the future.

g. *Crisis Management*

Crisis management is a stage that is carried out when an organization can no longer control problems. Among the steps in crisis management are:

- 1) Make plans related to cyber/digital issues. This is necessary given the rapid and widespread dissemination of information in today's digital era.
- 2) If the organization cannot predict when a crisis will occur, prepare a crisis management plan consisting of an operational plan for handling problems and a post-crisis recovery plan.

h. *Public Relations and Ethics*

In analyzing the situation, paying attention to public relations ethics is essential. Consisting of:

- 1) *Deontological approach*, decision-making is based on moral standards or codes, and the organization determines everything.
- 2) *The teleological approach* focuses on the impact on the public, "*good results come from good actions.*"

i. *In ethical relativism*, ethical actions reflect certain social norms

## **B. Situation Analysis of Habib Ja'far Al-Hadar's Dakwah on YouTube Social Media**

Habib Ja'far is one of the millennial preachers who has a contemporary preaching style, is slang, and can mingle with young people. He is increasingly popular because he is active in creating content on social media, which this content and his way of preaching through this content are much loved by netizens, who incidentally are also young people. His unique preaching style (Kodir & Rizkianto, 2021) makes him different and stands out with his da'wah strategy, which targets young people far from religion (Fiardhi, 2021). In his track record as a preacher both on television and on social media, he indeed presents a lot of da'wah materials related to young people's questions about life, religion, and divinity, which according to him, these, questions are born from conscience. Man himself. In his actions until now, he has named his preaching followers the term "pemuda tersesat."

Apart from being fond of social media as a media for his da'wah, Habib Ja'far also conducts da'wah at various hangout cafes for young people (Masfufah, 2019). For him, Islam encompasses everything, so wherever Islam is, it must still be preached to anyone according to the time and place. However, he admitted that at first, he did not feel confident preaching in cafes because it was not his place. However, the 15-minute da'wah paid off because many people were touched. "The young people in the cafe are just lost and need to be touched. It turned out that my analysis was correct. They were interested after being touched by their hearts," he explained. Ja'far then made more and more da'wah paths targeting young people by creating a Youtube channel Pemuda Tersesat in April 2021. doesn't apply to young people. And, I now donate myself to young people because I am present for them casually," he said. Through his videos with the comedian, the preaching began with a light question session, an example of the law on watching sexy women on Tiktok. Followers of the Pemuda Tersesat, who are increasing daily, bring Habib to continue the preaching of the Pemuda Tersesat to this day. Eventually, he later developed the Pemuda Tersesat into the Pemuda Tersesat Foundation. He also opened a Pemuda Tersesat Bank to help three segments: education, mental problems, and entrepreneurship. "First, Education is like people with tattoos who want to find a place to recite al-Qur'an or study. We tell them some don't get scholarships. We give scholarships to them. Second, for those who have mental problems, we cooperate with psychologists or psychiatrists. Third, entrepreneurs, we provide jobs by verifying who they are and providing

jobs," said the Islamic Love Movement activist researcher. Habib explained that the aid funds were to help the three target segments from fundraising, either from donors or large companies that provided assistance with Corporate Social Responsibility programs.

Preaching with organized strategies and methods and adjusting their da'wah partners must be considered in planning da'wah (Mutropin, 2018). One further way that can be taken to analyze this da'wah plan is to do a situation analysis, commonly also considered a SWOT analysis. The results of the SWOT analysis of Habib Ja'far's Da'wah "Dakwah Canda, tapi Mengena & Pemuda Tersesat" by the author of the paper will be described in the following table:

**Table 1.0** SWOT Analysis of Habib's Da'wah

<b>I n t e r n a l</b>	<b>Strength</b>	<ol style="list-style-type: none"> <li>1. He is a Habib / descendant of the Prophet SAW. (Lineage)</li> <li>2. His scientific competence is no longer in doubt because he has a clear track record of formal and non-formal education, graduated from Islamic Boarding Schools, Bachelor &amp; Masters Alumni of UIN Jakarta. (Knowledge)</li> <li>3. Well-behaved, not rude, possessive demeanor/</li> <li>4. Character calm and reassuring, and happy to joke (Morals)</li> <li>5. He is not technologically</li> </ol>
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illiterate, so his da'wah can adapt to the times and has excellent speaking skills, makes sense, and is following the current man's face (Skill)

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### **Weakness**

1. He is still young, so his "wisdom soul" may still be considered "less gripped."
  2. He doesn't show much about his Islamic flow and the atmosphere of thought that dominates him, whether it's Shi'a, Sunni, or another review.
  3. Participate in playing TikTok which also contains a lot of videos is not reflect Islam
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**Opportunity**

1. Many young people need preaching. His model is “stylish like a friend, not seem patronizing, relaxed, and not as formal as preachers.
2. Islamic da'wah has not reached many young people because they rarely go to the mosque. However, they have high curiosity and a sense of curiosity about religion and God.
3. New media is very crowded and dominated by millennials who are searching for their identity and God, as well as their religion.
4. It is rare to find a preacher who can bring a "mosque" to the midst of young people still having difficulty getting there."mosque."

**Threat**

1. The possibility of scratching the image of Habib Ja'far as a preacher because he often associates with "Pemuda Tersesat " as sloppy,

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liberalist, even atheist, and think eccentric.

2. His popularity is increasing, and his busyness in creating content makes it increasingly difficult for him to be present in society's "real" Islam.
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#### a. Strength Habib Ja'far on YouTube Social Media

- 1) He is a Habib / descendant of the Prophet SAW.

Habib Husein Ja'far Al Hadar, S.Fil.I., M.Ag is Madura's person who has ancestry with Nabi Muhammad—evidenced by the word 'Habib' at the beginning of the name Husein Ja'far which signifies the title or designation for the Hadramaul Arab descendants. He was born on June 21, 1988 (34 years), in Bondowoso, an Indonesian preacher and writer. He is a YAPI Bangil Islamic Boarding School graduate in Bangil, Pasuruan, East Java. Then he continued his studies at the Bachelor of Philosophy and Master of Al-Qur'an Studies and Interpretation Programs at UIN Syarif Hidayatullah Jakarta (Gunadha, 2020). He is also a writer for the mass media, a speaker about Islam, and the Director of the Jakarta Islamic Cultural Academy.

Husein's father's name is Ja'far, and his surname is Al Hadar (Andiani, 2021). He was born in Bondowoso, famous for its Arab Village, because some residents are descendants of Hadrami Arabs who are thought to have entered the 18th century (Asfiyah, 2022). Therefore, Husein lives in a religious, social environment and applies Islamic values and Arabic traditions that have been acculturated with the practices of the indigenous population. He is accustomed to living with the rules and norms of the Islamic religion, which are applied in everyday life. This environment also shapes them to protect the *Marwah* of the family and the Islamic faith, so leaving or neglecting Islamic norms is considered shameful (Resa, 2021). Husein's father had an important role in providing religious

understanding. From a young age, he used to have discussions with his father after dawn and evening to discuss matters related to religion. Husein has the typical appearance of a young person, wearing a shirt, jeans, and a white cap on his head. Husein started his career in literacy (writing) in national media in college (Assalimi, 2020). Then he created a YouTube media channel entitled "Jeda Nulis." According to him, preaching can not only be done in the pulpits of mosques or *taklim* assemblies.

- 2) Their scientific competence is no longer in doubt because he has a clear track record of formal and non-formal education. He is a Graduate of Islamic Boarding Schools, Bachelor & Master of UIN Jakarta. (Search for journals about Habib Ja'far's scientific background)

Husein is not only an Arab descendant who is thick in implementing Islamic religious norms. He also took formal and non-formal education, which became his science background. Since high school, Husein has been fond of reading Philosophy. Ja'far, his father, advised his children to study philosophy so that young Husein was introduced to philosophy through his father's books. Husein started writing when he was in high school. His first writing was about the Companion of the Prophet Salman al-Farisi. He has been active in writing for about thirteen years, including as a writer for Kompas and Tempo magazine (Wirjawan, 2022).

He has studied at the YAPI Bangil Islamic Boarding School, East Java. He was continuing his undergraduate Education at UIN Syarif Hidayatullah Jakarta and choosing the Aqidah and Islamic Philosophy Study Program. Husein chose the Aqidah and Islamic Philosophy Study Program because his father suggested that with philosophy, humans can cultivate critical thinking skills to help humans make life decisions. He continued his master's education with different study programs, namely Al-Qur'an Science and Interpretation, at the same university (Nafiza & Muttaqin, 2022).

- 3) Have good character, not be rude, have a calm and reassuring demeanor/character, and like to joke around (Morals)



In research by Nur Mufidatul Ummah and Yoga Irama, Habib Husein Ja'far interprets Islam as the truth that must be conveyed in an exemplary method without using violence or evil. He also appeared on social media intending to rectify the wrong understanding of Islam as a rigid and strict teaching with Islam which is a mercy based on love and compassion (N. M. Ummah & Irama, 2021). Husein is also active in the Islam Love Movement (GCI), an organization attended by approximately forty Indonesian Muslim leaders in Jakarta in 2021. This organization hopes to bring about a paradigm shift in understanding Islam which is considered a radical and intolerant religion, and embody love in life. Socialize (*About GIC*, t.t.).

- 4) He is not technologically illiterate, so his da'wah can adapt to the times, has excellent speaking skills, makes sense, and follows the mad'u he is dealing with (Skills).

Living in an era that continues to experience technological advancements makes Husein, the soothsayer of peace, left behind in technological advances. His da'wah has developed following technological advances, starting from writing in the mass media, making graffiti on social media, and consistently posting the latest videos on his personal YouTube channel called "Jeda Nulis" to being active on Twitter. He thinks that social media is a place to share knowledge and views and stay in touch with warmth and not a place to spread hoaxes (Al Hadar, 2018).

#### **b. Weakness Habib Ja'far on YouTube Social Media**

- 1) He is still young, so his "wisdom soul" may still be considered "less familiar." Wisdom is an attitude that is necessary to solve various problems in life. Wise people are thought to be able to solve problems correctly to create a harmonious life (Sahrani, 2019). Young age is characterized by high enthusiasm and great curiosity. Both are part of the form of emotion in humans. As a preacher on social media, Husein, who interacts with various human backgrounds, must maintain wisdom in resolving a matter objectively and avoid negative influences in the preaching he conveys so that the values and goals of da'wah which became the forerunner of Husein's joining in da'wah on social media can be maintained.

- 2) He doesn't show much about his Islamic flow and the atmosphere of thought that dominates him, whether it's Shi'a, Sunni, or another opinion. Husein Ja'far's preaching on social media or mass media has never stated his Islamic beliefs. He only said that he had studied at the YAPI Bangil Islamic Boarding School, East Java. YAPI is an educational institution that openly looks at the Shia school of thought, although this institution also studies other schools of thought, such as Sunni (Hadar, 2015). This allowed other parties to spread news whose validity could not be known to state that Husein Ja'far adhered to Shi'a teachings.
- 3) Participate in playing TikTok which also contains many videos that do not reflect Islam. Husein's Da'wah does not only appear on audiovisuals such as YouTube and Twitter but also TikTok. TikTok presents the freedom of its users to freely access various information, including displaying videos are not reflect Islam. So that TikTok users need to sort out information on TikTok properly to get good da'wah content (Kamilah et al., 2023). The breadth of TikTok coverage and many TikTok users with various *backgrounds* challenge da'I in preaching. Different negative responses regarding differences in understanding of da'wah material can lead to self-doubt or be influenced by the paradigm of thinking that develops on TikTok (Palupi et al., 2021).

### c. Opportunity Habib Ja'far on YouTube Social Media

- 1) Many young people need preaching. His model is "styled like a friend, not seeming to be patronizing," relaxed, and not as formal as preachers, in research about *Da'wah Islam Rahmat Li Al-'alamin Husein Ja'far Al-Hadar: The Concept and Its Influence on Millennial Religious Diversity in Social Media*. Several responses were presented from the virtual congregation of Habib Husein Ja'far, who expressed their alignment with the style and delivery of his preaching, both from Muslims and non-Muslims (N. M. Ummah & Irama, 2021). Relaxed, not patronizing, and like a friend makes the da'wah that he does unique attraction. This can make it easier for Husein to convey Islamic da'wah and achieve the mission of introducing Islam full of love and compassion. On the "Pemuda Tersesat" channel, the video with Habib Husein Ja'far was watched up to 3.6 million times.(Muslim et al., n.d.). Meanwhile, in the Ramadhan 2023 event,

Habib Ja'far collaborated with Leonardo Arya, known as Onad, using Deddy Corbuzier's YouTube Channel to provide shows in the month of Ramadan that are not only friendly and according to needs and are a spectacle for Muslims but are also capable of being spectacted. For non-Muslims, it was successfully watched up to 8.5 million times.(Arya & Al Hadar, n.d.)

- 2) Many young people have not reached Islamic da'wah because they rarely go to the mosque. However, they have a high curiosity about religion and God. The presence of Husein Ja'far's da'wah is a solution for young people who feel embarrassed to go to the mosque to participate in da'wah studies. They can understand Islam from a trusted source without feeling ashamed and being looked down upon.
- 3) New media is very busy and is being dominated by millennial children looking for their identity, God, and religion. Social media has a significant role as a medium of general and religious knowledge, especially for millennial children. Through the media carried out by Habib Husein Ja'far al-Hadar, Da'wah can be a place for millennial children to deepen spiritual understanding through accountable sources. However, this must still be balanced with good media literacy skills. According to research *The Impact of Religious Understanding and Media Literacy Capability on the Spread of Hoax News in the Surabaya Reciting Community*, good media literacy skills and a good understanding of religion can overcome hoaxes received in the process of seeking identity and God (Retpitasari, 2022).
- 4) It is rare to find a preacher who can bring a "mosque" to the midst of young people who still have difficulty going to the "mosque." The preaching he delivered was based on "love." Calling for and conveying Islam in relaxed language, but not setting aside the values of Islamic teachings (Al Hadar, 2018). The figure of young Habib in preaching also shows a high tolerance attitude. He often collaborates with religious figures to deliver that Islam is a religion *rahmatan lil'alam* (Utomo & Adiwijaya, 2022).

#### d. Threat (*Tantangan*) Habib Ja'far on YouTube Social Media

- 1) The possibility of scratching the image of Habib Ja'far as a preacher because he often associates with "Pemuda Tersesat" with a sloppy, liberal, even atheist style and has eccentric thoughts. So being in the midst of young people with different backgrounds became a challenge in preaching for Husen Ja'far. He must be able to make sense of any differences in the association and maintain his identity and the purpose of his da'wah.
- 2) His popularity is increasing, and his busyness in creating content makes it increasingly difficult for him to be present in "real" Islamic society. One's efforts to expand religious understanding are carried out face-to-face. However, technological advances have made this possible in the digital space, and can be accessed anytime and anywhere (Baidawi, 2022). This increases the need for sources of Islamic studies that are by the needs of the times so that a preacher has to create a lot of content tailored to the needs of his listener. Therefore preachers on social media will spend more time preaching in the media. This is a challenge for preachers to continue to exist not only on social media but also in real society

## CONCLUSION

The success of Habib Husein Ja'far Al-Hadar's preaching on his YouTube channel "Jeda Nulis" using situational analysis is influenced by four aspects. First, the *element of strength* he has, among others, is a Habib, qualified competence (credible scientific Sanad), good morals, politeness, and humility, and he is not stuttering about technology. *Regarding weakness*, Habib Ja'far is still relatively young, so his authority may be lacking. He also does not reveal much about the Islamic teachings he adheres to. *In the aspect of opportunity*, it is rare to find a preacher who can preach in a relaxed manner and bring a "mosque" to the midst of young people still having a hard time going to the mosque. *And the last is the challenge* aspect threat where it is possible to have a scratch on the image of Habib Ja'far as a preacher because he often associates with a group of youths who call their association "lost youth" with a style and behavior that is free not bound by rules and norms, liberalists and even atheists, and thinks in a way which is not shared.

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