

THE INFLUENCE OF HUSSEIN JA'FAR'S PREACHING THROUGH TIKTOK IN MOTIVATING ADOLESCENTS IN THE EAST KISARAN SUB-DISTRICT

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Abstract. The focus of this research is to analyze the influence of Hussein Ja'far's preaching on adolescents in the East Kisaran Sub-District. The research method employed is qualitative, with data collection techniques through interviews and observations. The research is conducted in the East Kisaran Sub-District, Asahan Regency. The objective of this research is to determine the extent of the influence of the preaching content delivered by Hussein Ja'far on the level of religious activity among adolescents in the East Kisaran Sub-District. Hussein Ja'far is considered an inspirational figure for various groups, especially the youth, regardless of their religious affiliations. The findings indicate that Hussein Ja'far is a preacher who promotes values of love and tolerance, without any elements of coercion in his preaching. This approach has garnered him favor and inspiration among the youth in the East Kisaran Sub-District, Asahan Regency. Moreover, there are even non-Muslim individuals who appreciate Hussein Ja'far's preaching. His inclusive and tolerant personality allows him to connect with people from various backgrounds effortlessly

Keywords: influence; da'wah; youth

I. INTRODUCTION

Dawah is an invitation or call to an individual or a group of people to engage in goodness and abstain from evil actions, adhering to Allah's commands and prohibitions. Dawah can be carried out in several ways, including direct verbal communication with the audience, known as "direct dawah." Another method is "dawah bil-hal," which involves conveying the message through one's actions and behaviors, such as giving charity, being kind, and engaging in mutual assistance. Lastly, there is "indirect dawah," which employs various media or intermediaries to convey the message indirectly, such as through letters, videos, images, and more [1]. Social media is one of the outcomes of advancing technology that has evolved over time. In the contemporary era, most people can access a wealth of information via smartphones. Through social media, individuals can easily find various forms of information. The abundance of social media platforms in the present day presents new challenges for preachers (dai) in attracting the attention of their audience and creating easily comprehensible and engaging dawah materials. It is crucial that the dawah message is received by the audience. In the contemporary era, the lack of response from the target audience is a challenge experienced by many preachers [2]. This lack of response can be attributed to several factors, including the preacher's communication skills, as the audience may become bored and uninterested if the dawah materials are not effectively presented. Additionally, preachers face challenges in capturing the attention of the audience, especially when dealing with individuals influenced by non-Islamic cultures. These are just a few of the challenges

preacher's encounter. Dawah is an activity that invites or calls people to engage in goodness and refrain from wrongdoing [3]. One of the Quranic verses that explains the concept of dawah is found in Surah Ali Imran, verse 104, which translates to: It Means: "And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful." (Q.S. Ali Imran: 104).

Dakwah itself has been present since the time of the Prophet, both from Prophet Muhammad SAW and the prophets before him. In conducting dakwah, there are several methods that have been exemplified by the Prophet, including direct dakwah, which is done face-to-face between a dai (preacher) and mad'u (congregants) [4]. There is also dakwah done through the use of media as a medium. This type of dakwah was also carried out by Prophet Muhammad SAW, using written media such as letters sent to Heraclius the King, containing an invitation to embrace or believe in the Islamic religion. In contemporary times, dakwah has grown rapidly in line with the advancement of knowledge and technology. Dakwah is now carried out through various methods, whether directly (face-to-face), in writing, or through media such as TV, Radio, or social media platforms like Instagram, Facebook, TikTok, and others [5]. This has had a positive impact on the progress of dakwah because, with the advancement of information technology, dakwah can be easily and widely disseminated through social media platforms. Along with the changing times, many preachers have used social media as a means of dakwah, including Ustadz Hanan Attaki, Ustadz Abdul Shomad, Ustadz Adi

Hidayat, Ustadz Khalid Basalamah, and Habib Husein Jafar, among others.

Husein Jafar Al Hadar, commonly known as Habib Husein Jafar, is a preacher who enjoys spreading dakwah through social media platforms such as YouTube, Twitter, Instagram, TikTok, and others. Husein Jafar is of Arab descent from the union of Ja'far Al-Hadar and Fatimah. He was born on June 21, 1988, in Bondowoso City. He is the fourth of five siblings. Husein attended high school at the Islamic boarding school in Bangil, East Java. After graduating from the boarding school, he pursued his undergraduate education at the State Islamic University of Syarif Hidayatullah, majoring in Islamic Theology and Philosophy. He later continued his master's degree at the same university, majoring in Quranic Exegesis. Husein Jafar is one of the preachers who is currently admired by many people, especially among the youth. This is because his dakwah is conducted by embracing mad'u (congregants) without any coercion. The message of dakwah conveyed by Husein Jafar is that Islam is a religion of mercy to the universe, full of love and compassion. This is what makes Habib Husein Jafar well-liked by many people, especially young men and women, because of the gentle and kind approach he uses in his dakwah. Based on the perspectives mentioned above, research is conducted to determine the extent of the influence of Husein Jafar's dakwah on his social media channels, particularly among young people in the East Kisaran Subdistrict, Asahan Regency, through his TikTok social media platform.

II. RESEARCH METHODS

In collecting data, the researcher employed a qualitative research method using interviews and direct observations conducted by the researcher with the research subjects (respondents) to understand the influence or effects of the dakwah conducted by Habib Husein Ja'far on his digital congregation. In this study, there were three respondents selected as research subjects. These respondents were individuals who frequently attend the mosque for prayer. The data collection involved interviews with the respondents and observations of their worship activities for approximately three weeks. According to Iskandar, qualitative research involves observing the activities of the research subjects directly, and the data can include their living environment, their perspectives on their lives, and the views of people related to the research. In this study, the researcher adopted a descriptive approach, which involves gathering data to explain the issue under investigation. In this case, the study focuses on the influence of dakwah conducted by Habib Ja'far Husein through his TikTok social media platform. The benchmark in this research is the perception of the research subjects regarding Habib Husein Ja'far's method of dakwah, as well as the observed development of the congregation's worship activities.

III. RESULTS AND DISCUSSION

Husein Ja'far incorporates the concept of "rahmatan lil alamin" in his dakwah. In the Quran, the term "rahmatan lil alamin" conveys the idea of spreading the teachings of Islam, as exemplified by the actions of the Prophet Muhammad (peace be upon him). The term "rahmatan lil alamin" is used to illustrate that Islam is a bearer of good news through peaceful means, full of compassion, tolerance, and love for goodness. The concept of "rahmatan lil alamin" is one of the reasons why Prophet Muhammad was sent to Earth—to invite people to the path of Allah with a fundamental spirit of love, gentleness, and compassion [6]. This involves adhering firmly to the Quran and following the Prophet's way of life, ultimately resulting in the bestowal of mercy, blessings, and rewards in this world and the entrance to paradise in the hereafter. The summary of "rahmat" in the Quran can be categorized into seven meanings: gentleness, empathy, forgiveness (in contrast to punishment and harm), sustenance, prophethood, fertile land, the Quran itself, rain, and paradise. The concept of "rahmat" in the Quran encompasses all the good that applies to well-being in this world and salvation in the hereafter. The term "Islam rahmatan lil alamin" is derived from the Quranic text found in Surah Al-Anbiya (21):107.

The phrase "rahmatan lil alamin," as written in the Quranic verse Surah Al-Anbiya (21):107, has been an object of interpretation among scholars of tafsir (Quranic exegesis). In the third century of the Hijri calendar, Abu Ja'far Muhammad bin Jarir al-Tabari was a renowned commentator. In his interpretation, it is revealed that the meaning of "Rahmat li al-'Alamin" is as described by Ibn Abbas—that the sending of the Prophet Muhammad (peace be upon him) by Allah is, without exception, a mercy to all of humanity, whether believers or non-believers. For believers, Allah's mercy is manifested through guidance brought by the Prophet Muhammad (peace be upon him), attained through faith and righteous deeds. Consequently, Allah bestows mercy by admitting them to paradise. In the case of non-believers (kafir), Allah's mercy translates into worldly happiness, with the absence of immediate disasters or reprimands, akin to the experiences of past communities that rejected Allah's teachings. The concept of "Islam Rahmatan lil alamin" in Husein Ja'far al-Hadar's perspective, emphasizing the value of love, is influenced by the thoughts of several figures from the 'Alawiyah Thariqah, which is a spiritual path followed by the habaib (noble scholars). In this aspect of teaching, spirituality takes precedence and is focused on "ihsan" (excellence in faith and worship). Even the term "habib," associated with their group, means to love and to be loved. These figures trace their lineage from Habib Abdullah Alawi al-Haddad to Imam Faqih Muqaddam, then to Imam Ali Uraydi, and further to Imam Ali bin Abi Thalib, ultimately connecting to the Prophet Muhammad through Imam Ja'far As-Sidiq. In one of Imam Ja'far As-Sidiq's sayings, he expressed, "What is Islam if not love?" This statement was later adopted by Husein Ja'far al-Hadar as one of the titles of his books. In this book, Husein Ja'far al-Hadar directs how Islam Rahmat li al-'Alamin is Islam that orients all aspects of its teachings toward the

element of love. Therefore, it is not merely a religion that emphasizes external spirituality but also encompasses social and spiritual teachings based on the values of "ihsan."

To clarify further, the concept of Islam Rahmatan lil alamin, oriented as "Islam of love" by Husein Ja'far al-Hadar, is an ideological concept built upon foundations that encompass not only truth but also elements of goodness and beauty. Islam represents a truth, but this truth must be conveyed through kindness, not through violence or wrongdoing. Quoting Gus Mus, "amar makruf nahi mungkar," which translates to promoting good and preventing evil, should be conveyed through goodness, not through wrongdoing. Just as Islam is a religion of mercy, it is impossible to promote good and prevent evil through violence [7]. Even if one agrees with war as a last resort for self-defense, it is for the purpose of negotiation and peace rather than for conflict resolution. This approach is based on the foundation of love for Islam's adversaries. In Islam, warfare is not an expression of hatred but an expression of love. War is a last resort taken to achieve peace and goodness in specific circumstances. Similarly, although Islam permits war, it should not depart from the foundation of love and compassion. Islam, as its name suggests, carries the meaning of peace, which inherently includes an element of love and compassion. Therefore, all teachings of Islam are teachings of love and compassion, including Islamic law. Consequently, a Muslim should be able to practice the elements of love and compassion as taught by Islam. Islam, rooted in love, harbors no hatred towards anyone. It is essential to recognize that love is a natural inclination bestowed upon all human beings by Allah. Therefore, in any religion, teachings about love are present because the essence of religion is love and beauty. Without love and beauty, there would be no religion, as beauty serves as the primary foundation of worship and prayer. The first step in worship and prayer is admiration for beauty.

Husein Ja'far is the name of a social media platform on TikTok used by Habib Husein Ja'far as one of his tools for online preaching. This platform serves as a medium for his online da'wah activities. Habib Ja'far is a preacher who enjoys spreading the message of Islam through various social media platforms, including YouTube, Instagram, TikTok, and others. In his da'wah efforts, Husein Ja'far employs various methods that have garnered him a following, particularly among the younger generation. Among the methods employed by Husein Ja'far are the Bil-Hikmah method, which emphasizes wisdom; the Al-Mujadalah method, involving constructive debate; and the Mauizatul Hasanah method, which entails providing good counsel. Furthermore, the concept of da'wah (Islamic outreach) advocated by Habib Husein Ja'far is one that promotes a peaceful approach, yet firmly adheres to two-way discussions while maintaining a foundation in the Quran and Hadith (Prophet Muhammad's sayings and actions). He believes that in contemporary times, many engage in Islamic outreach using harsh methods. Therefore, Habib Husein Ja'far has adopted a popular da'wah concept that is light, easy to understand, rational, and inclusive in embracing the audience (mad'u).

Additionally, the message he seeks to convey through his da'wah efforts revolves around Islamic ethics. He emphasizes that Islam is a religion of love and tolerance.

The Influence of Husein Ja'far's Preaching on Adolescents

Husein Ja'far is a prominent preacher who has gained popularity among millennial youth. He frequently appears on various social media platforms, including TV and online media such as Twitter, Instagram, TikTok, and others. In his content, Husein Ja'far often collaborates with many young individuals, such as Onadio Leonardo, commonly known as Onad, as well as Coki Pardede, Tretan Muslim, and others. Within his content, Husein Ja'far engages in question-and-answer sessions related to Islam. Although the questions posed can sometimes be unconventional, Husein Ja'far strives to answer them to the best of his ability, drawing from the foundations of the Quran and Hadith. When responding to questions, Husein Ja'far consistently employs an approach that is both gentle and easily comprehensible to his audience, all while remaining rooted in scriptural evidence. As one of the study's interviewees, Khairul Hasbi, a teenager from the Kisaran Timur sub-district in the Asahan Regency, expressed the following:

"In my opinion, Habibi Husein Ja'far is an engaging figure in preaching because he conveys his message in an appealing manner. He is always open to everyone. Sometimes he responds to his congregation's questions, even if they are unconventional, but he answers them seriously, based on religious evidence, and at times, with a touch of humor. I believe he is the kind of preacher we need because in spreading the message, he avoids being overly monotonous, which prevents the preaching from feeling tense and tedious."

Meanwhile Ridho stated:

"In my opinion, the way Habib Ja'far conducts his preaching is very suitable for the current era. His relaxed approach to delivering his message and his stylish, approachable demeanour make him popular and more accepted among young people. Habib Ja'far's preaching style is light and not forceful, unlike many other preachers."

Abdillah Faujan said:

"In my opinion, Habib Ja'far is someone I really admire. The concept of his preaching is light, and he conveys it without being forceful. Additionally, I think his choice of attire, which is in line with today's youth, makes him more easily accepted among young people."

As for Coki Pardede's perspective on Husein Ja'far, who is a friend and part of Habib Ja'far's content, Coki, who is a non-believer (atheist), expressed his views in a YouTube podcast titled "Coki and Muslim: Why Aldi Taher Is Creative, Why He Is Hated." He considers Husein Ja'far as a new figure in representing Islam, which he finds valuable as a non-

Muslim. Coki sees Husein Ja'far as a peaceful individual who doesn't get angry about differences and can accept diversity with his own capacity without compromising [8]. The descriptions represent the views of the respondents regarding the preaching delivered by Husein Ja'far Al-Hadar through his social media account. The concept of his preaching is that Islam is a religion of compassion, emphasizing the importance of love and tolerance within it. The content of Husein Ja'far's preaching conveys that Islam is not rigid, but rather peaceful, relaxed, and tolerant, which helps dispel negative perceptions held by individuals or groups unfamiliar with Islam.

IV. CONCLUSION

Husein Ja'far is an active preacher in the realm of social media. He creates religious content across various social media platforms such as Youtube, Twitter, Instagram, TikTok, and similar social media applications. Husein Ja'far is known for his relaxed approach in delivering his sermons. This particular style has garnered him immense popularity among the younger generation who are active in the digital world. In his preaching, Husein Ja'far follows the concept of "rahmatan lil alamin," wherein the content of his sermons emphasizes that Islam teaches love, tolerance, and Islamic ethics. His gentle and rational demeanor has endeared him to both Muslim and non-Muslim youths. Husein Ja'far serves as an example of Islam's gentle nature and its capacity for tolerance, especially among millennials in the contemporary era.

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