



Self-Image of Sufistic Da'i on Social Media: Analysis of Sufism Content on Social Media

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Abstract

Social media, such as Facebook, Instagram, Twitter, and other platforms, have changed the way we communicate, interact, and share information. Additionally, social media also has a significant impact on the way we view ourselves and others. The problem with a consumptive society is that Sufism is less interesting. This is because social media users need entertainment that is not monotonous with one goal, requiring a diversity of ways to reach God's love. This research method uses content analysis with data collection and coding methods for important content on Habib Husain bin Ja'far Al Hadar S.Fil.I., M.Ag YouTube channel. His YouTube channel is called "Jeda Nulis." This research uses analytical methods to explore data, display and validate data. The result of this research is that a Da'i Sufistic can combine Sufism and culture in an interesting way so that the *mad'u* watching can understand it. Apart from that, it combines an understanding of Sufism and tolerance, which can increase social harmony between religions. As well as preaching the importance of family in life. Lastly, it provides a construction that is easy and can attract someone to the goodness that we understand.

Keywords: *Sufistic Da'i, Habib Husain, Sufism*

Abstrak

Media sosial, seperti Facebook, Instagram, Twitter, dan platform lainnya, telah mengubah cara kita berkomunikasi, berinteraksi, dan berbagi informasi. Selain itu, media sosial juga memiliki dampak yang signifikan pada cara kita memandang diri sendiri dan orang lain. Problem masyarakat konsumtif dengan tasawuf kurang tertarik hal ini dikarenakan pengguna media sosial memerlukan hiburan yang tidak monoton pada satu tujuan memerlukan keanekaragaman cara dalam menggapai cinta tuhan. Metode penelitian ini menggunakan analisis konten dengan metode pengumpulan data dan koding terhadap konten-konten penting pada channel YouTube Habib Husain bin Ja'far Al Hadar S.Fil.I., M.Ag, channel YouTube-nya bernama "Jeda Menulis." Penelitian ini menggunakan metode analisis untuk mengeksplorasi data, menampilkan dan memvalidasi data. Hasil dari penelitian ini adalah seorang da'i sufistik dapat menggabungkan tasawuf dan budaya secara menarik supaya para masyarakat yang menonton dapat memahaminya. Selain itu menggabungkan pemahaman tentang tasawuf dan toleransi yang dapat meningkatkan harmonisasi masyarakat dari keberagaman.

Serta mendakwahkan pentingnya keluarga dalam kehidupan. Terakhir adalah memberikan kontruksi yang mudah dan dapat menarik seseorang pada kebaikan yang kita pahami.

Keywords: *Da'i Sufistik, Habib Husain, Tasawauf*

INTRODUCTION

The use of social media has become a social phenomenon that is increasingly dominant in the daily lives of modern humans. Social media, such as Facebook, Instagram, Twitter, and other platforms, have changed the way we communicate, interact, and share information. Additionally, social media also has a significant impact on the way we view ourselves and others. One group that actively uses social media is the *Da'i Sufistik* or those who spread the teachings of Sufism. Audiences are less interested in anything related to Sufism; this is because social media users need entertainment. This is a challenge for *Da'i* who understand Sufism so that they can make Sufism something interesting and of interest, especially to students and the public.

Da'i Sufistik are individuals who play a role in spreading the teachings of Sufism, a mystical branch of Islam that focuses on developing spirituality and an individual's relationship with God. Sufistic preachers have an important responsibility in guiding and inspiring people to seek spiritual meaning in social life. However, with the development of technology and social media, the role and self-image of *da'i Sufistik* have also experienced significant changes. (Mufid, 2015) The role of social media in spreading Sufistic teachings has provided a wide platform for Sufistic *Da'is* to create connections with audiences. Sufistic preachers can share lectures, writings, and spiritual quotes through various social media platforms. This allows preachers to reach a wider audience than being a preacher without using social media. However, with this ability also comes major challenges regarding self-image. This challenge is in the form of character dynamics and *Mad'u's* style of understanding, which is heavily influenced by social media. (Elmansyah, 2016)

Social media often promotes idealized self-images, apparent happiness, and over-achievement. This can pressure Sufistic *Da'i* to create a self-image that conforms to trends. *Da'is* may feel the need to display a glamorous lifestyle or flashy material to attract the attention of their followers. This can obscure the spiritual message that Sufi preachers want to convey. (Oktaviani, 2019) The impact of a wrong self-image on social media is in terms of managing self-image, which can have a negative effect. Sufistic *Da'i* who focus too much on material and worldly aspects can lose focus on the spiritual message. In addition, this can also cause

disappointment among followers when they realize the discrepancy between the image on social media and real life. A healthy and authentic self-image is the key to maintaining the integrity of a Sufistic Da'i on social media. Sufistic preachers need to have high self-awareness and remain loyal to the values of Sufism, such as simplicity, calm and acceptance. Sufistic da'i must also be able to manage mad'u expectations and teach the importance of simplicity in seeking spiritual meaning. Sufism content is a balance between the academic and spiritual worlds that can combine academic obligations with spiritual exploration to make students diligent in worship and intelligent in the world of academics. (Tri Haryanto, 2014)

Habib Ja'far's religious activities on social media can boost millennial religious religiosity. The purpose of the da'wah context carried out by Habib is as a form of persuasion or awareness for young people who have no purpose in life because they do not have religious provisions. Habib Ja'far, in his daily activities, joins lost youth in order to provide strong confidence and trust to people who are lost religiously. Habib Ja'far's content really motivates millennials that the religious content he brings is easy, even though the content is actually based on divinity, belief and Sufism, but because the preacher who brings it understands the character of the audience at this time, there are many followers and congregations who followed Habib Ja'far.

In Sufism, the concept of self-image is very important. Sufistic Da'is strive to achieve deeper self-awareness and a closer relationship with God. Therefore, the da'i's self-image reflects spiritual values, simplicity and wisdom. How mad'u can view themselves and how mad'u are seen by others can influence the credibility and impact of the teachings that have been taught. (Arrasyid, 2020) A student is someone who is educated within the campus, spiritual values are the desire of every human being so that their self-awareness always remembers the greatness of God. Students certainly choose obstacles when they want to learn about Sufism content such as Limited Understanding, this is often found in students who are afraid to study Sufism because it is a little scary, students think that Sufism is a mystical science about the relationship between humans and the creator. Understanding the concepts in Sufism requires a deep understanding of religious teachings, philosophy and spiritual practices. Students may have difficulty understanding the more abstract and metaphysical aspects of Sufism. (Said, 2020)

Students' difficulties in Spiritual Practices can affect meditation, dhikr, or other practices that require high discipline and dedication. Students may have difficulty integrating these practices into courses and daily life. Stigma and Public Perception in some circles regarding Sufism or certain spiritual practices can be considered controversial or irrelevant. This can create a stigma among the general public or among fellow students. Relevance can be done by looking

for Sufistic preachers who can attract people to study Sufism in depth. Finding the right Sufistic preachers can be a problem due to limited access or lack of appropriate information about Sufistic preachers. But this is a challenge in itself that can provide a path to success for a preacher in spreading Islam. (Wardhani, 2018)

Criticism and Controversy Social media is often an open place for criticism and controversy. A Sufi preacher may receive harsh criticism or clashes with others, which can damage his self-image and interfere with his focus on his spiritual mission. **Fooling or Ethical Concerns:** Improper use of social media by a Sufistic preacher, such as spreading false information or deceiving people for personal gain, can damage one's self-image and also tarnish the image of the entire Sufistic community. **Demand for Popularity** Social media often encourages demands to be popular or famous. A Sufi preacher may feel compelled to seek a large following or great popularity, which can obscure spiritual goals. (Faesol, 2022)

Intimidation and Insults Social media users often experience intimidation or insults. A Sufi preacher who is subjected to this could experience a negative impact on mental well-being which in turn affects a preacher's self-image. **Losing Focus on Spirituality** Social media can cause someone to lose focus on spiritual life. Often, excessive use of social media can interfere with the spiritual practices that should be the center of attention of a Sufi preacher. **Misunderstanding and Interpretation,** Content posted by a Sufi preacher on social media may be misunderstood or misinterpreted by others, which can cause confusion or negative judgment. **Inconsistent with Sufistic Values,** Sufism teaches values such as simplicity, tranquillity, and humility. Getting too involved in competitions and debates on social media can go against these principles and damage the image of a Sufi preacher. (Kerwanto, 2020)

This research departs from previous research, which can provide differences and new research. First, this research focuses on Habib Ja'far on YouTube media, which shows several aspects, such as Habib's strength, knowledge, morals, humility, and social media activism. Habib Ja'far's weakness is in the age category, which can reduce the authority of a preacher in persuading an audience. The opportunity aspect of his preaching is that the targets of his preaching are young people who "enjoy." New media is dominated by young people who aim to find their identity. (Maulidatus Syahrotin Naqqiyah et al., 2023). Furthermore, research from Miftahul Huda revealed that da'wah communication through public policy is carried out through several stages, such as problem formulation, policy formulation, implementation program planning and legitimation and communication processes. The Margoyoso Village Government, together with the Village Representative Body, and based on input from various religious figures and the local community, established several da'wah policies, which include the congregational

morning prayer movement, the movement to turn off the television after sunset, the let's recite the Koran movement, and the obligatory *madrasah diniyah* movement. (Huda, 2021)

The research was conducted by Lukman Al Farisi, Zidni Iman Nafia and Moh Muslimin. Providing differences in this research reveals that the symbols or text, both verbal and non-verbal in the video, show the myth of the resistance of white magic to black magic. Where white magic is believed to be owned and symbolized by a religious figure such as an *ustaz* or *kyai*. Meanwhile, black magic is symbolized by the use of magical powers which are often carried out by a shaman, using certain media to harm other people. So, the most important thing about this da'wah is that belief in the existence of the supernatural is becoming more and more established, and the awareness to stay away from things that are contrary to Islamic law must be shunned and opposed with a servant's obedience to his god, namely Allah SWT. So the message of the da'wah in the video is a message of faith, namely that there is no power greater than the power of Allah SWT. (Lukman Al Farisi et al., 2021)

The reason for choosing Habib Ja'far as content analysis is because the power of Habib Ja'far's lectures can provide motivation and change to millennial religious characters. This research aims to explain the self-image of Sufistic Da'i on social media. With a better understanding of the challenges and impacts of a false self-image, we can help Sufistic Da'i maintain their spiritual integrity in the digital era. So with this in mind the title of this research is about the self-image of Sufistic Da'i on social media.

METHOD

The title of this research is Self-image of Sufistic *Da'i*. This analysis method focus to content Habib Ja'far. This method is used to explain a concept, character or sentences that are hidden and contain meaning that must be represented. This research uses a coding data collection method on content that is considered important on Habib Husain bin Ja'far Al Hadar S.Fil.I., M.Ag YouTube channel, his YouTube channel is called "Jeda Writing." In this channel there is several Sufism contents selected by researchers for analysis. This research uses analytical methods to explore data, display and validate data.

RESULT AND DISCUSSION

Habib Husein Bin Ja'far Al Hadar is an academic, preacher, writer and comic. In this research, Habib Husain bin Ja'far Al Hadar appears more as a Sufistic preacher who has a habib background (a descendant of the Prophet). And in the academic field, Habib Husain bin Ja'far Al Hadar is a student at the Bangil Islamic Boarding School Foundation, while his undergraduate education majoring in faith and philosophy was taken at UIN Syarif Hidayatullah Jakarta and

continued at master's level in the Tafsir Al-Qur'an department at UIN Syarif Hidayatullah Jakarta. With this ability, knowledge in the field of Sufism already exists within a Habib.

In giving an image as a habib, as a Sufistic preacher and comic. Habib Husein Bin Ja'far Al Hadar has social media such as YouTube and Instagram. In this research, we discuss how Sufism is popular with students. As a background, Habib Husein Bin Ja'far Al Hadar often speaks directly with non-Muslims on social media, both in general, religion and even Sufism. This is a distinction in this research which emphasises that Sufism content is something that can always be used in everyday life and can be practiced in students' lives both academically and non-academicly. The core discussion of this research is Sufism and culture. There are many questions about whether Sufism can be integrated with culture. The next point is about Sufism and tolerance. This is a necessity for religious communities, especially in Indonesia where there are various religions. as well as explaining Koplo preaching and Sufism trends to students.

Sufism and Culture

In general, Habib Husain bin Ja'far Al Hadar's content contains elements of Sufism, both comedian and academic Sufism. This point discusses Sufism and culture by analyzing a content on YouTube "*Jeda Nulis*" entitled Special Present Santri: Together with Onad, Celebrating Religion with Sarung Nusantara." This content is an offering from YouTube to the Directorate of Early Education and Islamic Boarding Schools, Ministry of Religion of the Republic of Indonesia. The content of this chat with Onad generally explains that the sarong is a symbol, not just a religious symbol, but the sarong is a symbol that everyone can use, not necessarily Muslims but non-Muslims.

In the video, Onad explains, "So I will use this sarong and I think it's really nice to wear a sarong. Because my father wore a sarong, I just never got the essence. My father always wears a sarong when he wakes up in the morning before going to bed and smokes in front of him too, maybe the reason is because it's comfortable to wear a sarong. Because sarongs do not have to be synonymous with Islam". In the discussion about sarongs in the video. Onad gave an opinion that sarongs are not synonymous with people who are experts in Sufism, pious people, but sarongs can be used by Hindus. In fact, Onad's parents are very comfortable with wearing sarongs. This comfort does not mean that his father Onad is a Muslim, but only limited to using a sarong which is a symbol of Muslims in worship and carrying out any activity. But in Hinduism there is the use of sarongs and it is not a habit in daily activities.

Figure 1. Part of Sufism and culture

Source : Jeda Nulis

This video explains that a sarong is a symbol of a person. In the history of sarongs, there have been people who have used sarongs at important events at the United Nations. People who wear sarongs are identified with the *Nahdlatul Ulama*' community because their Islamic style is almost similar to that of the Habibs who came from Yemen. The sarongs used by previous communities during the colonial period were a symbol of resistance to colonialism in order to differentiate between indigenous people and colonialism. Sarongs are not only useful as clothing, they can also be used as toys. In this video, Habib says that he used to play with a sarong as a float in the river and sometimes got into the sarong's balloon. In this video, Habib Husain and Onad use sarongs. In this video Habib says sarongs are a tradition of his grandmother. The use of this sarong is an image of how Sufistic preachers use sarongs as fashion, which is not a strange thing. (*Jeda Nulis, Spesial Hari santri : Bersama Onad Merayakan keberagaman dengan Sarung nusantara*)

A sarong is an intervention in life. The word sarong comes from the Javanese language, namely from the words "caged sarunge", which is a symbol for humans have a sense of shame and the symbol of a sarong makes a person not arrogant, conceited and haughty. The hope of people who wear sarongs is to bring out good ethics and behaviour for everyone, including parents, teachers, kiai and elders in the surrounding environment. This is the essence of the sarong itself, which has a high meaning, not only in terms of clothing but also in terms of philosophy of life. (Rustanta, 2019)

Another definition of a sarong is a wide piece of cloth that has a round shape because the seams join together between edge and edge. Geographically, people who use sarongs are found in all corners of Indonesia. In its use, regardless of race, ethnicity, culture and religion, it is worn

according to individual needs in their interactions and activities; some people use it for traditional clothing. According to Clive Ganble, a sarong is a cultural material object of Indonesian society that is centered on the creativity of its people in the nation and culture. Meanwhile, according to Herdito Sandi Pratama, cultural material is an assessment of beliefs, ideas, ethics, and social opinions through serious data collection on artifacts. (Rifayanti, 2007)

Sufism is a branch of Islam that emphasises aspects of spirituality, self-development, and individual relationships with God. This involves meditation, introspection, and seeking a deeper understanding of religious teachings. Culture includes behavioural patterns, beliefs, value systems, language, traditions, art, food, clothing, and everything that is part of a social group. Culture can vary greatly in different places and can influence beliefs, religious practices, and understanding of spirituality. (Mu'minin & Maisaroh, 2023)

The relationship between Sufism and culture is complex and can vary in different Muslim communities around the world. Some cultures have traditions that are strongly associated with aspects of Sufism's spirituality and practices, while others have different interpretations and practices. Sufism in various cultures is often manifested in the form of art, music, mystical poetry and certain rituals. For example, in several cultures in the Middle East, there are special dances or music used in Sufism practices. Sufism also plays a role in forming cultural values such as simplicity, humility, love and tolerance. Sufism practices also often align themselves with local cultural values. (Akhiyat, 2016)

Culture can influence the way Sufism is practised, incorporating local aspects into the practice of spirituality. On the other hand, the practice of Sufism can also influence culture, enriching art, music, literature and spiritual traditions in a society. It is important to remember that the relationship between Sufism and culture is dynamic and complex, because they mutually influence and shape each other. Various local interpretations, traditions, and values are maintained within the framework of Sufism spirituality in various cultures. (Arrasyid, 2020)

Sufism and Tolerance

Sufism traditionally emphasises principles such as equality, love, respect for others, and the understanding that the essence of spirituality can be found in various religious traditions. Therefore, in many cases, Sufism practices emphasise the importance of tolerance towards different religious beliefs. However, the religious interpretation of Sufism provides the way in which the principles of Sufism are applied and understood and vary among its practitioners and followers. Not all Sufism practitioners share the same views on tolerance, although many emphasise the values of inclusivity and tolerance for differences in beliefs.

Figure 2. Part of Sufism and tolerance

Source : Jeda Nulis

In this video explaining the differences between Islamic students and Catholic students, Habib chats with Father Antonia from *Timur Leste* starting from asking about the name of the robe or *gamis* followed by the study period for Catholic students or what is known as "seminary". Islamic boarding schools, in the Catholic tradition, are called seminaries, after 3 years of the formation process at the secondary seminary, in the spiritual year, in the spiritual year of 2 years, new seminarians are accepted and given robes. In Islam, clothing can include a robe or robe, while special clothing for a certain period of time and considered appropriate is the turban worn by our teachers (kiai, Habib or ustadz) as a symbol of maturity in science and being able to practice their knowledge. In the Catholic tradition, those who receive this robe are called Brothers. In Islam, wearing white clothes is sunnah, in Islamic philosophy we must adhere to one of the principles, namely "*a'tohur min al iman*". In general, this video provides the conclusion that robes are not a matter of pious people or not carrying out a mandate that must be kept clean and holy. This is the essence of the researcher's discussion explaining whether Sufistic preachers should wear gabis or robes. It is specifically sunnah to wear white clothes or robes. But from another modern perspective, a preacher does not only wear white clothes but can adjust his clothing according to the situation and conditions. (*Jeda Nulis, Cerita santri Muslim dan Santri katolik spesial hari santri 2023*)

Analysis in this research Sufism is defined as a dimension in Islam related to aspects of spirituality, self-introspection, and the search for a deeper relationship with God. This work involves practices such as meditation, dhikr (remembrance of God), tafakur (deep reflection), and muhasabah (self-introspection). This implementation aims to help individuals achieve a greater understanding of religion, existence, and humanity's relationship with the creator.

Tolerance in the context of this research refers to the willingness to accept and respect differences, both in religious beliefs and in religious practices. Sufism plays an important role in creating tolerance. Because the focus is on aspects of spirituality and the search for deeper meaning in religious aspects. (Sagala, 2018)

In religious life, humans have various religions and beliefs, this creates the universality of spiritual values. So, Sufism emphasizes values such as compassion, peace, simplicity, and respect for fellow humans. This can help in promoting a broader understanding of the similarities in values between various beliefs and religions. This emphasis is placed on humans to promote equality. In this case, Sufism highlights the equality of all humans before God. This teaches us to see the similarities that exist between us rather than the differences. Meanwhile, respect for religious freedom is a pursuit of Sufism spirituality, which often emphasises the importance of individual freedom in expressing and practicing religious beliefs. This supports the idea of tolerance towards diverse religious understandings. This understanding of Sufism teaches the importance of love, forgiveness and empathy towards others, which encourages a more tolerant attitude towards differences. (Rakhmat, 2009)

In a different context, it is important to remember that Sufism can provide a strong basis for tolerance through historical experience, which can show that not every Sufism practitioner or every Sufist group is always tolerant of differences. As in every religious denomination, the interpretation and application of these practices can vary among individuals and groups. Tolerance is an important value in the context of diversity and social harmony, and its association with Sufism offers a strong spiritual foundation for encouraging dialogue, understanding, and cooperation between individuals and groups of different beliefs. (Rahma & Solihin, 2022)

Da'wah Koplo

This video explains the 3rd edition of Koplo Da'wah. In this video, there are three people who have a relaxed and interesting Islamic discussion, such as Habib Husain bin Ja'far, Nopek Novian and Yono Bakrie. In the description of this video, Habib states that he has been young about Islamic themes in the mass media for more than ten years. From his busy writing schedule, he makes cool videos about Islam in his free time. Currently, especially for the millennial generation, video recording for uploading on social media is more popular. With videos of interest, you can express Habib Husain bin Ja'far's ideas more freely using visual media.

Figure 3. Part about Da'wah Koplo



Source : Jeda Nulis

This video is about the Koplo Da'wah, which focuses on young people's relationships. The third edition of the Koplo Da'wah discusses *Zina*, namely big sins and small sins. In this video, it is explained that anything can become adultery; for example if your eyes see something that is haram for *Zina*, your hands if you take something that is haram for *Zina*, your ears if you listen to something that is haram for *Zina*, even bad comments on social media are adulterous because they hurt other people. This video generally discusses the lyrics "*mangku pural*" in this discussion Habib gives the opinion "don't approach adultery". The goodness that humans get is not only obtained from good people. That's why there is a story about Pharaoh which gives a picture to humans so that humans avoid similar actions not to follow them, these lyrics are discussed to be alert to humans so that they are easy to influence because to preach, someone must master strong verses and propositions and understand the situation. and a person's condition. These lyrics represent the reality of a society that is wrong in its relationships and all its activities. Habib's advice in this video is that if a person sees something that can indulge in human lust, then bow down and go home immediately if you have a wife who doesn't want his lustful desires. In this video, the fashion used by Habib, Nopek and Yono adapts to free but polite fashion. (*Jeda Nulis, Dakwah Koplo : Mangku pural*)

In the Islamic view, the family is considered very important and has a large role in forming a healthy and harmonious society. The family is considered the core of a strong social structure and the place where religious, moral, and ethical values are taught and maintained. Apart from that, the family is a pillar of society, which is considered the foundation of society. In the Islamic view, the family is the smallest unit that forms a larger social structure. Relationships in the

family, such as the relationship between husband and wife, parents and children, are very important in creating harmony and order in society. (Al Hamat, 2018)

The family plays an important role in character education and is the first institution where education and character formation begin. Parents are responsible for educating their children in the teachings of the Islamic religion, moral values, ethical behaviour, and skills necessary in daily life. Character education is very important for families, in general, such as providing protection, care and welfare for each family member. In Islam, the husband's role as a helper and protector for the wife, as well as joint responsibility in raising children, is considered very important. Islam underscores the importance of close relationships between family members. Whether husband and wife, parents and children, or between other family members, Islam encourages relationships full of affection, mutual understanding and mutual support. (Rustina, 2022)

Each family member has their own obligations and responsibilities. Parents have the responsibility to educate their children well, while children have the obligation to respect, obey and care for their parents when they enter old age. The family also plays an important role in providing spiritual and mental resilience for family members. Support, prayer, and healthy relationships among family members can help in dealing with trials and difficulties. In Islamic teachings, the family is considered an important foundation in building a society based on religious values, compassion and justice. Therefore, attention to the family and maintaining harmony within it is highly emphasised in Islamic teachings. (Al Hamat, 2018)

Trend Tasawuf at *Mahasiswa*

This point discusses terms that are interesting and popular in the student environment, namely the words *Share loc* and *Log In*. These terms are all the terms Habib Husain bin Ja'far Al Hadar uses in almost every video. The benefit of using this word is that it provides an easier understanding and does not hurt the person you are talking to, unlike using the word *convert to Islam*. The word *share loc* is used in this conversation so that we can become followers of the Prophet, who has *siddik* (honesty) morals, which are the foundation for Muslims. Having trustworthy morals means that Muslims become trustworthy people. *Tabligh* morals are good and cool speakers. *Fathonah's* morals are to be an intelligent Muslim. *Share log* also has the meaning of being able to follow the *sunnah* taught by the Prophet Muhammad because in the afterlife, humans will be reunited with who they love in the world so far in the form of resembling who they love "*al mar'u ma'a man ahabba*". (*Jeda Nulis, Ya Nabi, Shareloc*)

This *share log* is the result of an experiment by Habib, who asked young urban people the question, "If you had contact with the Prophet Muhammad, what would you do?" of the many

answers, the young people answered with the words "Yes, share log". Habib explained that this was the best answer because it was in accordance with Allah's words: "Say, O prophet Muhammad, if your people love Allah, then follow the path of the prophet Muhammad, then Allah will love his servants back. How we should act." The most concrete step to love Allah is to love his prophets by following his sunnah and studying his hadiths. Log in terms that have recently been used by Habib with his interlocutors, especially those of non-Islamic religions. This term is used to attract his friends to be interested in Islam; even though this word seems like a joke, it becomes a construct in the video to convert to Islam just like Habib. This is Habib's way of communicating with non-Muslims during his activities. (*Jeda Nulis, Ya Nabi, Shareloc*)

The theory used at this point is social construction theory, which attempts to reveal habits in a person's activities. Social construction theory is a view that emphasises that social reality, including ideas about truth, identity, value, and meaning, is not absolute or fixed but is instead constructed by social interaction, collective interpretation, and change over time. This theory views many aspects of human life, such as concepts of gender, social status, religion, and culture, as not innate or given but built and determined by society through social processes. In the assumptions of this theory, there is a reality whose task is to construct. This theory states that reality is not objective and fixed but is formed through social processes. Views, norms and values in society are not fixed but are formed through human interaction. In reality, the word log in is formed because of a social interaction that makes it a habit. So, the construction of the word log in contains a positive meaning, which means inviting or preaching. (Berger & Thomas Luckmann, 2011)

The Role of Language and Symbols in the Formation of Reality. Language and symbols have an important role in shaping social reality. Concepts, ideologies and meanings are formed through language, communication and symbols used in society. The language used by Habib is trendy, so it is used to make someone less easily offended by using interesting and kind words, apart from language. Social construction is influenced by culture and society. Culture, institutions, and society have the power to shape collective views of reality. Social norms, values, and institutions such as family, religion, and media influence the way we view and interpret the world. The society that Habib chooses to interact with is a modern society that understands culture and technology. So that the discussions carried out in the content are interesting because the communicators understand the context and material of the discussion. (Nindito, 2013)

Apart from the above, social construction theory can change and evolution in social reality is not fixed over time. Social constructs are constantly changing, especially through interaction,

cultural developments, and social change. Social construction theory provides a critical viewpoint and emphasises that what is considered "fact" or "truth" is often the result of social and cultural processes. This invites us to question beliefs and norms that are considered absolute and to understand that social reality can vary in various cultural and social contexts. (Dharma, 2018)

CONCLUSION

This research produces a conclusion related to the self-image of a Sufistic preacher. A Sufistic preacher becomes an intermediary in preaching, especially in promoting Sufism and culture. Da'wah and Culture can influence the practice of Sufism by combining local aspects into the preaching of spirituality. Meanwhile, *mu'amalah* Sufism can influence culture by enriching art, music, literature and spiritual traditions in people's lives. Sufistic preachers in their preaching must prioritize tolerance. The importance of tolerance in the context of diversity and social harmony, and its relationship to Sufism, offers a strong spiritual foundation for encouraging dialogue, understanding and cooperation between individuals and groups of different beliefs. A Sufistic da'i in his image as a lecturer is able to provide motivation to the congregation about the importance of family. It is because of this importance that families can change the world with human methods and knowledge. On the other hand, the family can make the beginning of a good and correct education. Apart from preaching about the family, a Sufistic da'i understands the positive trends occurring in *mad'u*. So that it becomes a good social construction and can promote proper interaction and communication with children, parents and society in general.

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