

**HUMANISTIC DA'WAH IMPLEMENTATION :
A Case Study Of Habib Hussein Ja'far Al-Hadar And His Mad'u**

Indria Fadhilatul Latifah, Risxi Nizar Afandi, Muh Slamet Saerozi
Fakultas Ushuluddin, Adab, dan Dakwah
Universitas Islam Negeri KH. Adurrahman Wahid Pekalongan

Abstract

Human beings in the Islamic view are appointed as caliphs on earth, responsible for managing resources and building a good society through the principle of amar ma'ruf nahi munkar. This concept emphasizes the active role of individuals in creating a just and benevolent society. This study explores the implementation of amar ma'ruf nahi munkar in Islamic da'wah, focusing on the Humanistic Da'wah method practiced by Habib Hussein Ja'far Al-Hadar through the "Madu" approach or the Humanist Da'wah Method. Habib Ja'far is known for his compassionate, gentle, and inclusive approach, using effective communication and social media to reach a wider audience, especially the younger generation. This method not only conveys the teachings of Islam in a relevant way but also builds a strong emotional connection with the audience. This study uses qualitative approaches, including media analysis and literature review, to understand the challenges and impacts of this da'wah method. The results show that effective da'wah communication involves conveying the message in a persuasive and inspiring way, which is appropriate to the social and psychological context of the audience. In addition, Da'wah's Humanistic approach helps to create a more harmonious and caring community. Although this method faces challenges in maintaining the purity of Islamic teachings, it offers an effective way to adapt to the pluralistic modern society. This research provides insight into best practices in da'wah and the important contribution of humanistic approaches in improving the understanding and acceptance of Islamic messages in contemporary society.

Keywords: Humanistic Da'wah, Habib Hussein Ja'far Al-Hadar, Da'wah Method Madu, Amar Ma'ruf Nahi Munkar, Da'wah Communication



A. Introduction

Human beings as the most perfect creatures and trusted as caliphs on earth. In the Islamic view, human beings are considered the most perfect creatures among other creatures, who are entrusted by Allah to be the caliph on earth.¹ This shows that humans have a great responsibility to maintain and manage the resources that exist on earth wisely. As a caliph, humans are expected to carry out this role well, including in inviting others to goodness and preventing evil, known as amar ma'ruf nahi munkar.²

The concept of amar ma'ruf nahi munkar is the core of Islamic teachings that require every individual to play an active role in creating a good society.³ In the study of the Qur'an, amar ma'ruf means calling for good things, while nahi munkar means preventing bad deeds.⁴ Research shows that the application of these values in daily life is very important for building the character and morality of individuals and society.⁵ Thus, as caliphs, humans not only have the responsibility to manage the earth, but also to build a society based on the values of goodness. This can be achieved through good and effective communication in conveying da'wah messages, which are an integral part of amar ma'ruf nahi munkar.⁶

In the context of leadership, good communication is essential to convey messages clearly and effectively.⁷ A good leader must be able to communicate well so that the message conveyed can be received and understood by the members he

¹ Jazilah L. Khikmah, 'The Example of Amar Ma'ruf Nahi Munkar in Forming the Moral Character of Students (Study of Q.S. An-Nahl Verse 90)', *Ajpkk* 2, no. 2 (2022): 1–5, <https://doi.org/10.32699/alphateach.v2i2.4159>.

² Wa O. N. Fail, Alia, and Muhammad Arsyam, 'The Position of Da'wah and Amar Ma'ruf Nahi Munkar in the Teachings of Islam', 2021, <https://doi.org/10.31219/osf.io/jwk3t>.

³ Muslim Djuned and Pınar G. Özdemir, 'Penafsiran Ayat–Ayat Amar Ma'ruf Nahi Munkar Menurut Muhammad Fethullah Gülen', *Tafse Journal of Qur'anic Studies* 4, no. 2 (2022): 195, <https://doi.org/10.22373/tafse.v4i2.13179>.

⁴ Luthva Varidah, 'Amar ma'ruf nah munkar perspektif tafsir ibnu katsir dan tafsir al-munir', *Ushuli journal ilmu ushuluddin* 1, no. 2 (2022): 162–73, <https://day.org/10.52431/ushuli.v1i2.567>.

⁵ Mujahidah, 'Spiritual Intelligence in the Concept of Lukman Education', *Educenter Scientific Journal of Education* 1, no. 1 (2022): 58–66, <https://doi.org/10.55904/educenter.v1i1.27>.

⁶ Nur Ikhlas, 'The Legitimacy of Da'wah Messages in the Hadith of Amar Ma'ruf Nahy Munkar', *Journal of Da Wah* 1, no. 1 (2022): 133–47, <https://doi.org/10.32939/jd.v1i1.1312>.

⁷ Trisusanti Lamangida, Muh. Akbar, and Hasna Hasan, 'The Leadership of Village Heads in Building Bandung Rejo Village, Boliyohuto District', *Public (Journal of Administrative Sciences)* 6, no. 1 (2017): 68, <https://doi.org/10.31314/pjia.6.1.68-78.2017>.

leads.⁸ In da'wah, the communication carried out is known as da'wah communication, which has specific characteristics and aims to spread Islamic teachings.⁹ Research shows that da'wah communication is not just about conveying information, but also involves emotional and spiritual aspects that can affect individual attitudes and behaviors.¹⁰ In the context of education, leaders who use effective communication can build commitment and motivation among members of the organization to achieve common goals.¹¹ Therefore, to be an effective leader in the context of da'wah, it is important for individuals to master good communication skills. This will help in conveying messages of kindness and preventing evil in a more persuasive and inspiring way.¹²

The implementation of amar ma'ruf nahi munkar in society is a shared responsibility that must be carried out by every individual.¹³ This is not only an obligation for leaders, but also for every member of society to remind and support each other in kindness.¹⁴ In this context, education and teaching of Islamic values are very important to shape the character and morality of individuals.¹⁵ Research shows that education that integrates the values of amar ma'ruf nahi munkar can increase individual awareness and concern for their social environment.¹⁶ In

⁸ Muhammad A. M. Prasetyo and Khairul Anwar, 'Characteristics of Interpersonal Communication and Its Relevance to Transformational Leadership', *Journal of Educational Communication* 5, no. 1 (2021): 25, <https://doi.org/10.32585/jkp.v5i1.1042>.

⁹ Badarussyamsi Badarussyamsi, Mohammad Ridwan, and Nur Aiman, 'AMAR MA'RUF NAHI MUNKAR: AN ONTOLOGICAL STUDY', *Tajdid Jurnal Ilmu Ushuluddin* 19, no. 2 (2021): 270–96, <https://doi.org/10.30631/tjd.v19i2.175>.

¹⁰ Stefanus T. Hasudungan, 'Retail Business Leadership Communication During the Covid-19 Pandemic (Case Study at Pt Home Center Indonesia)', *Communication Perspective Journal of Political Communication and Business Communication* 5, no. 2 (2021): 129, <https://doi.org/10.24853/pk.5.2.129-139>.

¹¹ Ahmad K. Mustamir, 'Implementation of Prophetic Education in Shaping the Character of Students at SD Al-Mahrusiyah', *Atanwir Journal of Islam and Education* 13, no. 2 (2022): 161–72, <https://doi.org/10.53915/jurnalkeislamandanpendidikan.v13i2.248>.

¹² Prasetyo and Anwar, 'Characteristics of Interpersonal Communication and Its Relevance to Transformational Leadership'.

¹³ Fil, Alia, and Arsyam, 'The Position of Da'wah and Amar Ma'ruf Nahi Munkar in the Teachings of Islam'.

¹⁴ Akhmad J. Afandi, 'The Implementation of the Concept of Amr Ma'ruf Nahy Munkar Qâdi 'Abd Al-Jabbâr Al-Hamadâni in the Book of Sharh Al-Usûl Al-Khamsah', *Theosophy Journal of Sufism and Islamic Thought* 4, no. 1 (2015): 167, <https://doi.org/10.15642/teosofi.2014.4.1.167-196>.

¹⁵ Mujahidah, 'Spiritual Intelligence in the Concept of Lukman Education'.

¹⁶ Sadikin Sadikin and Idrus Affandi, 'Muhammadiyah Movement from the Perspective of Civic Education', *Journal of Educational Research* 19, no. 1 (2019): 106–15, <https://doi.org/10.17509/jpp.v19i1.17137>.

addition, good communication in the educational process also plays an important role in conveying these values effectively.¹⁷ Thus, the implementation of amar ma'ruf nahi munkar in society must be carried out collectively and continuously. Through good education and effective communication, it is hoped that the community can grow into a better and harmonious community.¹⁸

Leadership in the context of da'wah has a very strategic role.¹⁹ A leader must be able to be an example in applying the values of amar ma'ruf nahi munkar, so that he can inspire others to follow in his footsteps.²⁰ In this case, the leader not only functions as a director, but also as a motivator and facilitator in creating an environment conducive to good.²¹ Research shows that good leadership can increase community participation in da'wah and social activities.²² In addition, leaders who have good communication can build strong relationships with community members, which in turn will strengthen da'wah efforts.²³ Therefore, the role of leadership in da'wah and amar ma'ruf nahi munkar is very important. Effective leaders will be able to move the community to jointly carry out the values of goodness and prevent evil, so as to create a better and civilized society.²⁴

Every individual has a responsibility to contribute to amar ma'ruf nahi munkar.²⁵ This is part of the obligation as Muslims to remind and help each other in kindness.²⁶ This responsibility is not only limited to physical actions, but also

¹⁷ Fitri Wahyuni and Binti Maunah, 'Transformational Leadership in Islamic Education', *Southeast Asian Journal of Islamic Education Management* 2, no. 2 (2021): 141–62, <https://doi.org/10.21154/sajiem.v2i2.51>.

¹⁸ Fil, Alia, and Arsyam, 'The Position of Da'wah and Amar Ma'ruf Nahi Munkar in the Teachings of Islam'.

¹⁹ sincerely, 'The Legitimacy of Da'wah Messages in the Hadith of Amar Ma'ruf Nahy Munkar'.

²⁰ Wahyuni and Maunah, 'Transformational Leadership in Islamic Education'.

²¹ Lamangida, Akbar, and Hasan, 'Village Head's Leadership in Building Bandung Rejo Village, Boliyohuto District'.

²² Ibnu A. Illah and Haris Hermawan, 'Blue Ocean Leadership: Analisis Gaya Kepemimpinan Kepala Desa Paleran', *National Multidisciplinary Sciences* 1, no. 1 (2022): 6–10, <https://doi.org/10.32528/nms.v1i1.3>.

²³ Prasetyo and Anwar, 'Characteristics of Interpersonal Communication and Its Relevance to Transformational Leadership'.

²⁴ Fil, Alia, and Arsyam, 'The Position of Da'wah and Amar Ma'ruf Nahi Munkar in the Teachings of Islam'.

²⁵ Warida, 'Umar ma'raf na munkar persektif tafsar abno katsar dan tafsar al-manar'.

²⁶ Fil, Alia, and Arsyam, 'The Position of Da'wah and Amar Ma'ruf Nahi Munkar in the Teachings of Islam'.

includes attitudes and behaviors that reflect Islamic values.²⁷ Research shows that individuals who are active in amar ma'ruf nahi munkar tend to have a better character and contribute positively to society.²⁸ In addition, education that emphasizes these values can form a more caring and responsible generation.²⁹ Thus, individual responsibility in amar ma'ruf nahi munkar is very important to create a good and harmonious society. Everyone should be aware of their role and strive to contribute to the good, both through actions and attitudes.³⁰

Amar ma'ruf nahi munkar is one of the main pillars in Islamic teachings that must be applied in daily life. This is not only the responsibility of individuals, but also the community as a whole to create a good and conducive environment.³¹ By understanding and applying these values, it is hoped that society can grow to be better and harmonious.³² Research shows that the application of amar ma'ruf nahi munkar can increase social awareness and individual morality.³³ In addition, good communication in conveying messages of kindness is also very important to achieve this goal.³⁴ Therefore, it is important for every individual and leader to be committed in implementing amar ma'ruf nahi munkar. Through education, effective communication, and good leadership, it is hoped that the community can achieve goodness and avoid evil.³⁵

Humanistic Da'wah is a very relevant approach in the context of a pluralistic and complex modern society.³⁶ This approach emphasizes human values,

²⁷ Mujahidah, 'Spiritual Intelligence in the Concept of Lukman Education'.

²⁸ Sadikin and Affandi, 'Muhammadiyah Movement from the Perspective of Civic Education'.

²⁹ Dian S. Rozza and Romelah Romelah, 'Learning the Qur'an in the Madrasah Program for Special Ramadan Students at Iit Rabbani Bengkulu', *Research and Development Journal of Education* 8, no. 1 (2022): 293, <https://doi.org/10.30998/rdje.v8i1.12964>.

³⁰ Fil, Alia, and Arsyam, 'The Position of Da'wah and Amar Ma'ruf Nahi Munkar in the Teachings of Islam'.

³¹ Fail, Alia, and Arsyam.

³² Warida, 'Umar ma'raf na munkar persectif tafsar abno katsar dan tafsar al-manar'.

³³ Sadikin and Affandi, 'Muhammadiyah Movement from the Perspective of Civic Education'.

³⁴ Prasetyo and Anwar, 'Characteristics of Interpersonal Communication and Its Relevance to Transformational Leadership'.

³⁵ Fil, Alia, and Arsyam, 'The Position of Da'wah and Amar Ma'ruf Nahi Munkar in the Teachings of Islam'.

³⁶ Bella M. Sary, Masayu F. Nuraziimah, and Nurhasanah Walijah, 'Analysis of Habib Husein Ja'far "Jeda Nulis" Podcast as a Medium of Dakwah Against Young Generation on Era 4.0',

compassion, and respect for human dignity, which are essential for reaching out to people of different backgrounds.³⁷ In practice, this approach not only focuses on conveying religious teachings textually, but also seeks to understand the social, cultural, and psychological conditions of the da'wah audience.³⁸ Research shows that the Humanistic Da'wah approach can improve the effectiveness of communication between da'is and audiences, especially among the younger generation who are more open to the messages conveyed in an inclusive and relevant way.³⁹ Habib Hussein Ja'far Al-Hadar, as one of the da'i examples who applied this approach, managed to attract the attention of many people with his gentle and friendly delivery method.⁴⁰ Therefore, Humanistic Da'wah offers an effective way to convey the messages of Islam in a diverse society. This approach allows da'i to reach a wider audience and create a better relationship between religion and society.⁴¹

Habib Hussein Ja'far Al-Hadar's delivery method in Humanistic Da'wah.⁴² Habib Hussein Ja'far Al-Hadar is known for his humanistic method of delivering da'wah, which he refers to as "Honey" or the Humanist Da'wah Method.⁴³ Through social media and other platforms, he actively disseminates moderate and friendly Islamic messages, which are very relevant to people's daily lives.⁴⁴ This method not only attracts the attention of the younger generation, but also creates a space for

Proceeding of International Conference on Islamic Education, 2021, 01–13, <https://doi.org/10.51425/icie.vi.26>.

³⁷ Kaka H. A. Kodir and Anggit Rizkianto, 'The Communication Style of Husein Ja'far Al-Hadar's Da'wah in His Lecture on Youtube', *Al-I Lam Journal of Islamic Communication and Broadcasting* 4, no. 2 (2021): 49, <https://doi.org/10.31764/jail.v4i2.4317>.

³⁸ Annisa N. Fadilah, 'THE CONCEPT OF RELIGIOUS MODERATION: The Perspective of Husein Ja'far Al Hadar and its urgency in Islamic religious education', *Muta Allim Journal of Islamic Religious Education* 1, no. 3 (2022): 317–33, <https://doi.org/10.18860/mjpai.v1i3.2115>.

³⁹ Moch Firmansyah and Moch F. Nasvian, 'Da'wah "Lost Youth: The Language Style of Da'wah Habib Ja'far Al Hadar"', *Jiip - Scientific Journal of Education* 5, no. 5 (2022): 1525–33, <https://doi.org/10.54371/jiip.v5i5.599>.

⁴⁰ "You have to tell the story of Ja'far Al-Hadar." the Communication Style of Husein Ja'far Al-Hadar's Da'wah in His Lecture on Youtube'.

⁴¹ Fadilah, 'KONSEP MODERASI BERAGAMA: Perspektif Husein Ja'far Al Hadar Dan Urgensinya Pada Pendidikan Agama Islam'.

⁴² Sary, Nuraziimah, and Walijah, 'Analysis of Habib Husein Ja'far "Jeda Nulis" Podcast as a Medium of Dakwah Against Young Generation on Era 4.0'.

⁴³ Sary, Nuraziimah, and Walijah.

⁴⁴ Sary, Nuraziimah, and Walijah.

constructive dialogue between religion and social issues facing society.⁴⁵ Research shows that the use of social media in da'wah can increase the reach and impact of the message conveyed.⁴⁶ Habib Ja'far uses an assertive communication style and storytelling in his lectures, which makes his da'wah message more acceptable to the audience.⁴⁷ Thus, the delivery method used by Habib Hussein Ja'far Al-Hadar in Humanistic Da'wah shows that an inclusive and relevant approach can increase the effectiveness of da'wah among the younger generation and the wider community.⁴⁸

Although Da'wah's Humanistic approach has proven to be effective, there are still challenges and criticisms of its implementation.⁴⁹ Some have questioned the extent to which this approach can maintain the purity of Islamic teachings amid pressure to become more inclusive and adaptive to modern values.⁵⁰ The ever-changing social and cultural dynamics also demand continuous adaptation in da'wah methods, which can create dilemmas for da'is.⁵¹ Research shows that these challenges often arise when da'i try to strike a balance between preserving tradition and responding to the changing needs of society.⁵² Therefore, it is important for da'is to constantly evaluate and adjust their approaches to stay relevant and effective.⁵³ Thus, the challenges and criticisms of Humanistic Da'wah show the

⁴⁵ "You have to tell the story of Ja'far Al-Hadar." the Communication Style of Husein Ja'far Al-Hadar's Da'wah in His Lecture on Youtube'.

⁴⁶ Rizki Briandana et al., 'Da'wah Communication and Social Media: The Interpretation of Millennials in Southeast Asia', *International Journal of Economics and Business Administration* VIII, no. Special Issue 1 (2020): 216–26, <https://doi.org/10.35808/ijeba/543>.

⁴⁷ Firmansyah and Nasvian, 'Da'wah "Lost Youth: Habib Ja'far Al Hadar's Da'wah Language Style"'.

⁴⁸ Sary, Nuraziimah, and Walijah, 'Analysis of Habib Husein Ja'far "Jeda Nulis" Podcast as a Medium of Dakwah Against Young Generation on Era 4.0'.

⁴⁹ Fadilah, 'THE CONCEPT OF RELIGIOUS MODERATION: The Perspective of Husein Ja'far Al Hadar and its urgency in Islamic religious education'.

⁵⁰ Husaini Husaini and Athoillah Islamy, 'Harmonization of Religion and State: Mainstreaming the Values of Religious Moderation in Indonesian Da'wah Orientation', *Al-Adalah Jurnal Hukum Dan Politik Islam* 7, no. 1 (2022): 51–73, <https://doi.org/10.35673/ajhpi.v7i1.2128>.

⁵¹ Zonghua Wang et al., 'Perceived Stress and Humanistic Care Ability Among Chinese Healthcare Workers: The Chain Mediating Role of Social Support and Life Satisfaction', *Frontiers in Psychology* 13 (2022), <https://doi.org/10.3389/fpsyg.2022.1029265>.

⁵² Husaini and Islamy, 'Harmonization of Religion and State : Mainstreaming the Values of Religious Moderation in Indonesian Da'wah Orientation'.

⁵³ Rahmat Saputra, 'The Effectiveness of Da'wah Approach Through Multimedia Among College Students Alumni of Ibrahimy University, Indonesia', *Islam Universalia International Journal of Islamic Studies and Social Sciences* 3, no. 2 (2021), <https://doi.org/10.56613/islam-universalia.v3i2.203>.

need for continuous reflection and adaptation in da'wah practice. This is important to ensure that the message conveyed remains in accordance with Islamic teachings and relevant to the existing social context.⁵⁴

Research on the implementation of Humanistic Da'wah, especially conducted by Habib Hussein Ja'far Al-Hadar, is very important to understand how this approach is applied in daily da'wah.⁵⁵ The study aims to explore the challenges faced as well as their impact on the audience.⁵⁶ By conducting a case study, researchers can⁵⁷ provide a deeper understanding of the relevance and sustainability of the Humanistic Da'wah approach in the context of contemporary da'wah in Indonesia.⁵⁸ This research can also help identify best practices that can be applied by other da'is in conveying religious messages.⁵⁹ Therefore, research on Humanistic Da'wah is very important to develop a more effective and relevant da'wah strategy in the midst of a diverse society. This will contribute to a better understanding of how da'wah can be accepted and applied in daily life.⁶⁰

B. Method

This study uses a qualitative approach with media analysis techniques and literature review to explore the implementation of Humanistic Da'wah by Habib Hussein Ja'far Al-Hadar through the "Madu" method or the Humanist Da'wah Method.⁶¹ This qualitative approach allows researchers to gain a deep

⁵⁴ Fadilah, 'THE CONCEPT OF RELIGIOUS MODERATION: The Perspective of Husein Ja'far Al Hadar and its urgency in Islamic religious education'.

⁵⁵ Sary, Nuraziimah, and Walijah, 'Analysis of Habib Husein Ja'far "Jeda Nulis" Podcast as a Medium of Dakwah Against Young Generation on Era 4.0'.

⁵⁶ Fadilah, 'THE CONCEPT OF RELIGIOUS MODERATION: The Perspective of Husein Ja'far Al Hadar and its urgency in Islamic religious education'.

⁵⁷ "You have to tell the story of Ja'far Al-Hadar." the Communication Style of Husein Ja'far Al-Hadar's Da'wah in His Lecture on Youtube'.

⁵⁸ Sary, Nuraziimah, and Walijah, 'Analysis of Habib Husein Ja'far "Jeda Nulis" Podcast as a Medium of Dakwah Against Young Generation on Era 4.0'.

⁵⁹ Akhmad R. B. Zaman and Mahin M. Assarwani, 'Habib Husein Jafar Al-Hadars Da'wa Content Commodification on Youtube', *Komunika Jurnal Dakwah Communist* 15, no. 1 (2021): 1–11, <https://doi.org/10.24090/komunika.v15i1.3986>.

⁶⁰ Fadilah, 'KONSEP MODERASI BERAGAMA: Perspektif Husein Ja'far Al Hadar Dan Urgensinya Pada Pendidikan Agama Islam'.

⁶¹ Arief Rachman and Ismi Nadiyah, 'Da'wah Through Animated Films', *Oration of the Journal of Da'wah and Communication* 9, no. 2 (2018): 29, <https://doi.org/10.24235/orasi.v9i2.3690>.

understanding of the phenomenon being studied, as well as provide a broader context for the practice of da'wah carried out.⁶² Media analysis techniques include the collection and analysis of various da'wah content produced by Habib Ja'far, including video lectures, articles, and social media posts. This analysis will focus on identifying the main themes, message delivery techniques, and humanistic strategies used in da'wah materials to understand how these messages are conveyed and received by the audience. A⁶³ literature review will be conducted to examine theories and literature related to the concept of Humanistic Da'wah and its application in da'wah practice.⁶⁴

Thus, the qualitative approach used in this study is expected to provide a deeper insight into the implementation of Humanistic Da'wah by Habib Hussein Ja'far Al-Hadar, as well as its challenges and impacts on the audience in the context of contemporary da'wah in Indonesia.⁶⁵ Media analysis techniques in Humanistic Da'wah research. The media analysis technique used in this study aims to identify and analyze the da'wah content produced by Habib Ja'far.⁶⁶ By focusing on various forms of media, researchers can explore how da'wah messages are conveyed and received by diverse audiences.⁶⁷ The media analysis techniques applied in this study will provide a clear picture of the effectiveness of the "Honey" method in Humanistic Da'wah, as well as how this approach can reach and influence diverse audiences.

⁶² Lailatur Rofidah, 'The Urgency of Mass Psychology in Da'wah Planning on Youtube', *Al-Hikmah Media Da'wah Social and Cultural Communication* 12, no. 2 (2021): 105–13, <https://doi.org/10.32505/hikmah.v12i2.3008>.

⁶³ Sary, Nuraziimah, and Walijah, 'Analysis of Habib Husein Ja'far "Jeda Nulis" Podcast as a Medium of Dakwah Against Young Generation on Era 4.0', 20.

⁶⁴ Dessy Kushardiyanti, 'Digital Da'wah Content Trends by Millennial Content Creators Through Tiktok Social Media in the Covid-19 Pandemic Era', *Oration Journal of Da'wah and Communication* 12, no. 1 (2021): 97, <https://doi.org/10.24235/orasi.v12i1.7936>.

⁶⁵ A. F. A. Ihsani and Novi Febriyanti, 'Communication Ethics as a Control of Virtual Piety in Community Media Behavior in the Digital Era', *Al Azhar Journal Indonesia Social Science Series* 2, no. 1 (2021): 24, <https://doi.org/10.36722/jaiss.v2i1.512>.

⁶⁶ Muhamad R. Atqia et al., 'Analysis of Da'wah Messages in the Album Suara Hati by Iwan Fals', *Edunity of Social and Educational Studies* 1, no. 02 (2022): 44–48, <https://doi.org/10.57096/edunity.v1i02.7>.

⁶⁷ Deden M. Darajat, 'ImanPath Digital Da'wah Practice in the Internet of Things Era', *Da'wah Journal of Da'wah and Community Studies* 26, no. 2 (2022): 207–20, <https://doi.org/10.15408/dakwah.v26i2.29325>.

C. Results and Discussion

1. Biography of Habib Husein Ja'far Al Hadar: A Love-Based Da'wah Approach

Habib Husein Ja'far Al Hadar, better known as Habib Ja'far, was born on June 21, 1988 in Bondowoso, Indonesia. As a Habaib, he has a lineage derived from the Prophet PBUH, which gives his own privileges in the context of the da'wah he carries out. In this article, we will discuss in depth his background, education, da'wah approach, and works that have had a significant impact on the community. Habib Ja'far is the fourth of five children, the son of Habib Ja'far Al Hadar and Fatimah.

His grandfather, Habib Hamid Al Hadar, was a professor born in Indonesia with ancestral roots from Yemen. Habib Ja'far's family is known as a family of preachers, where each member of his family is involved in da'wah activities. Since childhood, Habib Ja'far was well educated by his father, who had high hopes for him to become an intellectual scholar. In his report card in elementary school, his father wrote that Habib Ja'far's ideals as a "future intellectual scholar," reflecting his father's belief in the potential possessed by his son.⁶⁸ After completing his education at high school and Islamic boarding school in Bangil, East Java, Habib Ja'far continued his studies at the State Islamic University (UIN) Syarif Hidayatullah Jakarta, taking the Islamic Faith and Philosophy study program. He then continued his education to the S2 level by taking the Tafsir study program. This choice is based on his view that the current understanding of Islam focuses more on evidence, the Qur'an, and Hadith, so he feels the need to delve into Tafsir as an alternative to strengthen this understanding.⁶⁹

⁶⁸ Atin N. Hidayah and Ageng Widodo, 'Resepsi Audiens Pada Personal Branding Habib Husein Ja'far Di YouTube Channel "Jeda Nulis"', *Kalijaga Journal of Communication* 3, no. 2 (2021): 153–67, <https://doi.org/10.14421/kjc.32.05.2021>.

⁶⁹ Ahmad T. Sikumbang, 'Digital Da'wah Indonesia Ulema in the Discourse of Theology', *Pharos Journal of Theology*, no. 105(1) (2023), <https://doi.org/10.46222/pharosjot.1051>.

Da'wah carried out by Habib Ja'far has different characteristics compared to other habaibs.⁷⁰ He carries the concept of "Islam Cinta," which emphasizes gentleness, politeness, and rejection of verbal violence. Habib Ja'far has the principle that religion exists to create brotherhood between humans, and this love-based da'wah makes its messages easily accepted by various circles without causing hatred or hostility. This approach is not only seen in the way he preaches, but also in his appearance which is always adapted to the audience, especially when preaching to young people.⁷¹

Apart from being known as a preacher, Habib Ja'far is also active in the world of writing. He has published several books, including "Refreshing Our Islam," "Moreover, Islam Is Not Love," and "God Is in Your Heart." These works reflect his thoughts and views on Islam that are full of love and compassion.⁷² In an effort to expand the reach of his da'wah, Habib Ja'far utilizes social media, especially YouTube, by creating a da'wah channel called "Jeda Nulis," which has reached more than 1.27 million subscribers.⁷³

In his contents, Habib Ja'far carries a distinctive and entertaining style, often collaborating with stand-up comedy figures who are popular among young people, such as Tretan Muslim and Coki Pradede. This approach has succeeded in attracting the attention of many people, especially the younger generation, and making his da'wah increasingly known on various social media platforms.⁷⁴ Habib Husein Ja'far Al Hadar is a preacher who prioritizes love in every aspect of his da'wah. With a strong family background in the tradition of da'wah, qualified education,

⁷⁰ Awaluddin -. Awaluddin, 'Habib Husein Ja'far Al-Hadar's Digital Da'wah in the Spread of Moderate Islamic Syiar', *Idarotuna* 5, no. 2 (2023): 153, <https://doi.org/10.24014/idarotuna.v5i2.25865>.

⁷¹ Maulidatus S. Naqqiyah, 'Situation Analysis of Millennial Da'i Habib Ja'far Al-Hadar on Youtube Social Media', *Mediakita* 7, no. 2 (2023): 178–97, <https://doi.org/10.30762/mediakita.v7i2.1022>.

⁷² Fajar S. N. Fadillah, Ida Afidah, and N. S. M. Sholeh, 'The Message of Da'wah in "The Book of God is in Your Heart" by Habib Husein Ja'far Al-Hadar', *Bandung Conference Series Islamic Broadcast Communication* 3, no. 1 (2023), <https://doi.org/10.29313/bcsibc.v3i1.5574>.

⁷³ Zaman and Assarwani, 'Habib Husein Jafar Al-Hadars Da'wa Content Commodification on Youtube'.

⁷⁴ Mimi Sugiarti and Fauzi Fauzi, 'The Utilization of "Jeda Nulis" Youtube Channel as Learning Media of Religious Tolerance for Virtual Communities', *Al Qalam* 38, no. 2 (2022): 165, <https://doi.org/10.32678/alqalam.v38i2.5462>.

and an innovative and relevant approach to the times, he has succeeded in creating a significant impact among the community. Through his writings and the use of social media, Habib Ja'far not only spreads the peaceful messages of Islam, but also inspires many people to love religion in a more modern and fun way.

2. Habib Ja'far's Da'wah Communication: An Effective and Humanist Approach

Habib Husein Ja'far Al Hadar, in every da'wah activity, applies an effective communication style, especially assertive communication.⁷⁵ This style of communication allows him to convey statements directly while still considering the feelings, ideas, and hopes of the mad'u. This approach creates an atmosphere where he can be a good listener, so that the mad'u feel valued and listened to. In his da'wah, Habib Ja'far uses gentle and polite techniques, does not judge, and tries to understand the anxieties and hopes of the mad'u.⁷⁶

He also uses simple and easy-to-understand language, so that the message of da'wah can be well received by people who are still laymen. The delivery of da'wah messages was carried out with humility, creating the impression that he was very concerned about the condition of his mad'unya. In this case, Habib Ja'far limits the da'wah material delivered, so that it is more relevant to the audience's understanding.⁷⁷ This approach includes elements of an invitation that is conveyed in a subtle way, often using illustrations or stories, so that it does not seem patronizing.⁷⁸ The advice contained in his da'wah is delivered simply and with humility, in accordance with the principles of da'wah bil mauidzah hasanah. This approach is in line with da'wah bil hikmah, where he pays great attention to the condition of mad'u and adjusts da'wah material to the target audience.

⁷⁵ "You have to tell the story of Ja'far Al-Hadar." the Communication Style of Husein Ja'far Al-Hadar's Da'wah in His Lecture on Youtube'.

⁷⁶ Ahdiana Y. Lestari, 'Legal Understanding of the Young Generation of Islam Nur Jannah Mosque on Interfaith Marriage According to the Law of Marriage Indonesia', *Journal of Legal Dedication* 3, no. 2 (2023): 198–217, <https://doi.org/10.22219/jdh.v3i2.29803>.

⁷⁷ Sustainable.

⁷⁸ Supriyanto Supriyanto, 'Da'wah Bil Hikmah', *Mawa Izh Journal of Da'wah and Social Development of Humanity* 12, no. 2 (2021): 143–59, <https://doi.org/10.32923/maw.v12i2.2033>.

With the most attractive way of delivery, the advice given becomes easier for the mad'u to accept, so that the message of da'wah can be conveyed properly.⁷⁹ In terms of communication techniques, Habib Ja'far integrates humanist and inclusive da'wah methods, which allows him to reach various groups, including the younger generation who may not be familiar with religious teachings.⁸⁰ By utilizing digital platforms such as YouTube, he is able to convey da'wah in a more interesting and relevant way for modern audiences.⁸¹ This shows that effective da'wah communication does not only depend on the content of the message, but also on the way of delivery that takes into account the context and characteristics of the audience.

3. Habib Ja'far's Da'wah Concept: A Popular, Rational, and Embracing Approach

Habib Husein Ja'far Al Hadar has three main concepts in his da'wah that are designed to reach and influence young people. The first concept is "popular", which means that in delivering da'wah, he uses easy-to-understand language and themes that are relevant to the audience. This is important because the target of da'wah is young people who are more likely to receive messages conveyed in an interesting and familiar way.⁸²

The second concept is "rational". Habib Ja'far realized that many of his mad'u came from millennials who not only relied on religious postulates, but also sought a logical and reasonable understanding. Therefore, he uses a rational approach in conveying Islamic teachings, including the use of relevant parables to make the message of da'wah easier to understand and accept. In this way, Habib

⁷⁹ Supriyanto.

⁸⁰ Firmansyah and Nasvian, 'Da'wah "Lost Youth: Habib Ja'far Al Hadar's Da'wah Language Style".'

⁸¹ Muhammad H. Fiardhi, 'The Role of Da'wah Tainment Youtube Channel Account Pause Nulis Against Lost Youth by Habib Husein Ja'far', *Journal of Da'wah and Communication Student Research* 3, no. 2 (2021): 76, <https://doi.org/10.24014/jrmdk.v3i2.12891>.

⁸² Hidayah and Widodo, 'Audience Reception on Habib Husein Ja'far's Personal Branding on YouTube Channel "Jeda Nulis".'

Ja'far seeks to explain the teachings of Islam in depth, so that the mad'u can feel the depth of meaning contained in the message.⁸³

The third concept is "embracing". Habib Ja'far does not see people who have not embraced Islam or who do not respect Islam as enemies, but as individuals who need to be embraced and collaborated. This approach reflects an inclusive and tolerant attitude, where he seeks to build bridges of communication with people from different religious backgrounds. In this way, he hopes to create a constructive and respectful dialogue between Muslims and non-Muslims.⁸⁴ In his overall approach to da'wah, Habib Ja'far shows that effective communication in da'wah does not only depend on the content of the message, but also on the way of delivery that takes into account the context and characteristics of the audience. By adopting these concepts, he managed to reach and influence many people, especially the younger generation, to better understand and love the teachings of Islam.⁸⁵

4. The Content of Habib Ja'far's Da'wah Message: Three Main Categories

In his da'wah, Habib Husein Ja'far Al Hadar conveyed various interesting and extraordinary messages, which can be divided into three main categories: Aqidah messages, moral messages, and Sharia messages. The first message conveyed by Habib Ja'far was the "message of Aqidah", which emphasized the recognition of the oneness and power of Allah SWT. In this context, the message of Aqidah is closely related to the pillars of faith that are the basis for every Muslim. A strong understanding of Aqidah has a great influence on the daily behavior and behavior of individuals. By emphasizing the importance of Aqidah, Habib Ja'far seeks to build a solid spiritual foundation for his mad'u, so that they can live a life in accordance with the teachings of Islam.⁸⁶

The second category is "moral messages", which focus on good behavior and ethics in daily life. Habib Ja'far emphasized that good morals are very

⁸³ Hidayah and Widodo.

⁸⁴ Hidayah and Widodo.

⁸⁵ Hidayah and Widodo.

⁸⁶ Deni P. Utomo and Rachmat Adiwijaya, 'Representation of Religious Moderation in the Da'wah of Habib Husein Ja'far Al-Hadar in the Content of the Noice Podcast "Different But Together"', *Pusaka* 10, no. 1 (2022): 212–23, <https://doi.org/10.31969/pusaka.v10i1.675>.

important, especially for da'is who are role models for society. In this case, he believes that a mad'u will more easily receive the message of da'wah when they can see firsthand the good behavior of the da'i. Therefore, Habib Ja'far strives to create a good example in morality, so that people can imitate and adopt such positive behavior in their lives.⁸⁷

The last category is the "Sharia message", where Habib Ja'far encourages his mad'unya to do good things and worship Allah. In this context, he refers to the purpose of human creation stated in the Qur'an, which is to serve Allah. This message includes an invitation to perform amar ma'ruf nahi munkar, carry out Allah's commandments, and stay away from His prohibitions. In addition, Habib Ja'far also emphasized the importance of sharia law as a strong basis to convince mad'u that what is conveyed has a clear foundation, namely the Qur'an, Sunnah, and ijma' of scholars.⁸⁸ By dividing the content of his da'wah message into these three categories, Habib Ja'far succeeded in conveying Islamic teachings comprehensively and easily understood by various groups, especially the younger generation. This approach not only strengthens religious understanding, but also encourages the application of Islamic values in daily life.⁸⁹

5. Habib Ja'far's Da'wah Media: The Use of YouTube in Delivering Islamic Messages

In today's digital era, da'wah media plays an important role as a means to convey religious messages effectively. One of the media used by Habib Husein Ja'far Al Hadar is the YouTube platform, where he founded a channel called "Jeda Nulis" in 2018. The use of this media strongly supports Habib Ja'far's da'wah activities, considering that he has a significant influence among the community,

⁸⁷ Aziz S. Nurrohman and Anwar Mujahidin, 'Digital Da'wah Strategy in Increasing Viewers on Youtube Channel Jeda Nulis', *Jusma Journal of Islamic and Community Studies* 1, no. 1 (2022): 20–32, <https://doi.org/10.21154/jusma.v1i1.513>.

⁸⁸ Lusi Y. Arisma, 'HABIB HUSEIN JA'S DA'WAH MESSAGEâ€TMFAR â€œTHERE IS A BIG LIE WRAPPED IN RELIGIONâ€ ON PUELLA ID YOUTUBE CHANNEL', *Spektra* 1, no. 2 (2022): 77–98, <https://doi.org/10.33752/.v1i2.3028>.

⁸⁹ Azka Z. Nafiza and Zaenal Muttaqin, 'Tafsir Al-Qur'an Di Media Sosial (Penafsiran Surah Al-Humazah Dalam Youtube "Habib Dan Cing")', *Mashdar Jurnal Studi Al-Qur'an Dan Hadis* 4, no. 2 (2022): 231–42, <https://doi.org/10.15548/mashdar.v4i2.4188>.

especially among the younger generation.⁹⁰ As a millennial da'i, Habib Ja'far adopts a simple communication style and uses easy-to-understand language. This approach is very important, considering that the target of da'wah is the millennial generation who are more likely to receive information through digital platforms. By adjusting the language and delivery style, Habib Ja'far was able to reach a wider audience, so that his da'wah message could be well received by his mad'unya.⁹¹

The channel "Jeda Nulis" not only functions as a medium to convey da'wah messages, but also as a forum to discuss and share knowledge about Islam in an interesting and relevant way. In his contents, Habib Ja'far often raises themes that are close to the daily lives of the younger generation, so that they feel connected and easier to understand the teachings of Islam.⁹² By utilizing digital media such as YouTube, Habib Ja'far shows that da'wah can be carried out in an innovative way and in accordance with the times. This approach not only expands the reach of his da'wah, but also creates a constructive dialogue space between him and his mad'u, so that it can build a better understanding of Islamic teachings among the younger generation.⁹³

6. Habib Ja'far's Da'wah Strategy for Generation Z: An Approach Through Jokes and Religious Moderation

Habib Husein Ja'far Al Hadar, in his efforts to preach to generation Z, has developed an innovative strategy by spreading the message of da'wah through the joking method. This approach was taken because he believed that humor could be a bridge to bring guidance. Although this method may sound strange or considered "strange," in fact, Habib Ja'far's efforts follow the example of the Prophet Muhammad PBUH, who also used various methods in spreading da'wah so that

⁹⁰ Hidayah and Widodo, 'Audience Reception on Habib Husein Ja'far's Personal Branding on YouTube Channel "Jeda Nulis"'.
⁹¹ Sikumbang, 'Digital Da'wah Indonesia Ulema in the Discourse of Theology'.

⁹² Awaluddin, 'Habib Husein Ja'far Al-Hadar's Digital Da'wah in the Spread of Moderate Islamic Syiar'.

⁹³ Naqqiyah, 'Situation Analysis of Millennial Da'i Habib Ja'far Al-Hadar on Youtube Social Media'.

his messages could be well received by the mad'u.⁹⁴ In the context of his da'wah, Habib Ja'far uses YouTube media to reach a wider audience, especially the younger generation. Through this platform, he not only conveys religious messages, but also prioritizes the themes of religious moderation and tolerance. With a polite delivery and using easy-to-understand language, Habib Ja'far strives to make the teachings of Islam closer and relevant to the daily life of generation Z.⁹⁵

The approach used by Habib Ja'far shows that da'wah does not always have to be serious and rigid. By integrating elements of humor, he was able to create a more relaxed and familiar atmosphere, so that the mad'u felt more comfortable to receive and understand the messages conveyed. This is in line with the principle that da'wah should be inclusive and accessible to all groups, especially the younger generation who are often more open to creative and fun approaches.⁹⁶ Thus, Habib Ja'far's da'wah strategy that combines humor and messages of religious moderation is not only effective in reaching out to generation Z, but also creates a constructive and positive dialogue space in society. This approach is expected to help build a better understanding of Islamic teachings and encourage tolerance among various groups of society.⁹⁷

D. CONCLUSION

This study reveals that the application of humanistic da'wah by Habib Hussein Ja'far Al-Hadar, through the "Honey" method, shows significant effectiveness in conveying Islamic messages in an inclusive and friendly manner. Through media analysis, it was found that Habib Ja'far used various digital platforms to spread religious teachings with a humanist approach, prioritizing the

⁹⁴ Hidayah and Widodo, 'Audience Reception on Habib Husein Ja'far's Personal Branding on YouTube Channel "Jeda Nulis"'.
⁹⁵ Sikumbang, 'Digital Da'wah Indonesia Ulema in the Discourse of Theology'.

⁹⁶ Awaluddin, 'Habib Husein Ja'far Al-Hadar's Digital Da'wah in the Spread of Moderate Islamic Syiar'.

⁹⁷ Naqqiyah, 'Situation Analysis of Millennial Da'i Habib Ja'far Al-Hadar on Youtube Social Media'.

values of compassion and respect for human dignity. The communication techniques applied, such as soft language and relevance to daily life, have proven to be able to attract attention and positive resonance from their audience. A literature review shows that this humanistic da'wah approach is in line with existing theories about adaptive and inclusive da'wah.

The literature review confirms that the humanistic method applied by Habib Ja'far is consistent with the basic principles of humanistic da'wah which emphasizes empathy and deep understanding of the audience. This shows that this approach is not only theoretically relevant but also practically applied in the context of modern da'wah. Overall, the results of this study confirm that the humanistic da'wah approach carried out by Habib Hussein Ja'far Al-Hadar has an important contribution in increasing the effectiveness of da'wah in the digital era. This approach succeeds in bridging the gap between religious teachings and the realities of contemporary life, and offers a model that can be adapted by other da'i in conveying religious messages in a more humane and responsive way to the needs of the audience.

E. BIBLIOGRAPHY

- Afandi, Akhmad J. 'Implementasi Konsep Amr Ma'rûf Nahy Munkar Qâdî 'Abd Al-Jabbâr Al-Hamadânî Dalam Kitab Sharh Al-Usûl Al-Khamsah'. *Teosofi Jurnal Tasawuf Dan Pemikiran Islam* 4, no. 1 (2015): 167. <https://doi.org/10.15642/teosofi.2014.4.1.167-196>.
- Arisma, Lusi Y. 'PESAN DAKWAH HABIB HUSEIN JA'FAR AL-HADAR KEBOHONGAN BESAR DIBALUT AGAMA DI CHANNEL YOUTUBE PUELLA ID'. *Spektra* 1, no. 2 (2022): 77–98. <https://doi.org/10.33752/v1i2.3028>.
- Atqia, Muhamad R., Hilmi Mubarak, Rafki E. Irawan, and Hilman Saripudin. 'Analisis Pesan-Pesan Dakwah Dalam Album Suara Hati Karya Iwan Fals'. *Edunity Kajian Ilmu Sosial Dan Pendidikan* 1, no. 02 (2022): 44–48. <https://doi.org/10.57096/edunity.v1i02.7>.
- Awaluddin, Awaluddin -. 'Dakwah Digital Habib Husein Ja'far Al-Hadar Dalam Penyebaran Syiar Islam Moderat'. *Idarotuna* 5, no. 2 (2023): 153. <https://doi.org/10.24014/idarotuna.v5i2.25865>.
- Badarussyamsi, Badarussyamsi, Mohammad Ridwan, and Nur Aiman. 'AMAR MA'RUF NAHI MUNKAR: SEBUAH KAJIAN ONTOLOGIS'. *Tajdid*

- Jurnal Ilmu Ushuluddin* 19, no. 2 (2021): 270–96. <https://doi.org/10.30631/tjd.v19i2.175>.
- Briandana, Rizki, Caturida, Shahir, and WAN WAN. 'Da'wah Communication and Social Media: The Interpretation of Millennials in Southeast Asia'. *International Journal of Economics and Business Administration* VIII, no. Special Issue 1 (2020): 216–26. <https://doi.org/10.35808/ijeba/543>.
- Darajat, Deden M. 'Praktik Dakwah Digital ImanPath Di Era Internet of Things'. *Dakwah Jurnal Kajian Dakwah Dan Kemasyarakatan* 26, no. 2 (2022): 207–20. <https://doi.org/10.15408/dakwah.v26i2.29325>.
- Djuned, Muslim, and Pinar G. Özdemir. 'Penafsiran Ayat–Ayat Amar Ma'ruf Nahi Munkar Menurut Muhammad Fethullah Gülen'. *Tafse Journal of Qur Anic Studies* 4, no. 2 (2022): 195. <https://doi.org/10.22373/tafse.v4i2.13179>.
- Fadilah, Annisa N. 'KONSEP MODERASI BERAGAMA: Perspektif Husein Ja'far Al Hadar Dan Urgensinya Pada Pendidikan Agama Islam'. *Muta Allim Jurnal Pendidikan Agama Islam* 1, no. 3 (2022): 317–33. <https://doi.org/10.18860/mjpai.v1i3.2115>.
- Fadillah, Fajar S. N., Ida Afidah, and N. S. M. Sholeh. 'Pesan Dakwah Dalam "Buku Tuhan Ada Di Hatimu" Karya Habib Husein Ja'far Al-Hadar'. *Bandung Conference Series Islamic Broadcast Communication* 3, no. 1 (2023). <https://doi.org/10.29313/bcsibc.v3i1.5574>.
- Fail, Wa O. N., Alia, and Muhammad Arsyam. 'Kedudukan Dakwah Dan Amar Ma'ruf Nahi Munkar Dalam Ajaran Agama Islam', 2021. <https://doi.org/10.31219/osf.io/jwk3t>.
- Fiardhi, Muhammad H. 'Peran Dakwahtainment Akun Channel Youtube Jeda Nulis Terhadap Pemuda Tersesat Oleh Habib Husein Ja'far'. *Jurnal Riset Mahasiswa Dakwah Dan Komunikasi* 3, no. 2 (2021): 76. <https://doi.org/10.24014/jrmdk.v3i2.12891>.
- Firmansyah, Moch, and Moch F. Nasvian. 'Dakwah "Pemuda Tersesat: Gaya Bahasa Dakwah Habib Ja'far Al Hadar"'. *Jiip - Jurnal Ilmiah Ilmu Pendidikan* 5, no. 5 (2022): 1525–33. <https://doi.org/10.54371/jiip.v5i5.599>.
- Hasudungan, Stefanus T. 'Komunikasi Kepemimpinan Bisnis Ritel Di Masa Pandemi Covid-19 (Studi Kasus Di Pt Home Center Indonesia)'. *Perspektif Komunikasi Jurnal Ilmu Komunikasi Politik Dan Komunikasi Bisnis* 5, no. 2 (2021): 129. <https://doi.org/10.24853/pk.5.2.129-139>.
- Hidayah, Atin N., and Ageng Widodo. 'Resepsi Audiens Pada Personal Branding Habib Husein Ja'far Di YouTube Channel "Jeda Nulis"'. *Kalijaga Journal of Communication* 3, no. 2 (2021): 153–67. <https://doi.org/10.14421/kjc.32.05.2021>.
- Husaini, Husaini, and Athoillah Islamy. 'Harmonization of Religion and State : Mainstreaming the Values of Religious Moderation in Indonesian Da'wah Orientation'. *Al-Adalah Jurnal Hukum Dan Politik Islam* 7, no. 1 (2022): 51–73. <https://doi.org/10.35673/ajhpi.v7i1.2128>.
- Ihsani, A. F. A., and Novi Febriyanti. 'Etika Komunikasi Sebagai Kontrol Kesalehan Virtual Dalam Perilaku Bermedia Masyarakat Di Era Digital'.

- Jurnal Al Azhar Indonesia Seri Ilmu Sosial* 2, no. 1 (2021): 24. <https://doi.org/10.36722/jaiss.v2i1.512>.
- Ikhlas, Nur. 'Legitimasi Pesan Dakwah Dalam Hadis Amar Ma'ruf Nahy Munkar'. *Journal of Da Wah* 1, no. 1 (2022): 133–47. <https://doi.org/10.32939/jd.v1i1.1312>.
- Illah, Ibnu A., and Haris Hermawan. 'Blue Ocean Leadership: Analisis Gaya Kepemimpinan Kepala Desa Paleran'. *National Multidisciplinary Sciences* 1, no. 1 (2022): 6–10. <https://doi.org/10.32528/nms.v1i1.3>.
- Khikmah, Jazilah L. 'Teladan Amar Ma'ruf Nahi Munkar Dalam Membentuk Akhlakul Karimah Peserta Didik (Kajian Q.S. An-Nahl Ayat 90)'. *Ajpkk* 2, no. 2 (2022): 1–5. <https://doi.org/10.32699/alphateach.v2i2.4159>.
- Kodir, Kaka H. A., and Anggit Rizkianto. 'Gaya Komunikasi Dakwah Husein Ja'far Al-Hadar Dalam Ceramahnya Di Youtube | the Communication Style of Husein Ja'far Al-Hadar's Da'wah in His Lecture on Youtube'. *Al-I Lam Jurnal Komunikasi Dan Penyiaran Islam* 4, no. 2 (2021): 49. <https://doi.org/10.31764/jail.v4i2.4317>.
- Kushardiyanti, Dessy. 'Tren Konten Dakwah Digital Oleh Content Creator Milenial Melalui Media Sosial Tiktok Di Era Pandemi Covid-19'. *Orasi Jurnal Dakwah Dan Komunikasi* 12, no. 1 (2021): 97. <https://doi.org/10.24235/orasi.v12i1.7936>.
- Lamangida, Trisusanti, Muh. Akbar, and Hasna Hasan. 'Kepemimpinan Kepala Desa Dalam Membangun Desa Bandung Rejo Kecamatan Boliyohuto'. *Publik (Jurnal Ilmu Administrasi)* 6, no. 1 (2017): 68. <https://doi.org/10.31314/pjia.6.1.68-78.2017>.
- Lestari, Ahdiana Y. 'Pemahaman Hukum Generasi Muda Islam Masjid Nur Jannah Tentang Perkawinan Beda Agama Menurut Hukum Perkawinan Indonesia'. *Jurnal Dedikasi Hukum* 3, no. 2 (2023): 198–217. <https://doi.org/10.22219/jdh.v3i2.29803>.
- Mujahidah. 'Kecerdasan Spiritual Dalam Konsep Pendidikan Lukman'. *Educenter Jurnal Ilmiah Pendidikan* 1, no. 1 (2022): 58–66. <https://doi.org/10.55904/educenter.v1i1.27>.
- Mustamir, Ahmad K. 'Implementasi Pendidikan Profetik Dalam Memebentuk Karakter Peserta Didik Di SD Al-Mahrusiyah'. *Attanwir Jurnal Keislaman Dan Pendidikan* 13, no. 2 (2022): 161–72. <https://doi.org/10.53915/jurnalkeislamandanpendidikan.v13i2.248>.
- Nafiza, Azka Z., and Zaenal Muttaqin. 'Tafsir Al-Qur'an Di Media Sosial (Penafsiran Surah Al-Humazah Dalam Youtube "Habib Dan Cing")'. *Mashdar Jurnal Studi Al-Qur an Dan Hadis* 4, no. 2 (2022): 231–42. <https://doi.org/10.15548/mashdar.v4i2.4188>.
- Naqqiyah, Maulidatus S. 'Situation Analysis of Millennial Da'i Habib Ja'far Al-Hadar on Youtube Social Media'. *Mediakita* 7, no. 2 (2023): 178–97. <https://doi.org/10.30762/mediakita.v7i2.1022>.
- Nurrohman, Aziz S., and Anwar Mujahidin. 'Strategi Dakwah Digital Dalam Meningkatkan Viewers Di Channel Youtube Jeda Nulis'. *Jusma Jurnal Studi Islam Dan Masyarakat* 1, no. 1 (2022): 20–32. <https://doi.org/10.21154/jusma.v1i1.513>.

- Prasetyo, Muhammad A. M., and Khairul Anwar. 'Karakteristik Komunikasi Interpersonal Serta Relevansinya Dengan Kepemimpinan Transformasional'. *Jurnal Komunikasi Pendidikan* 5, no. 1 (2021): 25. <https://doi.org/10.32585/jkp.v5i1.1042>.
- Rachman, Arief, and Ismi Nadiyah. 'Dakwah Melalui Film Animasi'. *Orasi Jurnal Dakwah Dan Komunikasi* 9, no. 2 (2018): 29. <https://doi.org/10.24235/orasi.v9i2.3690>.
- Rofidah, Lailatur. 'Urgensi Psikologi Massa Dalam Perencanaan Dakwah Di Youtube'. *Al-Hikmah Media Dakwah Komunikasi Sosial Dan Kebudayaan* 12, no. 2 (2021): 105–13. <https://doi.org/10.32505/hikmah.v12i2.3008>.
- Rozza, Dian S., and Romelah Romelah. 'Pembelajaran Al-Qur'an Pada Program Madrasah Santri Spesial Ramadhan Di Iit Rabbani Bengkulu'. *Research and Development Journal of Education* 8, no. 1 (2022): 293. <https://doi.org/10.30998/rdje.v8i1.12964>.
- Sadikin, Sadikin, and Idrus Affandi. 'Gerakan Muhammadiyah Dari Perspektif Pendidikan Kewarganegaraan'. *Jurnal Penelitian Pendidikan* 19, no. 1 (2019): 106–15. <https://doi.org/10.17509/jpp.v19i1.17137>.
- Saputra, Rahmat. 'The Effectiveness of Da'wah Approach Through Multimedia Among College Students Alumni of Ibrahimy University, Indonesia'. *Islam Universalia International Journal of Islamic Studies and Social Sciences* 3, no. 2 (2021). <https://doi.org/10.56613/islam-universalia.v3i2.203>.
- Sary, Bella M., Masayu F. Nuraziimah, and Nurhasanah Walijah. 'Analysis of Habib Husein Ja'far "Jeda Nulis" Podcast as a Medium of Dakwah Against Young Generation on Era 4.0'. *Proceeding of International Conference on Islamic Education*, 2021, 01–13. <https://doi.org/10.51425/icie.vi.26>.
- Sikumbang, Ahmad T. 'Digital Da'wah Indonesia Ulema in the Discourse of Theology'. *Pharos Journal of Theology*, no. 105(1) (2023). <https://doi.org/10.46222/pharosjot.1051>.
- Sugiarti, Mimi, and Fauzi Fauzi. 'The Utilization of "Jeda Nulis" Youtube Channel as Learning Media of Religious Tolerance for Virtual Communities'. *Al Qalam* 38, no. 2 (2022): 165. <https://doi.org/10.32678/alqalam.v38i2.5462>.
- Supriyanto, Supriyanto. 'Dakwah Bil Hikmah'. *Mawa Izh Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan* 12, no. 2 (2021): 143–59. <https://doi.org/10.32923/maw.v12i2.2033>.
- Utomo, Deni P., and Rachmat Adiwijaya. 'Representasi Moderasi Beragama Dalam Dakwah Habib Husein Ja'far Al-Hadar Pada Konten Podcast Noice "Berbeda Tapi Bersama"'. *Pusaka* 10, no. 1 (2022): 212–23. <https://doi.org/10.31969/pusaka.v10i1.675>.
- Varidah, Luthva. 'Amar Ma'rûf Nahî Munkar Persektif Tafsîr Ibnu Katsîr Dan Tafsîr Al-Munîr'. *Ushuly Jurnal Ilmu Ushuluddin* 1, no. 2 (2022): 162–73. <https://doi.org/10.52431/ushuly.v1i2.567>.
- Wahyuni, Fitri, and Binti Maunah. 'Kepemimpinan Transformasional Dalam Pendidikan Islam'. *Southeast Asian Journal of Islamic Education Management* 2, no. 2 (2021): 141–62. <https://doi.org/10.21154/sajiem.v2i2.51>.

- Wang, Zonghua, Langlang Xie, Zeping Liang, Jiangshan Fan, Liqi Fan, Jing Deng, and Xia Xu. 'Perceived Stress and Humanistic Care Ability Among Chinese Healthcare Workers: The Chain Mediating Role of Social Support and Life Satisfaction'. *Frontiers in Psychology* 13 (2022). <https://doi.org/10.3389/fpsyg.2022.1029265>.
- Zaman, Akhmad R. B., and Mahin M. Assarwani. 'Habib Husein Jafar Al-Hadars Da'wa Content Commodification on Youtube'. *Komunika Jurnal Dakwah Dan Komunikasi* 15, no. 1 (2021): 1–11. <https://doi.org/10.24090/komunika.v15i1.3986>.