Interpersonal Communication Da'i; Analysis of Da'wah Styles on YouTube

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Abstract

Along with the times, the *da'i* began to use social media as a medium of da'wah calling for good and forbidding evil. One of the most popular da'wah content creators today is Habib Jafar. Researchers are interested in analyzing the preaching style of Habib Jafar through YouTube in conveying the context of peaceful Islam because he is a *da'i* who is suitable to be juxtaposed with religious figures other than Islam, and audiences can universally accept his da'wah. Habib Jafar's da'wah content can attract the attention of millennials in the digital era to keep them enthusiastic about following studies on Islam. This study uses a qualitative research approach with library research methods. The data sources used are primary data sources and secondary data sources. The subject of this research is Habib Jafar, and the object of this research is Habib Jafar's da'wah style. The result of this research is to know the process of implementing Habib Jafar's da'wah to millennials who are armed with communication styles, depth of intellectual competence, open thinking, and positive views on the audience as well as the success of Habib Jafar in carrying out interfaith da'wah which is the result of a combination of communication skills and understanding the characteristics of communication opponents and having flexibility in delivering da'wah so that the messages conveyed can be adequately described.

Keywords: *Interpersonal communication, youtube, da'wah*

Abstrak

Seiring dengan perkembangan zaman, para *da'i* mulai menggunakan media sosial sebagai media dakwah menyeru kebaikan dan melarang kemungkaran. Salah satu pembuat konten dakwah yang paling populer saat ini adalah Habib Jafar. Peneliti tertarik menganalisis gaya dakwah Habib Jafar melalui Youtube dalam menyampaikan konteks Islam damai, karena beliau adalah da'i yang cocok disandingkan dengan tokoh agama selain Islam, dan dakwahnya juga bisa. dapat diterima secara universal oleh khalayak. Konten dakwah Habib Jafar dapat menarik perhatian kaum milenial di era digital, agar mereka tetap semangat mengikuti kajian-kajian tentang Islam. Penelitian ini menggunakan bersifat kualitatif dengan pendekatan *library research*. Subjek dalam penelitian ini adalah Habib Jafar dan objek penelitian ini adalah gaya dakwah Habib Jafar. Hasil dari penelitian ini adalah untuk mengetahui proses implementasi dakwah Habib Jafar kepada generasi milenial yang berbekal gaya komunikasi, kedalaman kompetensi intelektual, pemikiran terbuka, dan pandangan positif terhadap pendengar. Serta keberhasilan Habib Jafar dalam menjalankan dakwah lintas agama yang

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merupakan hasil perpaduan antara kemampuan berkomunikasi dan memahami karakteristik lawan komunikasi serta memiliki keluwesan dalam menyampaikan dakwah sehingga pesan yang disampaikan dapat tersampaikan. dengan baik.

Kata Kunci: komunikasi interpersonal, youtube, dakwah

INTRODUCTION

Various groups use the development of information and communication technology to support and facilitate the profession they live in (Fatichatul & Sukma, 2021). We have now entered the digital era, in which information and communication technology have joined almost all areas of life. Moreover, after being hit by the Covid-19 pandemic, many changes have occurred in community activities (Prilani & Orwela, 2022). Various sectors have also experienced face-to-face and online changes (Surawan and Rohmah 2022; Mariadi & Surawan, 2023). Almost all aspects of life that initially usually run in their respective workplaces have changed to be carried out at their own homes through online (virtual) so-called work from home (work from home). WFH aims to help break the spread of the Covid-19 virus, which is endemic in 2019-2021. As for now, the alert status for Covid-19 has decreased, marked by the sloping number of positive confirmations for Covid-19 per day and coupled with the issuance of the Indonesian President's Decree stating that outdoor activities are no longer allowed to wear masks.

Facing life that has started to return to regular, several sectors still exist with online activities tips. For example, what is apparent in the field of social media, now more and more content creators are popping up on social media in the areas of YouTube, Twitter, Instagram, and TikTok. Social media is the name of a group of online media that make it easy for their users to connect and participate in sharing and communicating using sites or applications such as Facebook, YouTube, Instagram, and Tik Tok (Istiani & Islamy, 2020:142). Each content creator provides various content, ranging from good to bad. One example of content that contains positive elements is the emergence of much da'wah content. The existing da'wah content has different da'wah concepts and methods of delivery, depending on the nature and characteristics of the preacher (Yusuf, 2006:26).

Da'wah is the process of spreading the teachings and practices of Islam (Munir, 2013: 23–24). Da'wah is a means by which Muslims can understand their religion; Likewise, non-Muslims are called upon to accept the beauty of Islam (Saputra, 2010: 1). Dakwah is an opportunity for anyone to use all techniques, skills, and methods to spread the word of God to both Muslims and non-Muslims (Umar, 2019: 206). As Allah says in the Qur'an, as follows:

وَلْتَكُنْ مِّنْكُمْ اُمَّةٌ يَّدْعُوْنَ اِلَى الْخَيْرِ وَيَأْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

Meaning: "And let there be a group of people who call to good, order what is good, and prevent what is evil. And they are the lucky ones." (Q.S Ali Imran: 104) (Kementerian Agama RI 2012).

Along with the times, preachers or preachers use various techniques in preaching, including using social media as a very effective means of spreading goodness to others. In preaching, the role of the ustadz or kyai is critical because it is the center that brings influence (Nasbi, 2023). The target of da'wah through social media is millennials, who often use their smartphones to meet their needs for information and communication. Digital Da'wah, according to Hesty (2022), can be used to provide understanding to the public to behave in an Islamic manner—one of the content creators whose content contains da'wah, which most young people later like is Habib Jafar.

The millennial da'i (speaker), born in Bondowoso, East Java, on June 21, 1988, is a slang da'i who nicely conveys his preaching material. Since childhood, Habib Husein Ja'far Al-Hadar (later called Habib Jafar) has been accustomed to disciplinary rules closely related to Islamic values. This statement is quoted from a YouTube video on the Tretan Universe channel, which discusses Habib Jafar's biography in sufficient detail but delivered in a relaxed manner. After graduating from the YAPI Islamic boarding school, he continued to UIN Syarif Hidayatullah Jakarta in the field of Islamic Philosophy, then continued the Hadith Interpretation master program and received a Master of Religion degree.

Figure 1. One of the YouTube content discussing the background of Habib Jafar

METHOD

This research uses the library research method or literature study. In Zed's view (2014: 3), (2014: 3) library research is a series of activities related to collecting library data, reading, and recording and processing research materials. According to Azwardi (2018: 4), Literature research aims to obtain secondary data which will be used as a theoretical basis related to the problem that the researcher is doing and is relevant to the issue being studied to support the data obtained during the research by studying books, literature, and other sources.

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The reason for using the library research method is that this research is a step used to provide an overview of video observations carried out by collecting data or information through library materials such as books, magazines, notes, manuscripts, documents, and so on (Ary, 2010: 29). To analyze the data that has been collected, the data analysis technique used in this study is the Roland Barthes model of semiotic analysis to reveal the meaning (connotation and denotation) contained in the text and S/Z as a representation of textual analysis. Semiotics is a data analysis technique that understands the world as a system of relationships with basic units with signs (Fatoni, 2011: 104).

Roland Barthes's semiotic analysis focuses on the significance of two stages of two-order signification. The first sign is the relationship between the signifier and the signified in a sign towards external reality. Barthes calls it a connotation, namely the most accurate meaning of a sign. At the same time, the second significance is connotation, which describes the interaction that occurs when the sign meets the feelings or emotions of the reader and the values of his culture (Hamzah, 2019: 35).

RESULT AND DISCUSSION

Da'wah Style in the Era of Digitalization

Social media and its users are becoming more diverse, and this trend will likely continue. This is a phenomenon that appears as technology advances. As an internet-based application, social media allows its users to interact by creating and sharing content and receiving information from other users virtually (Nasrullah 2015: 81). Since its inception, social media has grown as new media to date, especially YouTube. YouTube is one of the most popular video-sharing platforms digital audiences use. In addition to television broadcasts, YouTube is a platform for audio-visual entertainment. The reason is more straightforward and flexible according to user preferences (Aqila & Abraham, 2022). The popularity of da'wah on Youtube has spawned many celebrity preachers (Arifin, 2019: 90)

As a process of transferring information on Islamic values, da'wah requires a style or characteristic in the delivery or communication process. As a preacher, it is an obligation to carry out da'wah. It can be in any way, for example, by example or by wisdom, namely being a role model and practicing it in daily activities (Cahyadi, 2005: 1). The style of the speaker which is characteristic when conveying advice or messages to recipients of da'wah usually seems relatively stiff and monotonous. Therefore, in delivering a good lecture, the delivery style needs serious attention. Furthermore, this style needs and can be improved or varied and innovated so

that the listeners are not bored and become enthusiastic about participating in a series of da'wah activities (Enjang, 2009: 3). Of the several styles of language in communication, there are three styles of communication in preaching:

a. Da'wah Communication Language Style Based on End Aspects

The ending aspect in the language style of da'wah communication is a component of the speech structure which contains intent, results, aims, and objectives. These two aspects include aims and objectives to create a result. The purpose or end in this aspect is the outcome of the communication that is carried out. In addition, the end also has the meaning of results which contains the individual goals to be achieved by the preacher, which includes the speaker's strategy in achieving the purposes of the da'wah (Abidin, 2013:116).

In achieving the goals to be achieved, the preacher must be able to process and use a language of communication that is readily accepted by the recipient of the da'wah so that the information to be conveyed from the da'wah process gets a positive response and a good response from the recipient of the da'wah and in terms of utilizing language functions effectively and efficiently as a means of communication. Furthermore, the information to be conveyed must be clear and systematic, the data must also be valid based on relevant sources, and the information or message must be shared by prioritizing politeness to maintain happiness and not offend the recipient of the da'wah (Nurlaela, Boeriswati, & Tajuddin, 2022, 80).

b. Language Style of Da'wah Communication Based on Act Sequences Aspects

The aspect of action sequences in the da'wah communication style is the structure of the components of conveying information which consists of the form and content of the message (Djaliel & Maman 2001: 24). The condition of the news is related to how a topic of discussion is conveyed or reported. While the content of the message is the focus of the debate, which is the content of the information said. This aspect contains a series of actions in the form of letters in conveying the contents of the news with full attention to the choice of words used and how these words are used to analyze their correlation with the message or information to be conveyed. Therefore, the meaning contained in the report or statement must use language that can be understood by all people, so that the information to be adequately conveyed to the recipient of the da'wah (Nurlaela et al. 2022).

c. Language Style of Da'wah Communication Based on Genre Aspects

The aspect of genre in the da'wah communication style is the process of conveying information or messages that are seen based on what type of information or message you want

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to say, or in another sense, the genre is a division of several types of narrative forms that are differentiated based on (varied) functions that occur due to the diversity of the wishes of the speech recipient. In the process of social interaction (Djaliel & Maman 2001). Examples of the type of communication viewed from the genre aspect are poetry, prose, drama, sermons, speeches, and comedies delivered in varied language styles based on the character of each communicator (Nurlaela et al. 2022).

Along with advances in technology and information, the way of preaching to experiencing development and change. Da'wah is no longer carried out in person. Simple is limited to the pulpit, but this millennial generation has started taking advantage of advances in digital media. This matter is done so that conveying the message of da'wah remains attractive, effective, and efficient so that the audience will continue to be interested in always listening to lectures to get back on the right path (Mardiana, 2020).

The preachers must always be more creative and innovative in creating forms of da'wah so that they do not seem monotonous and outdated. For that, how to preach generations This millennial must be packaged through interesting and up-to-date content, not always in the form of writing, but can also be packaged in the form of vlogs, infographics, videos, and posters which are then disseminated via social media to messaging Da'wah can be conveyed more widely. This is a challenge and an opportunity for a da'i to maximize the development of this rapid technology by making something more useful.

Da'wah Habib Jafar for Millennial Youth

In Habib Jafar's da'wah activities aimed at millennial youth, one is on the Pemuda Tersesat YouTube channel, pioneered by Tretan Muslim Habib Jafar and Coki Pardede. Pemuda Tersesat YouTube channel contains a collection of somewhat strange and ridiculous questions. However, these questions are still related to religious issues sent by followers or viewers of the content (Baidawi & Yanuardianto, 2022: 90). Apart from preaching Islamic teachings to millennials, this lost youth channel also plays a role in strengthening religious awareness for teenagers who are still vulnerable and unstable in understanding religious contexts. An individual with spiritual awareness will have psychological dynamics, which include religious knowledge, faith, attitudes, and religious behavior, all of which are organized into the constituent components of the individual's personality system (Surawan & Mazrur, 2020: 3).

Hukum Tak Jum'atan Karena Kunci
Kosan Hilang
1 jt x ditonton · 11 bln lalu

Figure 2. One of Habib Jafar's preaching content that is of interest to millennials

Apart from Pemuda Tersesat, other content discusses "Hukum tidak Jum'atan karena Kuci Kosan Hilang" on Friday due to Lost Kosan Keys. When Tretan Muslims read this question, Habib Jafar initially responded to the question as a joke or just for fun. However, after being responded to with marks, Habib Jafar began to include the scientific value of the question and returned the Friday prayer issue to its fundamental law, namely the obligatory Friday prayer for every Muslim male who has reached puberty. Then Habib Jafar also explained that the call to prayer twice in Friday prayers began to be applied during Caliph Uthman bin Affan, based on ijtihad and approved by friends. The call to prayer twice is to get ready so Muslims are not left behind and can perform Friday prayers in the congregation. Because, at that time, the adherents of Islam had spread widely throughout Medina, the call to prayer was needed twice as a preparation and a marker for the start of prayer time. Habib Jafar also explained that in Indonesia, there are two calls to worship in carrying out Friday prayers. Two calls to prayer must be used to prepare for leaving earlier to the mosque and avoid useless actions before carrying out Friday prayers. As a preparatory process for people, if there are cases such as the question of losing keys, they can think of other ways to save their house or boarding house. They can still go to the mosque.

Seeing Habib Jafar's reaction to these questions aligns with the balance of taste or emotional stability theory. A *da'i* (speaker) or preacher must always think and have a favorable view of the audience or *mad'u*. A preacher with emotional stability will provide a sense of comfort for the audience because he does not have inner pressure that disturbs his emotional peace. So that it allows for an objective reaction in processing answers and conveying material according to the audience's needs. The biggest thing determining emotional stability is the da'i's sincerity in sharing the da'wah's contents (Mustar, 2015: 92).

According to the point of view of communication theory regarding interdependence, in addition to the preacher's awareness of his right to call for da'wah, a *da'i* should also understand

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the audience as a recipient of da'wah who has the right to be understood sympathetically and empathetically. Therefore, da'i are always required to always pay attention in terms of maintaining the audience's self-esteem, *da'i* are prohibited from saying sentences that can humiliate or offend the audience because it is feared that it can eliminate the audience's passion and enthusiasm to follow da'wah (Hariyanto, 2018: 72). From this content, we can see that Habib Jafar has applied the concept of communication theory by adjusting the method of delivering da'wah content according to the wishes of the audience, which consists of millennial youth. Then based on the style of da'wah communication, Habib Jafar used a technique based on aspects of endings, action sequences, and genres collaboratively and flexibly so that finally, Habib Jafar was able to compile between communication theory with the way and style of preaching that the audience wants, which is supported by depth. Intellectual competence and an open mind so that a humble communicative preaching style emerges while still prioritizing the quality of the da'wah content delivered and respecting the recipients of the information in the da'wah.

Da'wah of Habib Jafar with Other Religious Leaders

Habib Jafar has a personal YouTube channel name "Jeda Nulis." In this channel, Habib Jafar actively posts da'wah content, and most of the da'wah content shared by Habib Jafar has the theme of religious tolerance and moderation. Religious moderation is an attitude, perspective, and behavior that always takes the middle path or position by being fair and not having extreme religion (Surawan, Saefullah & Farisi, 2021: 12). tolerance is one of the values that exist in religious moderation. Patience, in Arabic, is called *Masamune,* which means respecting all forms of differences in spiritual aspects or other parts of life (Jennah, Surawan & Athaillah, 2021: 121). The resource persons he summoned in the content were also important religious figures, Muslim and other religions. The figures invited by Habib Jafar to join his range include, for example, priests from Christianity, monks from Buddhism, and kyiai or ustadz from Islam.

Figure 3. One of the contents of Habib Jafar's da'wah that is of interest to millennials about religious Tolerance

One of Habib Jafar's content that is of interest to millennials and has been watched 1.2 million times is the content entitled "Our Law and Attitude towards Merry Christmas Greetings" (Hukum dan Sikap Kita dalam Mengucapkan Selamat Natal). The content was also posted in December, which is usually used in Indonesia and used to debate the law of celebrating Christmas by Muslims. The resource person he presents here is a significant figure in Islam and Christianity. The figure from the Islamic religion he gives is Buya Yahya then, and the figure from the Christian belief he presents is Pastor Tommy. At the same time, in this content, Habib Jafar acts as a discussion starter, mediator, and explanation or conclusion so that the message being discussed is conveyed and can be understood well by the viewers of the content.

In the first discussion, Habib Jafar asked for a response from Buya Yahya regarding Tolerance. Buya Yahya responded by stating that what is in Islam, is an obligation to respect and respect each other regardless of background, which is much higher than tolerance. Then Pastor Tommy responds to tolerance by recognizing the existence of differences and has been encouraged to love one's neighbor as oneself. Then the closing statement about tolerance was delivered by Habib Jafar by giving the idea that in Islam, there is not only *ukhuwah Islamiyah* or brotherhood among fellow Muslims, but there is also ukhuwah insaniyah or brotherhood among fellow human beings with their respective religions. This means that Islam is moderate, always promoting tolerance and respecting each other, regularly believing in the truth of the beliefs of each religion (Anshari, Surawan, Adi & Azmy, 2021).

Entering The main discussion in the content is about saying Merry Christmas. The first response was put forward by Pastor Tommy, who stated that when someone forces other people to be tolerant to say Merry Christmas, it is the one who causes people to tolerate that intolerance. Then the statement was supported by a response from Habib Jafar, who stated that there is no compulsion in tolerance but the willingness of the heart to accept differences. Then Habib Jafar and Buya Yahya expressed their opinion, which was in line with the statement that is respecting views in making decisions about whether or not to wish Merry Christmas in Islam is also a form of tolerance as a people who hold religious principles. So, the statement stating that people who do not want Merry Christmas are intolerant is wrong because, with differences in religious principles, one's silence already means respecting Christmas for the Christian religion.

As is known, Christmas is a celebration carried out by Christians to commemorate the birthday of Isa al-Masih, which is held every December 25. This celebration often causes debate among mass organizations or the Muslim community. Opinions about the pros and cons of Christmas greetings also emerged among contemporary Islamic thinkers and figures, such as

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Yusuf al-Qardhawi and Sheikh Muhammad Ibn Salih al-Utsaimin. According to al-Qaradawi, there is no separate prohibition on behalf of the institution or oneself to wish non-Muslims a Merry Christmas or vice versa. Even al-Qaradawi also recommends being kind to non-Muslims who do not commit injustice to Muslims. Whereas Sheikh Utsaimin forbade it because he feared that this action would make disbelievers happy and strengthen them, it was also stated that it contained recognition and willingness to accept the symbols of disbelief. Al Qaradawi uses thematic interpretation studies and istislahi methods to institutionalize this problem and use linguistic reasoning in texts. Syekh Utsaimin also uses thematic interpretation studies, and it's just that he uses another technique in taking a stance, namely using the mukhalafah understanding method with zahir linguistic reasoning (Sulaeman, 2019). Meanwhile, according to Quraish Shihab, Merry Christmas is not prohibited as long as it is for association, brotherhood, and benefit and does not sacrifice faith and understands and lives up to the verses of the Koran Q.S Maryam: 33, which perpetuate the words of the prophet Isa (Arib, 2016).

Based on this content, we can see that Habib Jafar has good communication skills as a preacher, so his content delivery is comfortable to hear, easy to understand, and does not offend these religious figures. Habib Jafar's ability also aligns with the da'wah communication style based on aspects of endings, action sequences, and genres. By collaborating these three styles of da'wah, Habib Jafar presented a preacher who was not rigid, could mingle and was warmly accepted in every circle with different age and religious backgrounds. This aligns with the communication skills that a da'i in carrying out da'wah must own.

Communication is varied. That requires a preacher to have exceptional communication skills so that the message is quickly received and does not encounter obstacles. The ability that needs to be possessed to support communication skills is the ability to read and understand the communication style of the interlocutor so that a *da'i* can design what kind of communication method is suitable for when carrying out da'wah. After understanding the character of the audience communication, a preacher will easily create what media is good to use in his da'wah process and what kind of communication style is suitable to be applied in his da'wah process so that communication between *da'i* and the audience goes well and has a strong bond tall (Amin, 2013: 79).

In this context, Habib Jafar also displays the attitude of a preacher with a dimension of flexibility. Tony Alessandra stated that flexibility has five characteristics: confidence, tolerance, empathy, a positive attitude, and respect for others (Mustar, 2015: 105). The combination of the perspective of the *da'i* who can communicate and has dimensions of flexibility makes Habib

Jafar comparable to all groups. Their success in terms of communication skills and flexibility from Habib Jafar was also supported by the sincerity of the intention to call Islam *rahmatan lil 'alamin*, open-minded and high intellectual competence. So that a flexible and moderate style of preaching emerged. This is what made Habib Jafar's da'wah universally acceptable to the audience. Habib Jafar was able to be flexible by continuing to believe without destroying other people's beliefs, being tolerant without undermining the ideas of others, always carrying a positive attitude with empathy, and being good at expressing his own opinion but still respecting the views of others. For this reason, da'i, kyai, and ustadz not only play a role in providing understanding and knowledge regarding religious moderation but also carry out managerial activities so that religious moderation education can be carried out and be successful (Surawan, Anshari, Azmy & Adi, 2022).

CONCLUSION

The da'wah conveyed by Habib Jafar via YouTube was able to appeal to the audience. Habib Jafar has appropriately applied the three methods of da'wah *al-hikmah* (wisdom), *mauidzah hasanah* (good teaching), and *al-mujadalah* (arguing with them in a good way). In carrying out his da'wah, Habib Jafar has the criteria of being a preacher who understands the audience, and this can be seen when he delivered his da'wah aimed at millennial youth. He used the da'wah method desired by millennial children, namely preaching in a relaxed manner, not stiff, wrapped in comedy but still has content. This aligns with the da'wah communication style regarding end, action sequences, and genre. Habib Jafar was able to collaborate with the three communication styles to manage the way the message was delivered, focus on the message to be conveyed and determine the genre desired by the recipient of the da'wah in the process of sharing information so that it could be readily accepted by the audience (recipients of da'wah).

Habib Jafar's success in dealing with the audience, most of whom are millennial youth, is due to his deep intellectual competence, the ability to think openly, and his favorable view of the audience; this ability to think and have a positive outlook results from the emotional stability that exists in Habib Jafar as a preacher, which arises because of his sincerity to preach about the actual concept of Islam. Habib Jafar's da'wah focused not only on Muslims but also on interfaith people. This can be seen in his YouTube content which invites religious figures to share their views of truth without destroying harmonious relations between religious communities. Habib Jafar's success in carrying out interfaith preaching was the result of a combination of the ability to communicate and understand the characteristics of the communication opponent and having flexibility in delivery so that the messages conveyed could be adequately represented based on

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each other's beliefs without damaging the thoughts of others, have tolerance and always be positive with sympathy and empathy for communication partners and be able to express their own opinions while respecting the views of others.

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